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JOURNAL

OF THE

TWENTY-SEVENTH DELEGATED GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD IN

SARATOGA SPRINGS, NEW YORK
MAY 1—MAY 29, 1916

EDITED BY

Rev. EDWIN LOCKE, D.D.
Secretary of the General Conference

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ORDER OF THE GENERAL CONFERENCE

RESOLVED, *That the Secretary of the General Conference be authorized to edit the Journal of the General Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy properly certified by him, be the official Journal of this Conference.* (*Journal, page 289.*)

RESOLVED, *That the Publishing Agents be authorized and instructed to send a copy of the Journal of this General Conference to each Bishop, delegate, Fraternal Delegate, and, upon the request of the President, to each college, seminary, and theological seminary of the Church.* (*Journal, page 351.*)

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GENERAL CONFERENCE OFFICERS

BISHOPS

John H. Vincent
Earl Cranston
John W. Hamilton
Joseph F. Berry
William F. McDowell
James W. Bashford
William Burt
Luther B. Wilson
Thomas B. Neely
William F. Anderson
John L. Nuelsen
William A. Quayle
Wilson S. Lewis
Edwin H. Hughes
Frank M. Bristol
Homer C. Stuntz
Theodore S. Henderson
William O. Shepard
Francis J. McConnell
Frederick D. Leete
Richard J. Cooke
Wilbur P. Thirkield
Herbert Welch
Thomas Nicholson
Adna W. Leonard
Matthew S. Hughes
William F. Oldham
Charles B. Mitchell
Franklin Hamilton

MISSIONARY BISHOPS

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Joseph C. Hartzell
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John E. Robinson
Merriman C. Harris
John W. Robinson
William P. Eveland
Alexander P. Camphor
Eben S. Johnson

HONORARY SECRETARY

Joseph B. Hingeley

SECRETARY OF THE GENERAL CONFERENCE

Edwin Locke

ASSISTANT SECRETARIES

Eben S. Johnson[1]
Edmund M. Mills
Melville E. Snyder
O. Grant Markham
Matthew W. Dogan
Otto J. Kriege
James W. Anderson
Leopold A. Nies
Ernest A. Simons
Robert K. Stephenson
Edward M. Furman
John M. Arters
William D. Reed
Alpha G. Kynett
Charles C. Jacobs
Victor C. Phillip
Hsi C. Hwang
Edward L. Gordon
Harry Andrews King
W. F. Burris
John S. McConnell
Frank C. Baugh
F. T. Enderis

[1]Elected Missionary Bishop May 23.

DELEGATES AND RESERVES ELECTED TO THE GENERAL CONFERENCE OF 1916

Arranged according to Conferences and Orders, in the order of their election. Figures in parenthesis ( ) indicate the size of the Delegation.

Alabama. (2)—*Ministerial*, John L. Brasher. Reserve, *William Fielder* (S.).
Lay, Joel T. Johnson. Reserve, Luther F. Corley.

Arkansas. (2)—*Ministerial*, Joseph M. Carter. Reserve, Robert L. Selle.
Lay, William C. Hays. Reserve, Mrs. Sadie J. Worrell.

Atlanta. (4)—*Ministerial*, John P. Wragg, George W. Arnold. Reserves, John E. Watkins, John D. Lovejoy.
Lay, Robert J. Simmons, Alonzo M. Wilkins. Reserves, William C. Strickland, William S. Lester.

Baltimore. (12)—*Ministerial*, J. F. Goucher, Edward Hayes, W. W. Barnes, Jacob F. Heisse, Whitford L. McDowell, William R. Wedderspoon. Reserves, James C. Nicholson, John R. Edwards, George C. Bacon.
Lay, Summerfield Baldwin, William Gisriel, D. Olin Leech, George C. Shannon, Lee M. Bender, John T. Stone. Reserves, John L. Alcock, James Ingram, Thomas H. Ward.

Bengal. (2)—*Ministerial*, David H. Manley. Reserve, Henry M. Swan.
Lay, Benjamin W. Thurlow (A.). Reserve, *Mrs. Cora M. Manley* (S.).

Blue Ridge-Atlantic. (2)—*Ministerial*, John L. A. Bumgarner. Reserve, John H. Warren.
Lay, Ebid R. Randall. Reserve, Robert C. Kennedy.

Bombay. (2)—*Ministerial*, William E. Bancroft. Reserve, Frederick Wood.
Lay, James N. Cumming (A.). Reserve, *Edwin W. Fritchley* (S.).

California. (12)—*Ministerial*, John Stephens, Freeman D. Bovard, Herbert B. Johnson, Edward P. Dennett, Harry E. Milnes, George A. Miller. Reserves, George L. Pearson, John L. Seaton, Monroe H. Alexander.
Lay, Rolla V. Watt, Robert Davies, Edwin E. Grant, Chauncey H. Dunn (A.), John Tunnicliffe, Miss Lulu Heacock. Reserves, *Wilbur U. Goodman* (S.), Wilbur C. Short, Olin D. Jacoby.

California German. (2)—*Ministerial*, Frank Brinkmeyer. Reserve, Jacob Schneider.
Lay, John Huber. Reserve, Carl J. U. Koenig.

Central Alabama. (4)—*Ministerial*, Alexander P. Camphor, Edward M. Jones. Reserves, *George W. Lewis* (S.), Ralph M. Davis.
Lay, William J. Echols, Henry C. Binford. Reserves, Mrs. Artia B. Jones, Ernest E. King.

Central China. (2)—*Ministerial*, Wilbur F. Wilson. Reserve, James H. Blackstone.
Lay, Hsi C. Hwang.

Central German. (4)—*Ministerial*, Albert J. Nast, John Oetjen. Reserves, Oscar Rogatsky, Frederick W. Mueller.
Lay, Charles A. J. Walker, Louis C. Fritsche. Reserves, Frederick C. Hilgen, Oscar E. Strauch.

Central Illinois. (10)—*Ministerial*, Thomas E. Newland, Walter D. Agnew, John H. Ryan, William E. Shaw, Milhem L. O'Harra. Reserves, Frederick J. Giddings, Charles F. W. Smith.
Lay, Walter C. Frank, William A. Rankin (A.), Mrs. Tompie W. Asher, Charles R. Tombaugh, Thaddeus J. Ash. Reserves, *Clayton W. Bridgeford* (S.), Earl D. Ramson, William A. Baylor.

Central Missouri. (2)—*Ministerial*, Benjamin F. Abbott. Reserve, Richard E. Gillum.
Lay, Albert C. Maclin. Reserve, Albert J. Thomas.

Central New York. (10)—*Ministerial*, Frederick T. Keeney, Wallace E. Brown, Philip H. Riegel, Eli Pittman, Edmund M. Mills. Reserves, Lyford S. Boyd, Charles E. Hamilton.
Lay, Francis E. Baldwin, William Nottingham, Harry K. Fuhrman, Francis M. McFall, Judson L. Transue (A.). Reserves, *William H. Flaxington* (S.), Franci. M. Curtis, Charles W. C. Howe.

Central Pennsylvania. (12). *Ministerial*, Emory M. Stevens, Horace L. Jacobs, James H. Morgan, Augustus S. Fasick, Wilford P. Shriner, Simpson B. Evans. Reserves, James B. Stein, Benjamin C. Conner, Barnett H. Hart.
Lay, George G. Hutchison, William L. Woodcock, Herbert T. Ames, Thomas H. Murray, William S. Lysinger, Charles E. Shuey. Reserves, *William A. Bouse* (S.), William W. E. Shannon, Fred L. Pattee.

Central Provinces. (2)—*Ministerial*, George K. Gilder (A.). Reserve, *Henry C. Scholberg* (S.).
Lay, Arthur Wright. Reserve, *Miss E. Lahuna Clinton* (S.).

Central Swedish. (2)—*Ministerial*, John W. Swenson. Reserve, Carl G. Wallenius.
Lay, Carl A. Carlson. Reserve, Axel Levedahl.

Central Tennessee. (2)—*Ministerial*, Bailey W. Blessing. Reserve, Caffy W. Clayton.
Lay, Henry Puckett. Reserve, David H. Martin.

Chicago German. (4)—*Ministerial*, Henry C. Loeppert, Frank T. Enderis. Reserves, Charles W. Hertzler, Henry Karnopp.
Lay, Charles E. Mueller, Charles E. Waterman. Reserves, Ernest H. Ludwig, William E. Bletsch.

Chile. (2)—*Ministerial*, William H. Teeter. Reserve, Roberto Elphick.
Lay, William A. Shelley. Reserve, Frederick Elphick.

Colorado. (8)—*Ministerial*, David D. Forsyth, Augustus L. Chase, Merle N. Smith, John J. Lace. Reserves, Claudius B. Spencer, Henry M. Mayo, Orrin W. Auman.
Lay, Edward Fair, Marion F. Miller, Mrs. Mary E. Wilson, Wayne C. Williams. Reserves, Harry G. Thomas, William L. Hartman, Arthur W. Warren.

Columbia River. (8)—*Ministerial*—Bracken E. Koontz, Robert Brumblay, Robert Warner, Ulysses F. Hawk. Reserves, Harold O. Perry, Olin W. Mintzer.
Lay, David H. Cox, Lewis R. Horton, Floyd L. Daggett, Benjamin F. Kumler. Reserves, *Mrs. Nina Blake* (S.), *Miss Ethel Butts* (S.), Robert L. Brainard.

Dakota. (6)—*Ministerial*, Thomas Nicholson, John S. Hoagland, James S. Harkness. Reserves, Orien E. Boyce, Gary T. Notson.
Lay, Willis T. McConnell, William Carpenter, William E. Daniels. Reserves, Ellis E. Collins, *James M. Johnston* (S.), Frederick W. Minty.

Delaware. (6)—*Ministerial*, Charles A. Tindley, James H. Scott, Thomas H. Kiah. Reserves, William C. Jason, Charles W. Pullett, John W. Bond.
Lay, Herbert S. Wilson, George L. Waters, Horatio W. Jones. Reserves, William F. Simmons, Mrs. Mary E. Jackson, William H. Ennis.

Denmark. (2)—*Ministerial*, Anton Bast. Reserve, Loren Gaarde.
Lay, Lars J. Dam. Reserve, John Minich.

Des Moines. (12)—*Ministerial*, Allen A. Thompson, John L. Hillman, Reuben E. Shaw, Enoch Hill, James M. Williams, Jay Kirkendall. Reserves, Willis H. Cable, Willey M. Dudley, Melvin R. Talley.
Lay, James A. Henderson, Frank Dunning, Edwin D. Samson, Harold R. Howell, Louis F. Talley, Mrs. Mary Smith. Reserves, Marcus B. Nelson, Everett W. Pierce, Frank Hooker.

Detroit. (16)—*Ministerial*, George Elliott, Arthur W. Stalker, Merton S. Rice, Henry Addis Leeson, Alonzo A. Leonard, Dwight H. Ramsdell, H. Lester Smith, Charles B. Allen. Reserves, Charles W. Baldwin, Carlos L. Adams, John Dystant.
Lay, Junius E. Beal, George L. Hastings (A.), Thomas E. Mitchell, Anson L. Parker, Richard T. Baldwin, Frank W. Urch, Charles A. Johnson, William J. Blood. Reserves, *Charles W. Leech* (S.), Andrew L. Moore, Mrs. May C. Bliss.

East German. (2)—*Ministerial*, Frederick W. Schneider. Reserve, Gustave Bobilin.
Lay, John J. Faupel. Reserve, Frederick L. Dochtermann.

East Maine. (4)—*Ministerial*, Frederick Palladino, Carl N. Garland. Reserves, Charles F. Smith, *Albert E. Morris* (S.).
Lay, Clarence E. Dow, George B. Hunter. Reserves, *Mrs. H. B. Haskell* (S.), William A. Vannah.

East Tennessee. (2)—*Ministerial*, James A. Pickett. Reserve, Judson S. Hill.
Lay, Samuel M. Clark. Reserve, Charles B. Seals.

Eastern South America. (2)—*Ministerial*, Charles W.. Drees. Reserve, Daniel Hall.
Lay, Herbert P. Coates. Reserve, Harry Burton.

Eastern Swedish. (2)—*Ministerial*, Frank E. Broman. Reserve, Herman Young.
Lay, Gustaf A. Wahlberg. Reserve, Emil Benson.

Erie. (10)—*Ministerial*, J. Palmer Burns, William H. Crawford, Clement W. Miner, John H. Clemens, James E. Hillard. Reserves, John A. McCamey, John C. Borland.
Lay, Byron A. Walker, Charles H. Smith, William A. Elliott, Ralph M. Campbell, William L. Sansom. Reserves, *Charles E. Welch* (S.), John A. Bolard.

Finland. (2)—*Ministerial*, Jonas W. Haggman. Reserve, George A. Simons.
Lay, Frans A. Karell. Reserve, Bernh. Ahlback.

Florida. (4)—*Ministerial*, Thomas H. B. Walker, James S. Todd. Reserves, James P. Patterson, Stephan A. Huger.
Lay, John H. Smith, George W. Perkins. Reserves, Robert R. Robinson, John H. Blodget.

Foochow. (4)—*Ministerial*, Philip Seuk Sing Yu (A.), Ralph A. Ward. Reserves, *William H. Lacy* (S.), Daik Ching Hung.
Lay, Sing Ong Ding, James E. Skinner. Reserves, Guang Den Ding, Henry V. Lacy.

Genesee. (12)—*Ministerial*, Frederick H. Coman, Ray Allen, Horace A. Crane, Ward Platt (A.), Louis A. Wright, Lincoln L. Rogers. Reserves, *Earl D. Shepard* (S.), *Robert E. Brown* (S.), *Philip L. Frick* (S.).
Lay, Herbert P. Lansdale (A.), George B. Burd, William A. Notman, Delano D. Cottrell, William W. Smallwood, Schuyler C. Wells. Reserves, *Edward J. Mockford* (S.), Frank H. Rockwell, Charles W. Catlin.

Georgia. (2)—*Ministerial*, Edmund J. Hammond. Reserve, William A. Parsons.
Lay, Burr Stokoe. Reserve, *Charles W. Olson* (S.).

Gulf. (2)—*Ministerial*, James W. Hervey. Reserve, *John A. Carruth* (S.).
Lay, Ray T. Fuller. Reserve, Harvey H. Jones.

Hinghwa. (2)—*Ministerial* William N. Brewster. Reserve, Harry C. Dildine.
Lay, Miss J. E. Martha Lebeus. Reserve, Mrs. Elizabeth F. Brewster.

Holston. (6)—*Ministerial*, Samuel G. Ketron, John J. Manker, Marion C. Bruner. Reserves, Wayne S. Grant, *John S. Burnett* (S.).
Lay, John A. Patten (deceased), John W. Fisher, Joseph A. Grigsby. Reserves, *William T. Smith* (S.), Charles P. Cass.

Idaho. (4)—*Ministerial*, Henry W. Parker, James D. Gillilan. Reserves, William A. Winters, Wilsie M. Martin.
Lay, Alva I. McMahon, Perry F. Chandler. Reserves, Edward C. S. Brainard, Clarence H. White.

Illinois. (16)—*Ministerial*, Joseph W. Van Cleve, Theodore Kemp, Francis A. McCarty, Preston Wood (A.), James C. Baker, Benjamin F. Shipp, William J. Davidson, Joseph C. Nate. Reserves, *Calvin F. Buker* (S.), Thomas N. Ewing, William H. Wilder.
Lay, George H. Wilson, Francis G. Blair, Benjamin T. Kagey, Francis M. Austin, John Kissack, Hershel R. Snavely, James W. Breckon, Mrs. Ellen M. Orr. Reserves, Joseph R. Harker, *Mrs. Nellie W. Kuhl* (S.), William A. Joy.

Indiana. (14)—*Ministerial*, Joshua Stansfield, Layton C. Bentley, George M. Smith, Alfred H. Pitkin, Elbert Robb Zaring, Harry A. King, George H. Murphy. Reserves, Festus A. Steele, William B. Farmer, Albert B. Storms.
Lay, Frank F. Smith, Charles C. Hull, J. Frank Hanly, Mrs. America S. Wood, William C. Van Arsdel, Fred Hoke, Frank T. Singleton. Reserves, William V. Troth, *Frank C. Baugh* (S.), Alexander P. Asbury.

Iowa. (8)—*Ministerial*, John W. Hancher, Edwin A. Schell, John C. Kendrick, Edward J. Shook. Reserves, Ulysses S. Smith, Charles L. Tennant.
Lay, Horace M. Havner (A.), Jesse M. Beck, Edwin L. Stickney, *James S. Bellamy* (S.). Reserves, *Albert N. Jarvis*, (S.), William P. Gardner.

Italy. (2)—*Ministerial*, Bertrand M. Tipple. Reserve, Albert Burattini.
Lay, Salvatore Mastrogiovanni (A.).

Kansas. (18)—*Ministerial*, William C. Hanson, Edwin Locke, Henry E. Wolfe, Henry J. Coker, Wilbur N. Mason, John Maclean, Benjamin Young, George E. Satterlee, James D. Smith. Reserves, *Benson M. Powell* (S.), Samuel L. Buckner, Wiley A. Keve.
Lay, J. Luther Taylor, John Marshall, O. Grant Markham, Albert P. Myers, Samuel S. Glasscock, Arthur R. Kinkel, John L. Havice, Charles M. Jones, James C. Funnell. Reserves, Mrs. Lillian Mitchner, Miss Florence Snow, *Mrs. J. Luther Taylor* (S.).

Kentucky. (4)—*Ministerial*, Frederick W. Harrop, Elman L. Shepard. Reserves, Ollie G. Ragan, *James M. Melear* (S.).
Lay, Andrew M. Decker, Charles B. Nordeman. Reserves, John Venn, Jacob H. Richardson.

Korea. (4)—*Ministerial*, Charles D. Morris, Wilbur C. Swearer. Reserves, George H. Jones, James D. Van Buskirk.
Lay, Hugh H. Cynn, Mrs. Nansa K. Hahr. Reserves, Sang H. Choi, Mrs. Alice H. Sharp.

Lexington. (4)—*Ministerial*, Elam A. White, John S. Bailey. Reserves, Gloster R. Bryant, Edward L. Gilliam.
Lay, Richard A. Crolley, Robert B. Scott. Reserves, Joseph H. Carroll, William R. Hill.

Liberia. (2)—*Ministerial*, John H. Reed. Reserve, Richelieu V. Richards.
Lay, Philip F. Simpson (A.). Reserve, *Mrs. Mary A. Ragland* (S.).

Lincoln. (2)—*Ministerial*, H. T. S. Johnson. Reserve, Samuel A. Stripling.
Lay, John H. Stephens. Reserve, Lownie C. Bassett.

Little Rock. (4)—*Ministerial*, James M. Cox, William S. Sherrill. Reserves, Louis G. Hodges, George T. Saxton.
Lay, Mrs. Hilda M. Nasmyth, Robert B. Hays. Reserves, Mrs. Anna C. Freeman, Henry H. Sutton.

Louisiana. (8)—*Ministerial*, John W. Turner, B. Mack Hubbard, Thomas F. Robinson, *Valcour Chapman*. Reserves, *Robert C. Worsham* (S.), Walter S. Chinn.
Lay, Matthew S. Davage, James R. Reynolds, Thaddeus Taylor, *Aaron W. Brazier*, seat challenged. Reserves, Miss Fanny A. Cooper, Frank B. Smith, Lou A. Owens.

Maine. (4)—*Ministerial*, David B. Holt, John M. Arters. Reserves, John R. Clifford, Joshua M. Frost.
Lay, Waldo Pettengill, Warren W. Cole. Reserves, Wendell B. Leighton, Frank M. Strout.

Malaysia. (2)—*Ministerial*, William G. Shellabear. Reserve, Charles S. Buchanan.
Lay, Samuel Augustine. Reserve, Goh H. Keng.

Mexico. (2)—*Ministerial*, John W. Butler. Reserve, Epigmenio Velasco.
Lay, Miss Concepcion Perez. Reserve, Levi B. Salmans.

Michigan. (16)—*Ministerial*, William H. Phelps, Hugh Kennedy, Clark S. Wheeler, John W. Sheehan, Patrick J. Maveety, Daniel C. Riehl, William F. Kendrick, Frederic S. Goodrich. Reserves, William P. French, Marshall M. Callen, Russell H. Breedy.
Lay, Luren D. Dickinson, Samuel Dickie, Fred H. Dewey, John C. Ketcham, Allan M. Wilkinson, Charles C. Landon, Royal A. Hawley, John D. Greenamyer. Reserves, George G. Whitworth, Charles W. Campbell, Edward E. Horner.

Minnesota. (8)—*Ministerial*, Henry C. Jennings, Guybert A. Cahoon, Alexander C. Stevens, Frank A. Cone. Reserves, Samuel F. Kerfoot, John W. Taylor.
Lay, Delburt U. Weld, Gilbert Guttersen, Claude E. Southwick, Charles L. Dempster. Reserves, Guy E. Maxwell, Henry J. Kuehn.

Mississippi. (6)—*Ministerial*, William W. Lucas, Simon H. Cannon D. Leonard Morgan. Reserves, Jerry B. Brooks, James M. Shumpert, William McMorris.
Lay, Edward L. Gordon, John W. Harris, Charles Q. Williams. Reserves, Malachi C. Collins, Anthony Buckley, Mrs. Eliza L. Smith.

Missouri. (6)—*Ministerial*, Harvey R. De Bra, Wililam F. Burris, James W. Anderson. Reserves, William B. Christy, Clarence O. Kimball.
Lay, Albanus W. Baker, Miss Maud McMurrey, Ira D. Cottey. Reserves, *Charles Burkland* (S.), Jonathan J. Lukens, Frank Jones.

Montana. (2)—*Ministerial*, Charles L. Bovard. Reserve, Edward Smith.
Lay, Ellwood H. Fisher. Reserve, Charles E. Avery.

Nebrasks. (18)—*Ministerial*, Isaac B. Schreckengast, Elmer E. Hosman, John W. Embree, Ulysses G. Brown, Titus Lowe, Byron W. Marsh, Edward M. Furman, Robert H. Thompson, Hudson H. Millard. Reserves, Albert A. Randall, James R. Gettys, J. Franklin Boeye.
Lay, George M. Spurlock, John N. Dryden, Robert E. Evans, George H. Davis, Melville D. Cameron, W. Edgar Gates, Claude J. Fennel, George R. Buckner, Mrs. Emma J. Cox. Reserves, Clark A. Fulmer, *Miss Ella M. Watson* (S.), John A. Slater.

Newark. (12)—*Ministerial*, Ralph B. Urmy, William E. Palmer, George G. Vogel, Jacob A. Cole, Fred Clare Baldwin, John Krantz. Reserves, Dorr F. Diefendorf, Frederick J. Hubach.
Lay, James R. Joy, Benjamin F. Edsall, Stephen S. Day, James W. Pearsall, S. Earl Taylor, John K. Cooke. Reserves, Joseph Walker, Samuel Bingaman.

New England. (12)—*Ministerial*, Franklin Hamilton, Lauress J. Birney, George B. Dean, Edgar J. Helms, Lemuel H. Murlin, Leo A. Nies. Reserves, Clarence O. Ford, *Dillon Bronson* (S.), *J. Frank Knotts* (S.).

Lay, George H. Newhall, Everett O. Fisk, Frank C. Dunn, Silas Peirce, Mrs. Sarah A. Legg, Horace A. Moses (A.). Reserves, *Chester O. Dorchester* (S.), *Francis P. Luce* (S.), E. Bert Johnson.

New England Southern. (8)—*Ministerial*, J. Francis Cooper, James I. Bartholomew, Edward S. Ninde, George G. Scrivener. Reserves, Andrew J. Coultas, Frederick W. Coleman.
Lay, James C. McPherson, William W. Gordon, Lewis L. Mitchell, Benjamin F. Thurston. Reserves, Stephen A. Prentiss, John Goss, Everett J. Horton.

New Hampshire. (6)—*Ministerial*, Edgar Blake, Raymond H. Huse, Charles C. Garland. Reserves, Thomas E. Cramer, Edwin S. Tasker.
Lay, Lee C. Abbott, Thomas W. Lane, George L. Plimpton. Reserves, Richard E. Wilder, Jaran M. Russell, John Young.

New Jersey. (10)—*Ministerial*, Melville E. Snyder, George H. Neal, Holmes F. Gravatt, James W. Marshall, Furman A. DeMaris. Reserves, *Samuel A. Hann* (S.), John R. Mason, Alfred Wagg.
Lay, Harry P. Bennett, William H. Cox, John E. Rossell, Charles F. Repp, William E. Massey. Reserves, William S. Child, Wilfred B. Wolcott, *Arthur J. Tams* (S.).

New Mexico. (2)—*Ministerial*, S. Alonzo Bright. Reserve, Thomas M. Harwood.
Lay, Frank H. H. Roberts. Reserve, Miss Adela Charez.

New York. (12)—*Ministerial*, Ezra S. Tipple, James R. Day, Allan MacRossie, Richard E. Wilson, Archey D. Ball, William F. Compton. Reserve, Richard E. Bell, Wallace MacMullen, Fred H. Deming.
Lay, Samuel Andrews, J. Edgar Leaycraft, William J. Stitt, H. T. Conkling, Harris L. Cookingham, Chester A. Smith. Reserves, Lester E. Woolsey, Albert M. Scriber, Louis O. Osterhaut.

New York East. (12)—*Ministerial*, David G. Downey, Ernst G. Richardson, Abram S. Kavanagh, Frank Mason North, Otho F. Bartholow, Elmer A. Dent. Reserves, James E. Holmes, Frederick Watson Hannan, William A. Layton.
Lay, Henry W. Rogers, Frank L. Brown, William G. Miller, John Roberts, Eugene M. Travis, Frank A. Horne. Reserves, *Charles W. Harman* (S.), *Cephas B. Rogers* (S.), Alonzo C. Monagle.

North Carolina. (4)—*Ministerial*, Robert E. Jones, Hugh L. Ashe. Reserves, Silas A. Peeler, John P. Morris.
Lay, Robert B. McRary, James A. McRae. Reserves, William B. Windsor, Oliver R. Pope.

North China. (4)—*Ministerial*, Hiram H. Lowry (A.), Mark Liu, Reserve, *Chih Ping Wang* (S.), James H. Pyke.
Lay, Jung F. Li, Te A. Hao. Reserve, Tien Lu Li.

North Dakota. (6)—*Ministerial*, Jabez G. Moore, Samuel F. Halfyard, James I. Asher. Reserves, Samuel A. Danford, *John M. Walters* (S.), Edward P. Robertson.
Lay, Paul M. Brown, Richard A. Lathrop, Charles A. Pollock. Reserves, William J. Courtenay, Mrs. Margaret A. Garry, Jarvis H. Tompkins.

North Germany. (4)—*Ministerial*, Herman G. W. Meyer, Bernhard Keip. Reserves, Bernhard Schroeder, P. Gustav Junker.
Lay, Ferdinand Reiher, Heinrich Stehl. Reserves, George Leopold, Emil Scholz.

North India. (4)—*Ministerial*, Lewis A. Core, Noble L. Rockey. Reserves, E. Stanley Jones, Thomas J. Scott.
Lay, George H. Thomas (A.), Victor V. Phillips. Reserves, *Mrs. Nettie M. Rockey* (S.), Mrs. Mary K. Core.

North Indiana. (14)—*Ministerial*, Brenton S. Hollopeter, Raymond J. Wade, George R. Grose, Somerville Light, Wallace W. Martin, James A. Beatty, Charles C. Travis. Reserves, Loren M. Edwards, William B. Freeland. Mitchell S. Marble.

Lay, Edward E. Youse, Mrs. John C. White, Burt W. Ayres, George E. Meck, Frederick C. Parham, General W. H. Kemper, George A. Whitezel. Reserves, John T. Sutton, Ozro N. Cranor, Mrs. Merab J. Nelson.

North Montana. (2)—*Ministerial*, William W. Van Orsdel. Reserve, Philo W. Haynes.
Lay, Miss Parmelia Clark. Reserve, Ernest O. Hedrick.

North-East Ohio. (22)—*Ministerial*, John J. Wallace, Frank W. Luce, William B. Winters, Ernest A. Simons, Richard T. Stevenson, Mayrick E. Evans, Charles L. Smith, Sheridan B. Salmon, Charles Gallimore, Austin Philpott, Worthington B. Slutz. Reserves, Christian R. Havighurst, William H. McMaster, Charles W. Danford.
Lay, Nelson C. Stone, Frank A. Arter, John O. Pew, Mrs. Nancy J. McConnell, Ambrose B. Wingate, Frank L. Wells, Robert E. McDonald, William A. Walls, Arthur L. Hoover, Edgar A. Bowman, Mrs. Kate R. Henthorne. Reserves, Milton C. Robinson, Frank J. Riley, William A. Alban.

Northern German. (2)—*Ministerial*, William F. Fritze. Reserve, Wilt A. Weiss.
Lay, George F. Reineke. Reserve, Henry Bendixen.

Northern Minnesota. (8)—*Ministerial*, Joseph B. Hingeley, Milton P. Burns, Andrew Gillies (A.), William H. Jordan. Reserves, *Thompson W. Stout* (S.), *Edgar K. Copper* (S.), *Samuel L. Parish* (S.).
Lay, Thomas Owens, Joseph S. Ulland, James H. Martin, Ralph W. Leach. Reserves, John A. Van Dyke, *Albert W. Clancy* (S.), John Dower.

Northern New York. (8)—*Ministerial*, Samuel J. Greenfield, George F. Shepherd, Herbert W. Markham, Duane C. Johnson. Reserves, William G. Atwell, Charles E. Miller.
Lay, Sylvanus V. Barker, George W. Fenton, Jason S. Joy, John J. Hollis. Reserves, Frederick E. Sweetland, Martin A. Richards, Ernest G. Cook.

Northern Swedish. (2)—*Ministerial*, Ernst A. Wahlquist. Reserve, Carl F. Edwards.
Lay, John Wicklund. Reserve, Ernest F. Tibbling.

Northwest German. (2)—*Ministerial*, John H. Klaus. Reserve, George H. Wessel.
Lay, Frederick W. Klaus. Reserve, Charles A. Pfeiffer.

Northwest India. (4)—*Ministerial*, Philo M. Buck, John C. Butcher. Reserves, Thomas S. Donohugh, Harvey R. Calkins.
Lay, Miss Isabel McKnight, Mrs. John C. Butcher. Reserves, Mrs. Caroline Buck, Miss Laura G. Bobbinhouse.

Northwest Indiana. (8)—*Ministerial*, Ulysses G. Leazenby, Henry L. Davis. Ernest C. Wareing, Madian H. Appleby. Reserves, Demetrius Tillotson, Aaron W. Wood.
Lay, Marvin Campbell, Joseph P. Allen, W. C. Latta, William C. Belman. Reserves, William E. Carpenter, W. A. McBeth, James W. Gardner.

Northwest Iowa. (10)—*Ministerial*, Alfred E. Craig, William H. Spence, Eben S. Johnson, Charles H. Van Metre, David A. McBurney. Reserves, Walter Torbet, *John B. Trimble* (S.), William T. Macdonald.
Lay, John L. Peterson, James S. Bell, Edgar A. Morling, Willis W. Overholser, Edwin G. Bowman. Reserves, *Samuel M. Stouffer* (S.), *Oscar P. Miller* (S.), Perry C. Holdoegel.

Northwest Kansas. (6)—*Ministerial*, John F. Harmon, Charles W. Stevens, Harvey M. Templin. Reserves, Attree Smith, Merritt F. Loomis.
Lay, Jacob C. Ruppenthal, David J. Stafford, Charles S. Buchanan. Reserves, Harry H. Wooley, Cary A. Kemp, Charles C. Andrews.

Northwest Nebraska. (2)—*Ministerial*, Charles H. Burleigh. Reserve, John B. Carns.
Lay, Elmer E. Lesh. Reserve, Walter S. Rogers.

Norway. (2)—*Ministerial,* Julius Holstad (A.). Reserve, *George Rognerud* (S.).
Lay, Magnus Sagedahl. Reserve, Richard Olsen.

Norwegian and Danish. (2)—*Ministerial,* Hans K. Madsen. Reserve, Nels E. Simonsen.
Lay, John J. Moe (A.). Reserve, *John T. Thompson* (S.).

Ohio. (12)—*Ministerial,* Austin M. Courtenay, John C. Arbuckle, Thomas W. Locke, Levi C. Sparks, William F. Oldham, Purley A. Baker. Reserves, Edward R. Stafford, Loren L. Magee, Herbert Scott.
Lay, Joseph S. Sites, Zenas L. White, John S. Graham, E. Dow Bancroft, Ernest H. Cherrington, Wesley Montgomery. Reserves, Mrs. Mary B. Townsend, Mrs. Florence D. Richards, Samuel F. Secrest.

Oklahoma. (10)—*Ministerial,* Harry C. Case, Frank Neff, Thomas J. H. Taggart, James W. Baker, Eugene S. Stockwell. Reserves, Edward Hislop, Loren D. Corning.
Lay, Albert L. McRill, Carl C. Magee (A.), Clyde H. Wyand, William M. Short, Leander J. Stark. Reserves, *William L. Moore* (S.), William Johns, *William L. Leeds* (S.).

Oregon, (8)—*Ministerial,* Clarence True Wilson, James T. Abbett, Hiram Gould, Charles C. Rarick. Reserves, William B. Hollingshead, Richard N. Avison, James Moore.
Lay, Robert H. Hughes, Burpee Steves, Archie M. Hammer, Mrs. Alva C. Marsters. Reserves, George F. Billings, Edgar L. Keeney, James S. Van Winkle.

Pacific German. (2)—*Ministerial,* Edmund E. Hertzler. Reserve, Louis Gaiser.
Lay, Robert Wentsch. Reserve, John Merkel.

Philadelphia. (14)—*Ministerial,* Charles M. Boswell, Alpha G. Kynett, George H. Bickley, Eli E. Burriss, Jabez G. Bickerton, George W. Izer, John G. Wilson. Reserves, *Frank P. Parkin* (S.), G. Bickley Burns, Charles W. Straw.
Lay, Alex Simpson, Jr., John S. McConnell, Leander W. Munhall, J. Lincoln Hall, George G. Ziegler, William H. G. Gould, Thomas R. Fort, Jr. Reserves, *William W. Mast* (S.), William G. Landes, *Frank A. Freeman* (S.).

Philippine Islands. (2)—*Ministerial,* Marvin A. Rader. Reserve, Harry Farmer.
Lay. Mrs. Blanche P. Klinefelter. Reserve, Simeon Blas.

Pittsburgh. (12)—*Ministerial,* William F. Conner, Joseph B. Risk, Henry N. Cameron, John H. Willey, Appleton Bash, Daniel L. Marsh. Reserves, John J. Hill, James M. Thoburn, Jr.
Lay, Elmer L. Kidney, Harry W. Dunlap, Lemon B. Weller (A.), Harvey Henderson, J. Frederick Jones, Harry G. Samson. Reserves, *Winfred F. Richardson* (S.), Andrew F. McClure, Samuel M. Smith.

Puget Sound. (8)—*Ministerial,* Adna W. Leonard, Edward H. Todd, George W. Frame, Edwin M. Randall. Reserves, *John M. Canse* (S.), Robert C. Hartley.
Lay, Frederick A. Hazeltine, William D. Pratt, Henry R. King, Chauncey E. Beach. Reserves, Mrs. Eva B. McFall, Noah D. Pollom, Charles H. Bennett.

Rock River. (16)—*Ministerial,* Charles B. Mitchell, John Thompson, Frank D. Sheets, Timothy P. Frost, Louis F. W. Lesemann, Harry F. Ward, Charles K. Carpenter, John P. Brushingham. Reserves, *Thomas K. Gale* (S.), William H. Pierce, Joseph L. Walker.
Lay, Henry A. Hillmer, George W. Dixon, William T. Jennings, Charles J. Schmidt, James W. Kline, Miss Emma A. Robinson, Abram W. Harris, Perley Lowe. Reserves, Frank Nay, *David R. Anderson* (S.), James E. MacMurray.

Saint Johns River. (2)—*Ministerial,* Robert A. Carnine. Reserve, John H. Martin.
Lay, Charles W. Kinne. Reserve, Albert R. Welsh.

Saint Louis. (8)—*Ministerial*, Eli P. Anderson, Wilbur F. Sheridan, Benjamin F. Crissman, William T. Wright. Reserves, William D. Sidman, Joseph M. M. Gray.
Lay, George Warren Brown, Wilbur F. Maring, James H. Covert, James D. Bufton. Reserves, F. P. Sizer, Russell F. Greiner, John H. Lucas.

Saint Louis German. (4)—*Ministerial*, Eugene Weiffenbach, Franz Piehler. Reserves, John C. Rapp, Ernst C. Magaret.
Lay, Ubbo J. Albertson, Oscar A. Knehans. Reserves, George C. Boesch, Charles Maull.

Savannah. (2)—*Ministerial*, Emmett D. Giddens. Reserve, George H. Lennon.
Lay, Melvin E. Summers. Reserve, Samuel A. Hull.

South Carolina. (8)—*Ministerial*, Charles C. Jacobs, Lewis M. Dunton, John W. Moultree, Matthew M. Mouzon. Reserves, James S. Thomas, Edward B. Burroughs, James F. Page.
Lay, Charles W. Caldwell, Edward J. Sawyer, Amos J. Andrews, Jonas W. Thomas. Reserves, Thaddeus H. Pinckney, Mark H. Gassaway, John M. Cash.

South Germany. (4)—*Ministerial*, Emil Luering, Theophil Mann. Reserves, Richard Wobith, Karl Ulrich.
Lay, Ernst Gideon Bek, Oswald Storch. Reserves, Eugen Barth, Gottlieb Binder.

South India. (2)—*Ministerial*, David O. Ernsberger. Reserve, John B. Buttrick.
Lay, John T. Rodrigues. Reserve, Ongole David.

Southern California. (14)—*Ministerial*, Matt S. Hughes, Charles E. Locke, John Oliver, George F. Bovard, Francis M. Larkin, Alfred Inwood, Edwin P. Ryland. Reserves, David F. Howe, *James A. Geissinger* (S.), Harcourt W. Peck.
Lay, Albert J. Wallace, Henry W. Brodbeck, Mrs. Belle T. Anderson, Alexander M. Drew, Mrs. Kate W. Sprowls, Winfield S. Allen, Edwin J. Swayne. Reserves, Ralph C. Rohrer, Hugh E. McBeth, Ernest P. Clark.

Southern German. (2)—*Ministerial*, John Pluenneke. Reserve, John Hierholzer.
Lay, Robert E. Blumberg. Reserve, Louis G. Nagel.

Southern Illinois. (10)—*Ministerial*, Claude C. Hall, Robert Morris, William H. Poole, John W. Cummins, Stephen A. D. Rogers. Reserves, James G. Tucker, Frederick H. Knight.
Lay, John B. Stout, Mrs. Sallie J. Logan, Thomas F. Chamberlain, Aden K. Gibson, John M. Mitchell. Reserves, Al Harper, Thomas H. Creighton, Vol E. Richardson.

Southwest Kansas. (10)—*Ministerial*, Frank E. Mossman, Daniel H. Switzer, Albert B. Hestwood, Lewis E. Simes, Albert E. Kirk. Reserves, Dugald McCormick, Richard A. Dadisman.
Lay, John A. Cragun, Edward R. Burkholder, Martin H. Scandrett, Mrs. Fannie E. Lynch, Hiram Imboden. Reserves, Charles T. Franks, James Clayton, William T. Detter.

Sweden. (6)—*Ministerial*, Ander A. Stromstedt, Karl E. Norstrom, Fredrik Ahgren. Reserves, Karl A. Jansson, Gustaf Wagnsson.
Lay, Ernst E. Eklof, Jonathan Julen, Carl A. Safwenberg. Reserves, Hugo A. Palmquist, Zach Berglund, Erik Eklof.

Switzerland. (2)—*Ministerial*, J. Gottlieb Spoerri. Reserve, Albert A. Lienhart.
Lay, Benjamin Niederhauser. Reserve, Arnold L. Grob.

Tennessee. (4)—*Ministerial*, Samuel M. Utley, Samuel M. Strayhorne. Reserves, Jesse P. Price, Alonzo L. Nelson.
Lay, William D. Hawkins, William Copeland. Reserves, Miss Allie W. Green, Summerfield Brown.

Texas. (6)—*Ministerial*, Matthew W. Dogan, Wade H. Logan, Joshua O. Williams. Reserves, *James M. Johnson* (S.), Adolphus W. Carr.
Lay, Simon S. Reid, Mrs. Rosa Simpson, Barney F. Carter. Reserves, Henry T. Davis, Mrs. Maree E. Holden, Robert L. Hoffman.

Troy. (12)—*Ministerial*, Charles W. Rowley, John L. Fort, Charles M. Sturgess, James A. Hamilton, James E. Mead, Charles L. Leonard. Reserves, *Milton B. Pratt* (S.), *George C. Douglass* (S.), Henry H. Murdock.
Lay, Henry J. Bull, Howard S. Kennedy, Harvey M. Butts, Azro M. Aseltine, Samuel Wallin, William W. Chamberlain. Reserves, *Walton E. Werner* (S.), Charles E. Patterson, *George B. Wheeler* (S.).

Upper Iowa. (10)—*Ministerial*, Edmund J. Lockwood, Hugh D. Atchison, Frank Cole, Rollo F. Hurlburt, Sinclair R. Beatty. Reserves, William G. Crowder Allen B. Curran, William W. Carlton.
Lay, Chauncey P. Colegrove, Williard C. Stuckslager, William J. Elliott, Silas M. Weaver (A.), Thomas J. B. Robinson. Reserves, *John W. Dickman* (S.), John Lister, William F. Muse.

Upper Mississippi. (6)—*Ministerial*, Wisdom F. Isaiah, Norman R. Clay, Charles W. Butler. Reserves, Harry B. Hart, Jesse W. Winbush, Mack C. McEwen.
Lay, Ephraim H. McKissack, James T. Strong, Decatur C. Rogers. Reserves, *Miss Mattie E. Ferguson* (S.), Sandy H. Clay, Edward D. Coleman.

Vermont. (4)—*Ministerial*, Edwin W. Sharpe, William Shaw. Reserves, Willard B. Dukeshire, Ralph F. Lowe.
Lay, Sanford A. Daniels, George A. Morse. Reserves, *Albert A. Aseltine* (S.), Herbert R. Roberts.

Washington. (8)—*Ministerial*, Matthew W. Clair, William A. C. Hughes, John W. E. Bowen, Isaac L. Thomas. Reserves, Charles G. Cummings, Robert W. S. Thomas, Ernest Lyons.
Lay, I. Garland Penn, Mrs. Marie E. Cooper, Charles P. Ford, Gilbert H. Beane. Reserves, James C. Walker, James A. Harris, Mrs. Jennie Mills.

West China. (2)—*Ministerial*, Jacob F. Peat. Reserve, Joseph Beech.
Lay,

West German. (4)—*Ministerial*, Otto E. Kriege, Edwin S. Havighurst. Reserves, Hermann A. Hohenwald, Charles L. Koerner.
Lay, Erwin H. Eberhardt, Edward H. Ott. Reserves, Walter Keller, Henry Roelfs.

West Ohio. (20)—*Ministerial*, Herbert Welch, Cyrus M. Van Pelt, Charles E. Schenk, David H. Bailey, William A. Wiant, Albert E. Smith, William H. Wehrly, Melvin M. Figley, Marcellus B. Fuller, William McK. Brackney. Reserves, James H. Fitzwater, *Walter D. Cole* (S.), *Valorous F. Brown* (S.).
Lay, Ernest I. Antrim, Jonas J. Hulse, Mrs. Ida H. Goode, John M. Killits, Edwin R. Graham, Edward E. Shipley, Ray A. Haynes, George O. March, Harlan C. West, Grove H. Patterson. Reserves, *Mrs. Carrie D. Geyer* (S.), Joseph H. Edwards, Enos C. Harley.

West Texas. (4)—*Ministerial*, Harry Swann, David C. Lacy. Reserves, Alexander M. Mason, James S. S. Wyatt.
Lay, Reuben S. Lovinggood, Robert L. Smith. Reserves, John W. Frazier, Robert A. Adkinson.

West Virginia. (12)—*Ministerial*, O. Dale King, William D. Reed, Millard F. Compton, L. Bruce Bowers, Lewis E. Ressegger, Frank S. Townsend. Reserves, Andrew J. Hiatt, Archibald Moore.
Lay, Andrew S. Thomas, James A. Bryan, Clinton W. Flesher, Ira E. Robinson, Samuel V. Woods, Samuel T. Spears. Reserves, William O. Alexander, *Frank B. Trotter* (S.), William T. Williamson.

West Wisconsin. (8)—*Ministerial*, Frederick E. Bauchop, Wilbur F. Tomlinson, Edwin C. Dison, Levi A. Brenner. Reserves, Edward W. Blakeman, James W. Irish.
Lay, Adolphus P. Nelson, Frank W. Hall (A.), Theodore M. Brewer (A.), Miss Matilda P. Hutchison. Reserves, Simon E. Olson, *Thomas O. Mork* (S.), *Charles A. Veeder* (S.)

Western Norwegian-Danish. (2)—*Ministerial*, Joseph Olsen. Reserve, Carl J. Larsen.
Lay, Hans P. Ostrup. Reserve, Mrs. Sarah J. Johnson.

Western Swedish. (2)—*Ministerial*, Emil Malmstrom. Reserve, John P. Seaberg.
Lay, Carl A. Sandberg. Reserve, Lauritz Nelson.

Wilmington. (8)—*Ministerial*, Robert Watt, Edmund L. Hoffecker, Robert K. Stephenson, Theodore A. H. O'Brien. Reserve, George T. Alderson, Clinton T. Wyatt.
Lay, Melville Gambrill, Martin B. Burris, Thomas H. Bock, Edward J. Winder. Reserves, Isaac M. Lenderman, Walter O. Hoffecker, Lemuel E. P. Dennis.

Wisconsin. (8)—*Ministerial*, Samuel Plantz, Perry Millar, Robert S. Ingraham, Thomas D. Williams. Reserves, James H. Tippett, Samuel H. Anderson.
Lay, John T. Phillips, Eusebius B. Garton, Thomas Gardner, Walter S. Watson. Reserves, Ray C. Twining, Mrs. Ada S. Stair, Leander Ferguson.

Wyoming. (10)—*Ministerial*, James A. Hensey, John H. Race, Leonard C. Murdock, George P. Eckman, Hugh C. McDermott. Reserves, *Oscar L. Severson* (S.), *Charles M. Olmstead* (S.), John W. Nicholson.
Lay, George P. Lindsay, Charles F. Baker, Edward H. Wands, Delbert O. Colborn, William D. Southworth. Reserves, Christian Walter, Thomas Henwood, George F. Reynolds.

Wyoming State. (2)—*Ministerial*, William T. Dumm. Reserve, David E. Kendall.
Lay, George W. Ferguson. Reserve, Aven Nelson.

SIZE OF DELEGATIONS

1	Conference has	22	delegates		Total		22
1	" "	20	"		"		20
2	Conferences have	18	delegates	each	"		36
4	" "	16	"	"	"		64
4	" "	14	"	"	"		56
13	" "	12	"	"	"		156
10	" "	10	"	"	"		100
17	" "	8	"	"	"		136
11	" "	6	"	"	"		66
22	" "	4	"	"	"		88
45	" "	2	"	"	"		90
1	Conference has	1	delegate		"		1
2	Conferences are not represented.						
	Total						835

DELEGATES BY CONFERENCES

List of Delegates and Reserve Delegates, Ministerial and Lay, Elected to the Twenty-seventh Delegated General Conference of the Methodist Episcopal Church, 1916. Arranged Alphabetically by Conferences, and giving Post Office Addresses, Appointments, or Occupations; also Chairman, Number, and General Conference District of the Several Delegations.

N. B.—The Roman numeral after the name of the Conference indicates the General Conference District to which it belongs; the Arabic numeral, the number of delegates.

N. B.—Names of Laymen are invariably printed in black face type, and the names of Ministers in Roman. The number placed before the name of a Delegate indicates the order of his election. Chairmanship indicated in parenthesis.

N. B.—Familiar abbreviations are used, such as

agt—Agent.	h. w.—Housewife.	prin—Principal.
asst—Assistant.	ins—Insurance.	prof—Professor.
atty—Attorney.	man—Manager.	pub—Publisher.
ban—Banker.	mfr—Manufacturer.	r. e.—Real Estate.
bd—Board.	mer—Merchant.	ret—Retired.
chr—Christian.	miss—Missionary.	sch—School.
cor—Corresponding.	of—Officer.	sec—Secretary.
col—College.	p—Pastor.	sem—Seminary.
d. s.—District Supt.	phy—Physician.	tea—Teacher.
ed—Editor.	pres—President.	trav—Traveling.

ALABAMA CONFERENCE. VI. 2.

Delegates:—

John L. Brasher (chairman), trav. sec. Snead Sem., Attala, Ala.
Joel T. Johnson, atty. Oneonta, Ala.

Reserves.—Luther F. Corley, prof. Snead Sem., Boaz, Ala. William Fielder, pres. Snead Sem., Boaz, Ala.

ARKANSAS. VIII. 2.

Delegates:—

Joseph M. Carter (chairman), d. s., Siloam Springs, Ark.
William C. Hays, ban. and mer., Amity, Ark.

Reserves.—Robert L. Selle, d. s., 1311 Summit Ave., Little Rock, Ark. **Mrs. Sadie J. Worrell,** h. w., Heavener, Okla.

ATLANTA. VII. 4.

Delegates:—

(2) George W. Arnold, d. s., 88 Ridge Ave., South Atlanta, Ga.
(1) **Robert J. Simmons,** tea., 120 Chestnut St., Atlanta, Ga.
(2) **Alonzo M. Wilkins,** dentist, Griffin, Ga.
(1) John P. Wragg (chairman), agt. Am. Bible Soc., South Atlanta, Ga.

Reserves.—(2) **W. S. Lester,** tea., Palmetto Ga. (2) John D. Lovejoy, d. s., Griffin, Ga. (1) **W. C. Strickland,** tea., Palmetto, Ga. (1) John E. Watkins, p., Griffin, Ga.

BALTIMORE. IV. 12.

Delegates:—

(1) **Summerfield Baldwin,** ret. mer., 117 W. Balto. St., Baltimore, Md.
(3) William W. Barnes, d. s., 3306 Clifton Ave., Baltimore, Md.
(5) **Lee M. Bender,** orchardist, Martinsburg, W. Va.
(2) **William Gisriel,** ret. man., 1135 Valley St., Baltimore, Md.
(1) John F. Goucher (chairman), president emeritus Goucher College, 2313 St. Paul St., Baltimore, Md.

(2) Edward Hayes, d. s., 2522 N. Charles St., Baltimore, Md.
(4) J. F. Heisse, p., 1409 W. Lombard St., Baltimore, Md.
(3) **D. Olin Leech,** phy., 1237 Massachusetts Ave., N. W., Washington, D. C.
(5) Whitford L. McDowell, d. s., 3228 13th St., N. W., Washington, D. C.
(4) **George C. Shannon,** phy., 700 N. Fulton Ave., Baltimore, Md.
(6) **John T. Stone,** ins., Balto, and Guilford Aves., Baltimore, Md.
(6) W. R. Wedderspoon, p., 1741 P St., N. W., Washington, D. C.

Reserves.—(1) **John L. Alcock,** mer., 2742 St. Paul St., Baltimore, Md. (3) George C. Bacon, d. s., 100 East 20th St., Baltimore, Md. (2) J. R. Edwards, p., 3208 W. North Ave., Baltimore, Md. (2) **James E. Ingram,** mer., 201 Goodwood Garden, Roland Park, Baltimore, Md. (1) James C. Nicholson, p., 612 N. Gilmore St., Baltimore, Md. (3) **T. H. Ward,** exp., Jarrettsville, Md.

BENGAL, XV. 2.

Delegates:—

David H. Manley (chairman), miss., 151 Dharmatala St., Calcutta, India.
Benjamin W. Thurlow, mer., Fraser & Co., Calcutta, India.

Reserves.—Mrs. Cora M. Manley, h. w., 151 Dharmatala St., Calcutta, India. Henry M. Swan, d. s., Pakaur, E. T. R. Loop, India.

BLUE RIDGE-ATLANTIC. VI. 2.

Delegates:—

John L. A. Bumgarner (chairman), p., Traphill, N. C.
Ebid R. Randall, custodian Govt. buildings, Asheville, N. C.

Reserves.—Robert C. Kennedy, ban., Bessemer City, N. C. John H. Warren, d. s., Washington, N. C.

BOMBAY. XV. 2.

Delegates:—

William E. Bancroft (chairman), Bombay, India.
James N. Cumming, city magistrate, Quetta, British Baluchistan, India.

Reserves.—Edwin W. Fritchley, architect, Standard Bldg., Bombay, India. Frederick Wood, d. s., 150 Fifth ave., New York, N. Y.

CALIFORNIA. XIV. 12.

Delegates:—

(2) Freeman D. Bovard, sec. Bd. Home Missions and Church Extension, Arch and 17th Sts., Philadelphia, Pa.
(2) **Robert Davies,** r. e., 1540 Broadway, Oakland, Cal.
(4) Edward P. Dennett, d. s., Berkeley, Cal.
(4) **Chauncey H. Dunn,** atty., 505 Nicholas Bldg., Sacramento, Cal.
(3) **Edwin E. Grant,** r. e., Mill Valley, Cal.
(6) **Miss Lulu Heacock,** h. w., Pacific Grove, Cal.
(3) Herbert B. Johnson, supt. Japanese Mission, Berkeley, Cal.
(6) George A. Miller, p., 3168 21st St., San Francisco, Cal.
(5) Harry E. Milnes, p., Santa Cruz, Cal.
(1) John Stephens (chairman), d. s., 3 City Hall Ave., San Francisco, Cal.
(5) **John Tunnicliffe,** grocer, 3303 Mission St., San Francisco, Cal.
(1) **Rolla V. Watt,** ins., Pine and Sansome Sts., San Francisco, Cal.

Reserves.—(3) Monroe H. Alexander, d. s., Los Gatos, Cal. (1) **Wilbur U. Goodman,** atty., Fairfield, Cal. (3) **Olin D. Jacoby,** ban., 5318 Dover St., Oakland, Cal. (1) George L. Pearson, supt. Chinese Mission, 920 Washington St., San Francisco, Cal. (2) John L. Seaton, pres. Col. of Pacific, San Jose, Cal. (2) **Wilbur C. Short,** r. e., Los Gatos, Cal.

CALIFORNIA GERMAN. XIII. 2.
Delegates:—
Frank Brinkmeyer (chairman), p., 242 Page St., San Francisco, Cal.
John Huber, wholesale produce, Box K, Arcade Sta., Los Angeles, Cal.
Reserves.—Carl J. U. Koenig, contractor and builder, 520 Church St., San Francisco, Cal. Jacob Schneider, p., 2315 E. 17th St., Oakland, Cal.

CENTRAL ALABAMA. VII. 4.
Delegates:—
(2) **Henry C. Binford,** prin. high school, Huntsville, Ala.
(1) Alexander P. Camphor (chairman), pres. Central Ala. Sem., West End Sta., Birmingham, Ala.
(1) **William J. Echols,** undertaker, Birmingham, Ala.
(2) Edward M. Jones, agt. Bd. S. S., 250 So. Jackson St., Montgomery, Ala.
Reserves.—(2) Ralph M. Davis, p., 605 N. 15th St., Birmingham, Ala. (1) **Mrs. Artia B. Jones,** h. w., 306 Tuttle Ave., Montgomery, Ala. (2) **Ernest E. King,** prof., Athens, Ala. (1) George W. Lewis, p., 306 N. Warren St., Mobile, Ala.
(1) George W. Lewis, p., 306 N. Warren St., Mobile, Ala.

CENTRAL CHINA, XIV. 2.
Delegates:—
Hsi C. Hwang, tea., Nanchang, Kiangsi, China.
Wilbur F. Wilson (chairman), miss., Nanking, China, (Shelby, Mich.)
Reserve.—James H. Blackstone, miss., 427 N. Geneva St., Ithaca, N. Y.
No lay reserve delegate elected.

CENTRAL GERMAN. XIII. 4.
(2) **Louis C. Fritsch,** man. Book Concern, 220 West 4th St., Cincinnati, O.
(1) Albert J. Nast (chairman), ed. Christliche Apologete, 220 West 4th St., Cincinnati, O.
(2) John Oetjen, p., 614 Tarleton Ave., N. S., Pittsburgh, Pa.
(1) **Charles A. J. Walker,** atty., 509 Johnston Bldg., Cincinnati, O.
Reserves.—(1) **Frederick C. Hilgen,** comm. trav., 6810 Clinton St., Cleveland, O. (2) Frederick W. Mueller, d. s., 2217 E. 80th St., Cleveland, O. (1) Oscar Rogatsky, d. s., 1805 Fairfax Ave., W. H., Cincinnati, O. (2) **Oscar E. Strauch,** ins., 107½ Huron St., Wheeling, W. Va.

CENTRAL ILLINOIS. X. 10.
Delegates:—
(2) Walter D. Agnew, pres. Hedding Col., Abingdon, Ill.
(5) **Thaddeus J. Ash,** mer., Bradford, Ill.
(3) **Mrs. Tompie W. Asher,** supt. Baby Fold, Normal, Ill.
(1) **Walter C. Frank,** atty., Galesburg, Ill.
(1) Thomas E. Newland (chairman), d. s., Peoria, Ill.
(5) Milhem L. O'Harra, p., Pontiac, Ill.
(2) **William A. Rankin,** farmer, Onarga, Ill.
(3) John H. Ryan, d. s., Kankakee, Ill.
(4) William E. Shaw, p., Peoria, Ill.
(4) **Charles R. Tombaugh,** ban., Pontiac, Ill.
Reserves.—(3) **William A. Baylor,** mer., Chatsworth, Ill. (1) **Clayton W. Bridgeford,** farmer, Joy, Ill. (1) Frederick J. Giddings, p., Bushnell, Ill. (2) **Earl D. Ramson,** lumber, Atkinson, Ill. (2) Charles F. W. Smith, d. s., Galesburg, Ill.

CENTRAL MISSOURI. VII. 2.
Delegates:—
Benjamin F. Abbott (chairman), p., St. Louis, Mo.
Albert C. Maclin, tea., Hannibal, Mo.
Reserves.—Richard E. Gillum, d. s., Mexico, Mo. **Albert J. Thomas,** tea., Independence, Mo.

CENTRAL NEW YORK. III. 10.
Delegates:—
(1) **Francis E. Baldwin,** mfr., Elmira, N. Y.
(2) Wallace E. Brown, p., Syracuse, N. Y.
(3) **Harry K. Fuhrman,** asst. P. M. and mer., Elmira, N. Y.
(1) Frederick T. Keeney (chairman), p., Syracuse, N. Y.
(4) **Francis M. McFall,** ret. R. R. agt., Cortland. N. Y.
(5) Edmund M. Mills, d. s., Syracuse, N. Y.
(2) **William Nottingham,** atty., Syracuse, N. Y.
(4) Eli Pittman, d. s., Elmira, N. Y.
(3) Philip H. Riegel, d. s., Geneva, N. Y.
(5) **Judson L. Transue,** ban., Williamson, N. Y.
Reserves.—(1) Lyford S. Boyd, p., Cazenovia, N. Y. (2) **Francis M. Curtis,** mer., Cincinnatus, N. Y. (1) **William H. Flaxington,** mer., Syracuse, N. Y (2) Charles E. Hamilton, pres, Cazenovia Sem., Cazenovia, N. Y. (3) **Charles W. C. Howe,** supt. mails, 236 Garfield Ave., Syracuse, N. Y.

CENTRAL PENNSYLVANIA. IV. 12.
Delegates:—
(3) **Herbert T. Ames,** atty., Williamsport, Pa.
(6) Simpson B. Evans, d. s., Tyrone, Pa.
(4) Augustus S. Fasick, d. s., Carlisle, Pa.
(1) **George G. Hutchison,** farmer, Warriors Mark, Pa.
(2) Horace L. Jacobs, d. s., Williamsport, Pa.
(5) **William S. Lysinger,** ins., Bedford, Pa.
(3) James H. Morgan, pres. Dickinson College, Carlisle, Pa.
(4) **Thomas H. Murray,** atty., Clearfield, Pa.
(5) Wilford P. Shriner, p., Altoona, Pa.
(6) **Charles E. Shuey,** mer., Bellefonte, Pa.
(1) Emory M. Stevens (chairman), d. s., Huntingdon, Pa.
(2) **W. L. Woodcock,** atty., Altoona, Pa.
Reserves.—(1) **William A. Bouse,** train master, Tyrone, Pa. (2) Benjamin C. Conner, pres. Williamsport Dickinson Seminary, Williamsport, Pa. (3) Barnett H. Hart, p., Williamsport, Pa. (3) **Fred L. Pattee,** col. prof., State College, Pa. (2) **William W. E. Shannon,** supt. mines, Saxton, Pa. (1) James B. Stein, d. s., Sunbury, Pa.

CENTRAL PROVINCES. XV. 2.
Delegates:—
George K. Gilder (chairman), d. s., Raipur, India.
Arthur Wright, mgr. textile mills, Jabalpore, C. P., India.
Reserves.—Miss E. Lahuna Clinton, W. F. M. S. miss., 122 E. Summit Ave., Shenandoah, Ia. Henry C. Scholberg, miss., Narsinghpur, C. P., India, (Ortonville, Minn.)

CENTRAL SWEDISH. X. 2.
Delegates:—
Carl A. Carlson, contractor and builder, Chicago, Ill.
John W. Swenson (chairman), d. s., Galva, Ill.
Reserves.—Axel Levedahl, consulting engineer, Aurora, Ill. Carl G. Wallenius, pres. Swedish Theo, Sem., Evanston, Ill.

CENTRAL TENNESSEE. VI. 2.
Delegates:—
Bailey W. Blessing (chairman), d. s., Lawrenceburg, Tenn.
Henry Puckett, farmer, Silver Point, Tenn.
Reserves.—Caffy W. Clayton, p., Dowelltown, Tenn.
David H. Martin, farmer, Martins Mills, Tenn.

CHICAGO GERMAN. XIII. 4.
Delegates:—
(2) Frank T. Enderis, asst. ed. Christliche Apologete, 220 W. 4th St., Cincinnati, O.
(1) Henry C. Loeppert (chairman), d. s., 3621 Rokeby St., Chicago, Ill.
(1) **Charles E. Mueller,** hardware, 3123 Highland Blvd., Milwaukee, Wis.
(2) **Charles E. Waterman,** mer., Dolton, Ill.

Reserves.—(2) **William E. Bletsch,** mfr., Carpenter St. Sta., Chicago, Ill. (1) Charles W. Hertzler, prof. Nast Theo. Sem., Berea, O. (2) Henry Karnopp, d. s., 868 Oneida St., Appleton, Wis. **(1) Ernst H. Ludwig,** mfr., Manitowoc, Wis.

CHILE. XIV. 2.
Delegates:—
William A. Shelley, miss., Santiago, Chile.
William H. Teeter (chairman), p., Santiago, Chile.
Reserves.—Frederick Elphick, bk. clk., Iquique, Chile. Roberto Elphick, ed. El Heraldo Christiano, Valparaiso, Chile.

COLORADO. XIV. 8.
Delegates:—
(2) Augustus L. Chase, p., Canon City, Colo.
(1) **Edward Fair,** r. e., Boulder, Colo.
(1) David D. Forsyth (chairman), asst. sec. Bd. Education, University Park, Colo.
(4) John J. Lace, d. s., Grand Junction, Colo.
(2) **Marion F. Miller,** atty., La Junta, Colo.
(3) Merle N. Smith, p., Colorado Springs, Colo.
(4) **Wayne C. Williams,** Industrial Commissioner, Denver, Colo.
(3) **Mrs. Mary E. Wilson,** sec. W. F. M. S., 1400 Detroit St., Denver, Colo.
Reserves.—(3) Orrin W. Auman, p., Denver, Colo. (2) **William L. Hartman,** atty, Pueblo, Colo. (2) Henry M. Mayo, d. s., University Park, Colo. (1) Claudius B. Spencer, ed. Central Chr. Advocate, 1121 McGee St., Kansas City, Mo. (1) **Harry G. Thomas,** phy., Victor, Colo. (3) **Arthur W. Warren,** county treasurer, Sterling, Colo.

COLUMBIA RIVER. XV. 8.
Delegates:—
(2) Robert Brumblay, d. s., 908 Shannon St., Spokane, Wash.
(1) **David H. Cox,** grain, Walla Walla, Wash.
(3) **Floyd L. Daggett,** State Industrial Commission, Spokane, Wash.
(4) Ulysses F. Hawk, p., Spokane, Wash.
(2) **Lewis R. Horton,** supt. Anti-Saloon League, Spokane, Wash.
(1) Bracken E. Koontz (chairman), d. s., 2325 Boone St., Spokane, Wash.
(4) **Benjamin F. Kumler,** sec. Bd. Education, North Yakima, Wash.
(3) Robert Warner, p., Moscow, Ida.
Reserves.—(1) **Mrs. Nina Blake,** h. w., Wenatchee, Wash. (3) **Robert L. Brainard,** ed., Wardner, Idaho. (2) **Miss Ethel Butts,** supt. Deaconess Hospital, 715 Fourth Ave., Spokane, Wash. (2) Olin W. Mintzer, p., Pomeroy, Wash. (1) Harold O. Perry, d. s., Kennewick, Wash.

DAKOTA. XII. 6.
Delegates:—
(2) **William Carpenter,** mer., Andover, S. D.
(3) **William E. Daniels,** phy., Madison, S. D
(3) James S. Harkness, d. s., Aberdeen, S. D.
(2) John S. Hoagland, p., Mitchell, S. D.
(1) **Willis T. McConnell,** ban., Wessington Springs, S. D.
(1) Thomas Nicholson (chairman), sec. Bd. Education, 150 Fifth Ave., New York, N. Y.
Reserves.—(1) Orien E. Boyce, d. s., Huron, S. D. (1) **Ellis E. Collins,** educator, Vermilion, S. D. (2) **James M. Johnston,** ban., Bradley, S. D. (3) **Frederick W. Minty,** phy., Rapid City, S. D. (2) Gary T. Notson, ex. sec. Methodist State Hospital, Mitchell, S D.

DELAWARE. VI. 6.
Delegates:—
(3) **Horatio W. Jones,** tea., Princess Anne, Md.

(3) Thomas H. Kiah, prin. P. A. Academy, Princess Anne, Md.
(2) James H. Scott, d. s., 2511 Oxford St., Philadelphia, Pa.
(1) Charles A. Tindley (chairman), p., 1510 Christian St., Philadelphia, Pa.
(2) **George L. Waters,** mer., Bridgeville, Dela.
(1) **Herbert S. Wilson,** supervisor Pub. Schs., Upper Fairmount, Md.

Reserves.—(3) John W. Bond, p., Pocomoke City, Md. (3) **William H. Ennis,** tea., Delaware City, Dela. (2) **Mrs. Mary E. Jackson,** tea., 820 French St., Wilmington, Dela. (1) William C. Jason, pres. Delaware State College, Dover, Dela. (2) Charles W. Pullett, d. s., Bridgeville, Dela. (1) **William F. Simmons,** U. S. Customs, 1310 Parrish St., Philadelphia, Pa.

DENMARK. II. 2.

Delegates:—

Anton Bast (chairman), d. s., Rigensgade 21, Copenhagen, Denmark.
Lars J. Dam, supt. forest reserve, Nikso, Bornholm, Denmark.

Reserves.—Loren Gaarde, d. s. and ed., Esbjerg, Denmark. **John Minich,** mayor, Nikso, Bornholm, Denmark.

DES MOINES. IX. 12.

Delegates:—

(2) **Frank Dunning,** ban., Bedford, Ia.
(1) **James A. Henderson,** atty., Jefferson, Ia.
(4) Enoch Hill, p., Monroe, Ia.
(2) John L. Hillman, p., Des Moines, Ia.
(4) **Harold R. Howell,** ins., Des Moines, Ia.
(6) Jay Kirkendall, d. s., Corning, Ia.
(3) **Edwin D. Samson,** atty., Des Moines, Ia.
(3) Reuben E. Shaw, d. s., Indianola, Ia.
(6) **Mrs. Mary Smith,** h. w., Lewis, Ia.
(5) **Louis F. Talley,** phy., Diagonal, Ia.
(1) Allen A. Thompson (chairman), d. s., Chariton, Ia.
(5) James M. Williams, p., Perry, Ia.

Reserves.—(1) Willis H. Cable, d. s., Council Bluffs, Ia. (2) Willey M. Dudley, v.-pres. Simpson Col., Indianola, Ia. (3) **Frank Hooker,** ban., Blanchard, Ia. (1) **Marcus B. Nelson,** ban., Atlantic, Ia. (2) **Everett W. Pierce,** ban., Denison, Ia. (3) Melvin R. Talley, d. s., Atlantic, Ia.

DETROIT. XI. 16.

Delegates:—

(8) Charles B. Allen, d. s., 110 Hazelwood Ave., Detroit, Mich.
(5) **Richard T. Baldwin,** ed., Marlette, Mich.
(1) **Junius E. Beal,** capitalist, Ann Arbor, Mich.
(8) **William J. Blood,** lumber, Owosso, Mich.
(1) George Elliott (chairman), p., Mount Clemens, Mich
(2) **George L. Hastings,** hardware, Menominee, Mich.
(7) **Charles A. Johnson,** mas. mech., Flint, Mich.
(4) Henry Addis Leeson, p., Ypsilanti, Mich.
(5) Alonzo A. Leonard, d. s., Flint, Mich.
(3) **Thomas E. Mitchell,** ins., Houghton, Mich.
(4) **Anson L. Parker,** mfr., 920 Chamber Commerce, Detroit, Mich.
(6) Dwight H. Ramsdell, d. s., Ann Arbor, Mich.
(3) Merton S. Rice, p., 27 Melbourne St., Detroit, Mich.
(7) H. Lester Smith, p., Detroit, Mich.
(2) Arthur W. Stalker, p., Ann Arbor, Mich.
(6) **Frank W. Urch,** mine operator, Bay City, Mich.

Reserves.—(2) Carlos L. Adams, p., Calumet, Mich. (1) Charles W. Baldwin, d. s., 1123 So. Saginaw, St., Flint, Mich. (3) **Mrs. May C. Bliss,** tea., Saginaw, Mich. (3) John Dystant, d. s., Bay City, Mich. (1) **Charles W. Leech,** lumber, Mich. Ave. & M. C. R. R. Viaduct, Detroit, Mich. (2) **Andrew L. Moore,** atty., Pontiac, Mich.

EAST GERMAN. XIII. 2.

Delegates:—

John J. Faupel, ret., 1406 E. Chase St., Baltimore, Md.

Frederick W. Schneider (chairman), Supt. German Sunday School work, 635 Hinman Ave., Evanston, Ill.
Reserves.—Gustave Bobilin, d. s., 399 Bergen St., Brooklyn, N. Y. **F. L. Dochtermann,** storage, Mineola, N. Y.

EAST MAINE. I. 4.
Delegates:—
(1) **Clarence E. Dow,** accountant, Bar Harbor, Me.
(2) Carl N. Garland, d. s., Rockland, Me.
(2) **George B. Hunter,** ins., Houlton, Me.
(1) Frederick Palladino (chairman), d. s., Bucksport, Me.
Reserves.—(1) **Mrs. Horace B. Haskell,** h. w., Ellsworth, Me. (2) Albert E. Morris, d. s., Oldtown, Me. (1) Charles F. Smith, p., Camden, Me. (2) **William A. Vannah,** lumber dealer, Waldoboro, Me.

EAST TENNESSEE. VI. 2.
Delegates:—
Samuel M. Clark, phy., 111½ W. Vine Ave., Knoxville, Tenn.
James A. Pickett (chairman), p., Bluefield, W. Va.
Reserves.—Judson S. Hill, pres. Morristown Industrial College, Morristown, Tenn. **Charles B. Seals,** R. R. employee, Glade Springs, Va.

EASTERN SOUTH AMERICA. XIV. 2.
Delegates:—
Herbert P. Coates, importer, Montevideo, Uruguay.
Charles W. Drees, Miss., Buenos Aires, Argentina.
Reserves.—Harry Burton, clk., Lomas de Zamora, Argentina. Daniel Hall, ed., Buenos Aires, Argentina.

EASTERN SWEDISH. I. 2.
Delegates:—
Frank E. Broman (chairman), p., 8 Ruthven St., Boston, Mass.
Gustaf A. Wahlberg, contractor, 514 Quincy St., Brooklyn, N. Y.
Reserves.—Emil Benson, contractor, 35 Harvard Ave., Providence, R. I. Herman Young, p., 422 Dean St., Brooklyn, N. Y.

ERIE. III. 10.
Delegates:—
(1) J. Palmer Burns (chairman), d. s., Jamestown, N. Y.
(4) **Ralph M. Campbell,** prothonotary, New Castle, Pa.
(4) John H. Clemens, p., New Castle, Pa.
(2) William H. Crawford, pres. Allegheny College, Meadville, Pa.
(3) **William A. Elliott,** prof., Allegheny College, Meadville, Pa.
(5) James E. Hillard, p., Polk, Pa
(3) Clement W. Miner, d. s., Du Bois, Pa.
(5) **William L. Sansom,** ed., Clarion, Pa.
(2) **Charles H. Smith,** mer., Sheffield, Pa.
(1) **Byron A. Walker,** mfr., Erie, Pa.
Reserves.—(2) **John A. Bolard,** atty., Cambridge Springs, Pa. (2) John C. Borland, p., Du Bois, Pa. (1) John A. McCamey, d. s., Grove City, Pa. (1) **Charles E. Welch,** mfr., Westfield, N. Y.

FINLAND. II. 2.
Delegates:—
Jonas W. Haggman (chairman), pres. theol. sem., Brando, Helsingfors, Finland.
Frans A. Karell, mer., Bergmansgatan 23, Helsingfors, Finland.
Reserves.—Bernh. Ahlback, mer., Wasa, Finland. George A. Simons, d. s., W. O., Bolschoj Prospect 58, Petrograd, Russia.

FLORIDA. VII. 4.
Delegates:—
(2) **George W. Perkins,** postman, Gainesville, Fla.
(1) **John H. Smith,** phy., 441 W. Beaver St., Jacksonville, Fla.
(2) James S. Todd, p., 1636 Davis St., Jacksonville, Fla.
(1) Thomas H. B. Walker (chairman), p., 1150 Darwin, Jacksonville, Fla.

Reserves.—(2) **John H. Blodget,** r. e., Jacksonville, Fla. (2) Stephan A. Huger, d. s., Tampa, Fla. (1) James P. Patterson, d. s., 600 N. Garden, Gainesville, Fla. (1) **Robert R. Robinson,** r. e., Jacksonville, Fla.

FOOCHOW. XIV. 4.
Delegates:—
(1) **Sing Ong Ding,** tea., Futsing, via Foochow, China.
(2) **James E. Skinner,** phy., Yenping, via Foochow, China.
(1) Philip Seuk Sing Yu (chairman), d. s., Foochow, China.
(2) Ralph A. Ward, miss., Foochow, China.
Reserves.—(1) **Guang Den Ding,** tea., Foochow, China. (2) Daik Ching Hung, d. s., Shuen-chang, via Foochow, China. (2) **Henry V. Lacy,** miss, tea., Lungtien, via Foochow, China. (1) William H. Lacy, mgr. Meth. Pub. House, Shanghai, China.

GENESEE. III. 12.
Delegates:—
(2) Ray Allen, d. s., 173 Bryan St., Rochester, N. Y.
(2) **George B. Burd,** state senator, 2449 Delaware Ave., Buffalo, N. Y.
(1) Frederick H. Coman (chairman), d. s., Buffalo, N. Y.
(4) **Delano D. Cottrell,** subscription agency, No. Cohocton, N. Y.
(3) Horace A. Crane, d. s., Olean, N. Y.
(1) **Herbert P. Lansdale,** sec. Y. M. C. A., 135 South Ave., Rochester, N. Y.
(3) **William A. Notman,** mfr., 33 Colonial Circle, Buffalo, N. Y.
(4) Ward Platt, cor. sec. Bd. Home Missions, Arch and 17th St., Philadelphia, Pa.
(6) Lincoln L. Rogers, d. s., Canisteo, N. Y.
(5) **William W. Smallwood,** ins., Warsaw, N. Y.
(6) **Schuyler C. Wells,** mfr., LeRoy, N. Y.
(5) Louis A. Wright, p., Portville, N. Y.
Reserves.—(2) Robert E. Brown, p., East Ave. and Anson Place, Rochester, N. Y. (3) **Charles W. Catlin,** atty., Port Allegheny, Pa. (3) Philip L. Frick, p., Buffalo, N. Y. (1) **Edward J. Mockford,** mer., Batavia, N. Y. (2) **Frank H. Rockwell,** state senator, Wellsboro, Pa. (1) Earl D. Shepard, pres. Conf. Sem., Lima, N. Y.

GEORGIA. VI. 2.
Delegates:—
Edmund J. Hammond (chairman), d. s., 336 Hemphill Ave., Atlanta, Ga.
Burr Stokoe, laundry, Fitzgerald, Ga.
Reserves.—William A. Parsons, prin. Epworth Sem., Epworth, Ga. **Charles W. Olson,** state agt. U. S. F. & C. Co., Ford Bldg., Detroit, Mich.

GULF. VI. 2.
Delegates:—
Ray T. Fuller, phy., 1825 Tulane Ave., New Orleans, La.
James W. Hervey (chairman), d. s., Welsh, La.
Reserves.—John A. Carruth, d. s., Box 424, Lake Charles, La. **Harvey H. Jones,** farmer, South Houston, Tex.

HINGHWA. XIV. 2.
Delegates:—
William N. Brewster (chairman), miss., Hinghwa, China.
Miss J. E. Martha Lebeus, miss., Sienyu, China.
Reserves.—**Mrs. Elizabeth F. Brewster,** miss., Hinghwa City, China. Harry C. Dildine, miss., Ionia, Mich.

HOLSTON. VI. 6.
Delegates:—
(3) Marion C. Bruner, p., Englewood, Tenn.
(2) **John W. Fisher,** tanner, Newport, Tenn.
(3) **Joseph A. Grigsby,** mer., Whitehorn, Tenn.
(1) Samuel G. Ketron (chairman), d. s., Johnson City, Tenn.

(2) John J. Manker, ed. Advocate-Journal, Athens, Tenn.
(1) **John A. Patten,** mfr., Chattanooga, Tenn.

Reserves.—(2) John S. Burnett, field agt. U. of Chatta., Chattanooga, Tenn. (2) **Charles P. Cass,** atty., Bristol, Tenn. (1) Wayne S. Grant, business mgr. Advocate-Journal, Athens, Tenn. (1) **William T. Smith,** mer., Inskip, Tenn.

IDAHO. XV. 4.

Delegates:—
(2) **Perry F. Chandler,** ed., Canyon City, Ore.
(2) James D. Gillilan, d. s., Boise, Idaho.
(1) **Alva I. McMahon,** abstractor, Shoshone, Idaho.
(1) Henry W. Parker (chairman), d. s., Twin Falls, Idaho.

Reserves.—(1) **Edward C. S. Brainard,** ban., Payette, Idaho. (2) Wilsie M. Martin, p., Boise, Idaho. (2) **Clarence H. White,** Chautauqua mgr., Boise, Idaho. (1) W. A. Winters, d. s., La Grande, Ore.

ILLINOIS. X. 16.

Delegates:—
(4) **Francis M. Austin,** tea., Bloomington, Ill.
(5) James C. Baker, p., Urbana, Ill.
(2) **Francis G. Blair,** supt. Public Institution, Springfield, Ill.
(7) **James W. Breckon,** farmer, Palmyra, Ill.
(7) William J. Davidson, prof. G. B. I., Evanston, Ill.
(3) **Benjamin T. Kagey,** ban., La Place, Ill.
(2) Theodore Kemp, pres., Wesleyan U., Bloomington, Ill.
(5) **John Kissack,** farmer, Farmer City, Ill.
(3) Francis A. McCarty, d. s., Jacksonville, Ill.
(8) Joseph C. Nate, d. s., Champaign, Ill.
(8) **Mrs. Ellen M. Orr,** h. w., Pittsfield, Ill.
(6) Benjamin F. Shipp, d. s., Bloomington, Ill.
(6) **Hershel R. Snavely,** atty., Marshall, Ill.
(1) Joseph W. Van Cleve (chairman), d. s., Decatur, Ill.
(1) **George H. Wilson,** atty., Quincy, Ill.
(4) Preston Wood, d. s., Springfield, Ill.

Reserves.—(1) Calvin F. Buker, d. s., Charleston, Ill. (2) Thomas N. Ewing, p., 704 So. 5th St., Springfield, Ill. (1) **Joseph R. Harker,** pres. Woman's Col., Jacksonville, Ill. (3) **William A. Joy,** mer., Springfield, Ill. (2) **Mrs. Nellie T. Kuhl,** pres. Civic League, Springfield, Ill. (3) William H. Wilder, prof. I. W. U., Boomington, Ill.

INDIANA. XI. 14.

Delegates:—
(2) Layton C Bentley, p., Vincennes, Ind.
(3) **J. Frank Hanly,** atty., 747 Lemcke Annex, Indianapolis, Ind.
(6) **Fred Hoke,** mfr., Indianapolis, Ind.
(2) **Charles C. Hull,** mfr., Connersville, Ind.
(6) Harry A. King, pres. Clark U., So. Atlanta, Ga.
(7) George H. Murphy, d. s., Moores Hill, Ind.
(4) Alfred H. Pitkin, d. s., Greencastle, Ind.
(7) **Frank T. Singleton,** ban., Martinsville, Ind.
(1) **Frank F. Smith,** ret. mer., Franklin, Ind.
(3) George M. Smith, d. s., Evansville, Ind.
(1) Joshua Stansfield (chairman), p., 1638 N. Meridian st., Indianapolis, Ind.
(5) **William C. Van Arsdel,** r. e., Greencastle, Ind.
(4) **Mrs. America S. Wood,** h. w., Aurora, Ind.
(5) Elbert Robb Zaring, ed. Northwestern Advocate, 734-40 N. Rush St., Chicago, Ill.

Reserves.—(3) **Alexander P. Asbury,** farmer, Farmersburg, Ind. (2) **Frank C. Baugh,** ban., Evansville, Ind. (2) William B. Farmer, p., 345 Lesley Ave., Indianapolis, Ind. (1) Festus A. Steele, d. s., 318 W. 7th St., Seymour, Ind (3) Albert B. Storms, d. s., Indianapolis, Ind. (1) **William V. Troth,** hotel proprietor, West Baden, Ind.

IOWA. IX. 8.

Delegates:—
(2) **Jesse M. Beck,** ed., Centerville, Ia.
(4) **James S. Bellamy,** farmer, Knoxville, Ia.

(1) John W. Hancher (chairman), asst. sec. Bd. Education, 150 Fifth Ave., New York, N. Y.
(1) **Horace M. Havner,** atty., Marengo, Ia.
(3) John C. Kendrick, sec. Iowa Conf. Per. Fund, Ottumwa, Ia.
(2) Edwin A. Schell, pres. Iowa Wesleyan College, Mount Pleasant, Ia.
(4) Edward J. Shook, d. s., Ottumwa, Ia.
(3) **Edwin L. Stickney,** ban., Moulton, Ia.

Reserves.—(2) **William P. Gardner,** phy., Wellman, Ia. (1) **Albert N. Jarvis,** R. D. mail clark, 910 Leebrick St., Burlington, Ia. (1) Ulysses S. Smith, p., Muscatine, Ia. (2) Charles L. Tennant, d. s., Mount Pleasant, Ia.

ITALY. II. 2.

Delegates:—

Salvatore Mastrogiovanni, atty., 57 Via Cavour, Rome, Italy. (In the Italian Army. Will not be present.)
Bertrand M. Tipple (chairman), p., Via Firenze 38, Rome, Italy. (150 Fifth Ave., New York, N. Y.)

Reserves.—Albert Burattini, p., Via del Carbone 3, Bologna, Italy.

KANSAS. VIII. 18.

Delegates:—

(4) Henry J. Coker, field sec. Bd. Home Missions and Church Extension, Denver, Colo.
(9) **James C. Funnell,** co. treas., Clay Center, Kans.
(5) **Samuel S. Glasscock,** phy., Kansas City, Kans.
(1) William C. Hanson (chairman), d. s., Kansas City, Kans.
(7) **John L. Havice,** comptroller, Independence, Kans.
(8) **Charles M. Jones,** farmer, Hiawatha, Kans.
(6) **Arthur R. Kinkel,** mer., Council Grove, Kans.
(2) Edwin Locke, p., Topeka, Kans.
(6) John Maclean, d. s., Manhattan, Kans.
(3) **O. Grant Markham,** prof., Baldwin, Kans.
(2) **John Marshall,** judge Supreme Court of Kansas, Topeka, Kans.
(5) Wilbur N. Mason, pres. Baker University, Baldwin City, Kans.
(4) **Albert P. Myers,** ins., Emporia, Kans.
(8) George E. Satterlee, p., Pittsburg, Kans.
(9) James D. Smith, d. s., Emporia, Kans.
(1) **J. Luther Taylor,** ban., Pittsburg, Kans.
(3) Henry E. Wolfe, d. s., Topeka, Kans.
(7) Benjamin Young, p., Topeka, Kans.

Reserves.—(2) Samuel L. Buckner, d. s., Clay Center, Kans. (3) Wiley A. Keve, d. s., Independence, Kans. (1) Benson M. Powell, d. s., Baldwin City, Kans. (2) **Miss Florence Snow,** writer, Neosho Falls, Kans. (3) **Mrs. J. Luther Taylor,** h. w., Pittsburg, Kans. (1) **Mrs. Lillian Mitchner,** pres. State W. C. T. U., Topeka, Kans.

KENTUCKY. V. 4.

Delegates:—

(1) **Andrew M. Decker,** trav. salesman, Barbourville, Ky.
(1) Frederick W. Harrop, p., Harlan, Ky.
(2) **Charles B. Nordeman,** mgr. credit clearing house, Laynesville, Ky.
(2) Elman L. Shepard (chairman), d. s., Louisville, Ky.

Reserves.—(2) James M. Melear, p., Lexington, Ky. (1) Ollie G. Ragan, d. s., Lexington, Ky. (2) **Jacob H. Richardson,** letter carrier, Maysville, Ky. (1) **John Venn,** salesman, Ludlow, Ky.

KOREA. XIV. 4.

Delegates:—

(1) **Hugh H. Cynn,** high school prin., Seoul, Korea.
(2) **Mrs. Nansa Kihm Hahr,** tea., Seoul, Korea.
(1) Charles D. Morris (chairman), d. s., Pyengyang, Korea.
(2) Wilbur C. Swearer, d. s., Kongju, Korea.

Reserves.—(1) George Heber Jones, Editorial sec., Board of Foreign Missions, 150 Fifth Ave., New York, N. Y. (2) James D. Van Buskirk, medical miss., Seoul, Korea.

LEXINGTON. VII. 4.
Delegates:—
(2) John S. Bailey, d. s., Maysville, Ky.
(1) **Richard A. Crolley,** head bill clerk Meth. Bk. Con., 3565 Vernon Ave., Chicago, Ill.
(2) **Robert B. Scott,** phy., 838 Preston St., Louisville, Ky.
(1) Elam A. White (chairman), p., Cleveland, O.
Reserves.—(1) G. R. Bryant, d. s., Indianapolis, Ind. (1) **Joseph H. Carroll,** phy., 179 Cleveland St., Columbus, O. (2) E. L. Gilliam, p., Columbus, O. (2) **William R. Hill,** P. O. employee, 1839 Highland Place, Indianapolis, Ind.

LIBERIA. VI. 2.
Delegates:—
John H. Reed, p., Lower Buchanan, Bassa, Liberia.
Philip F. Simpson, farmer, Monrovia, Liberia (will not be present).
Reserves.—**Mrs. Mary A. Ragland,** farmer, Buchanan, Grand Bassen Co., Liberia (will be seated). Richelieu V. Richards, p., Clayashland, Liberia.

LINCOLN. VII. 2.
Delegates:—
H. T. S. Johnson (chairman), d. s., 633 Park Ave., Muskogee, Okla.
John H. Stephens, atty., Box 565 Okmulgee, Okla.
Reserves.—**Lownie C. Bassett,** mer., Colorado Springs, Colo. S. A. Stripling, d. s., Topeka, Kan.

LITTLE ROCK. VII. 4.
Delegates:—
(1) James M. Cox (chairman), pres. Philander Smith Col., Little Rock, Ark.
(2) **Robert B. Hays,** prof., 3700 W. 9th St., Little Rock, Ark.
(1) **Mrs. Hilda M. Nasmyth,** matron of Amanda Smith Home, Little Rock, Ark.
(2) William S. Sherrill, d. s., 1015 Division St., Texarkana, Ark.
Reserves.—(1) **Mrs. Anna C. Freeman,** tea., 1230 W. 6th Ave., Pine Bluff, Ark. (1) Louis G. Hodges, d. s., 2006 Main St., Pine Bluff, Ark. (2) George T. Saxton, d. s., R. F. D. 1, Box 44, Pine Bluff, Ark. (2) **Henry H. Sutton,** prof., Little Rock, Ark.

LOUISIANA. VII. 8.
Delegates:—
(4) **Aaron W. Brazier,** phy., Slidell, La.
(4) Valcour Chapman, d. s., 7320 Elm St., New Orleans, La.
(1) **Mathew S. Davage,** prin. George R. Smith Col., Sedalia, Mo.
(2) B. Mack Hubbard, p., 605 France St., Baton Rouge, La.
(2) **James R. Reynolds,** prin. Gilbert Academy, Baldwin, La.
(3) Thomas F. Robinson, p., 1819 7th St., New Orleans, La.
(3) **Thaddeus Taylor,** Phy., Box 56, Natchitoches, La.
(1) John W. Turner (chairman), d. s., Franklin, La.
Reserves.—(2) Walter S. Chinn, p., Plaquemine, La. (1) **Miss Fanny A. Cooper,** deaconess, 7619 Oak St., New Orleans, La. (3) **Lou A. Owens,** restaurant, 804 Texas Ave., Shreveport, La. (2) **Frank B. Smith,** atty., Pythian Temple Bldg., New Orleans, La. (1) Robert C. Worsham, d. s., New Iberia, La.

MAINE. I. 4.
Delegates:—
(2) J. M. Arters, p., Rumford Falls, Me.
(2) **Warren W. Cole,** mfr., Portland, Me.
(1) D. B. Holt (chairman), d. s., Auburn, Me.
(1) **Waldo Pettengill,** ban., Rumford Falls, Me.
Reserves.—(1) J. R. Clifford, p., Wilton, Me. (2) J. M. Frost, d. s., Portland, Me. (1) **W. B. Leighton,** ret., Portland, Me. (2) **F. M. Strout,** mer., Portland, Me.

MALAYSIA. XV. 2.
Delegates:—
Samuel Augustine, tea., Telok Anson, Perak, Straits Settlements.
William G. Shellabear (chairman), miss., Serongion Rd., Singapore, Straits Settlements.
Reserves.—Charles S. Buchanan, miss., Weltevreden, North Indies.
Goh H. Keng, tea., A. C. S., Singapore, Straits Settlement.

MEXICO. XIV. 2.
Delegates:—
John W. Butler (chairman), d. s., Mexico City, Mexico.
Miss Concepcion Perez, tea., Mexico City, Mexico.
Reserves.—Levi B. Salmans, phy., Apartado 57, Guanajuato, Mexico. Epigmenio Velasco, p., Apartado 115 Mis., Mexico City, Mexico.

MICHIGAN. XI. 16
Delegates:—
(3) **Fred H. Dewey,** ed., Marion, Mich.
(2) **Samuel Dickie,** pres. Albion College, Albion, Mich.
(1) **Luren D. Dickinson,** Lieut. Governor, Charlotte, Mich.
(8) Frederic S. Goodrich, prof. Albion College, 302 College Court, Albion, Mich.
(8) **John D. Greenamyer,** phy., Niles, Mich.
(7) **Royal A. Hawley,** atty., Ionia, Mich.
(7) William F. Kendrick, d. s., Traverse City, Mich.
(2) Hugh Kennedy, d. s., Albion, Mich.
(4) **John C. Ketcham,** Master of State Grange, Hastings, Mich.
(6) **Charles C. Landon,** phy., Battle Creek, Mich.
(5) Patrick J. Maveety (chairman), cor. sec. Freedmen's Aid Society, 220 W. 4th St., Cincinnati, O.
(1) William H. Phelps, d. s., Lansing, Mich.
(6) Daniel C. Riehl, p., Caledonia, Mich.
(4) John W. Sheehan, p., St. Joseph, Mich.
(3) Clark S. Wheeler, d. s., Big Rapids, Mich.
(5) **Allan M. Wilkinson,** phy., Charlevoix, Mich.
Reserves.—(3) Russell H. Breedy, p., Hastings, Mich. (2) Marshall M. Callen, p., Cadillac, Mich. (2) **C. W. Campbell,** mer., Mount Pleasant, Mich. (1) William P. French, d. s., St. Joseph, Mich. (3) **Edward E. Horner,** mfr., Eaton Rapids, Mich. (1) **George G. Whitworth,** mfr., 463 Crescent St., Grand Rapids, Mich.

MINNESOTA. XII. 8.
Delegates:—
(2) Guybert A. Cahoon, d. s., Mankato, Minn.
(4) Frank A. Cone, d. s., Mankato, Minn.
(4) **Charles L. Dempster,** loans and ins., Lake City, Minn.
(2) **Gilbert Guttersen,** wholesale oil, 2361 Hampden Ave., St. Paul, Minn.
(1) Henry C. Jennings (chairman), Gen. Agt. Book Concern, 220 W. 4th St., Cincinnati, O.
(3) **Claude E. Southwick,** atty., Wells, Minn.
(3) Alexander C. Stevens, p., St. Paul, Minn.
(1) **Delburt U. Weld,** r. e. and ban., Windom, Minn.
Reserves.—(1) Samuel F. Kerfoot, pres. Hamline Univ., St. Paul, Minn. (2) **Henry J. Kuehn,** mfr., Mankato, Minn. (2) John W. Taylor, d. s., 1607 Van Buren St., St. Paul, Minn. (1) **Guy E. Maxwell,** pres. Normal School, Winona, Minn.

MISSISSIPPI. VII. 6.
Delegates:—
(2) Simon H. Cannon, d. s., Meridian, Miss.
(1) **Edward L. Gordon,** bus. mgr., S. W. Chr. Ad., 631 Baronne St., New Orleans, La.
(2) **John W. Harris,** ins., Meridian, Miss.
(1) William W. Lucas (chairman), asst. sec. E. L., Meridian, Miss.
(3) D. Leonard Morgan, d. s., Natchez, Miss.
(3) **Charles Q. Williams,** ins., Hattiesburg, Miss.

Reserves.—(1) Jerry B. Brooks, p., Box 232, Meridian, Miss. (2) **Anthony Buckley,** ed. Gideon Trumpet, Enterprise, Miss. (1) **Malachi C. Collins,** prof., Meridian, Miss. (3) William McMorris, d. s., Ellisville, Miss. (2) James M. Shumpert, p., Yazoo City, Miss. (3) **Mrs. Eliza L. Smith,** conf. organizer W. F. M. Soc., 215 E. 5th St., Hattiesburg, Miss.

MISSOURI. VIII. 6.

Delegates:—

(3) James W. Anderson, p., Oregon, Mo.
(1) **Albanus W. Baker,** r. e., Brookfield, Mo.
(2) William F. Burris, d. s., 121 S. Mulberry St., Maryville, Mo.
(3) **Ira D. Cottey,** ban., Cameron, Mo.
(1) Harvey R. De Bra (chairman), pres. Mo. Wes. College, Cameron, Mo.
(2) **Miss Maud McMurrey,** housekeeper, Savannah, Mo.

Reserves.—(1) **Charles Burkland,** ban., Lancaster, Mo. (1) William B. Christy, p., Kirksville, Mo. (3) **Frank Jones,** ban., Stanberry, Mo. (2) Clarence O. Kimball, p., St. Joseph, Mo. (2) **Jonathan J. Lukens,** R. F. D. carrier, Oregon, Mo.

MONTANA. XV. 2.

Delegates:—

Charles L. Bovard (chairman), pres. Mont. Wes. Univ., Helena, Mont.
Ellwood H. Fisher, mer., Bozeman, Mont.

Reserves.—Charles E. Avery, atty., 614 Cherry St., Anaconda, Mont. Edward Smith, d. s., Bozeman, Mont.

NEBRASKA. IX. 18.

Delegates:—

(4) Ulysses G. Brown, d. s., Omaha, Neb.
(8) **George R. Buckner,** ban., Waverly, Neb.
(5) **Melville D. Cameron,** ban., Omaha, Neb.
(9) **Mrs. Emma J. Cox,** matron, Wilcox, Neb.
(4) **George H. Davis,** mfr., Blue Springs, Neb.
(2) **John N. Dryden,** atty., Kearney, Neb.
(3) John W. Embree, d. s., University Place, Neb.
(3) **Robert E. Evans,** atty., Dakota City, Neb.
(7) **Claude J. Fennel,** photographer, Columbus, Neb.
(7) Edward M. Furman, p., Kearney, Neb.
(6) **W. Edgar Gates,** mer., Lincoln, Neb.
(2) Elmer E. Hosman, d. s., Norfolk, Neb.
(5) Titus Lowe, p., Omaha, Neb.
(6) Byron W. Marsh, d. s., University Place, Neb.
(9) Hudson H. Millard, p., Norfolk, Neb.
(1) Isaac B. Schreckengast (chairman), vice-chan. Neb. Wesl. Univ., University Place, Neb.
(1) **George M. Spurlock,** atty., York, Neb.
(8) Robert H. Thompson, p., Grand Island, Neb.

Reserves.—(3) J. Franklin Boeye, p., Lincoln, Neb. (1) **Clark A. Fulmer,** chancellor Neb. Wesl. Univ., University Place, Neb. (2) James R. Gettys, evangelist, 524 E. 19th St., University Place, Neb. (1) Albert A. Randall, p., Broken Bow, Neb. (3) **John A. Slater,** ban., Holdrege, Neb. (2) **Miss Ella M. Watson,** sec. W. F. M. S., Lincoln, Neb.

NEWARK. II. 12.

Delegates:—

(5) Fred Clare Baldwin, p., 287 William St., East Orange, N. J.
(4) Jacob A. Cole, d. s., 257 Paulison Ave., Passaic, N. J.
(3) **Stephen S. Day,** ins., 23 Olyphant St., Morristown, N. J.
(2) **Benjamin F. Edsall,** atty., 280 Roseville, Ave., Newark, N. J.
(1) **James R. Joy,** ed. Christian Advocate, 150 Fifth Ave., New York, N. Y.
(6) **John K. Cooke,** mer., Washington, N. J.
(6) John Krantz, sales agt., 150 Fifth Ave., New York, N. Y.

(2) William E. Palmer, p., Paterson, N. J.
(4) **James W. Pearsall,** ret., Ridgewood, N. J.
(5) **S. Earl Taylor,** cor. sec. Bd. of Foreign Missions, 150 Fifth Ave., New York, N. Y.
(1) Ralph B. Urmy (chairman), p., 290 Mount Prospect Ave., Newark, N. J.
(3) George G. Vogel, d. s., 285 Parker St., Newark, N. J.

Reserves.—(2) **Samuel Bingaman,** com. mer., 25 Jay St., New York, N. Y. (1) Dorr F. Diefendorf, p., 525 Orange St., Newark, N. J. (2) Frederick J. Hubach, d. s., 1028 W. 7th St., Plainfield, N. J. (1) **Joseph Walker,** man., 1110 Springfield Ave., Irvington, N. J.

NEW ENGLAND. I. 12.

Delegates:—
(2) Lauress J. Birney, dean Sch. Theol. Boston Univ., Boston, Mass.
(3) George B. Dean, d. s., Worcester, Mass.
(3) **Frank C. Dunn,** mfr., Gardner, Mass.
(2) **Everett O. Fisk,** teachers' agency, Boston, Mass.
(1) Franklin Hamilton (chairman), chan. Amer. Univ., Washington, D. C.
(4) Edgar J. Helms, city miss., Boston, Mass.
(5) **Mrs. Sarah A. Legg,** h. w., Worcester, Mass.
(6) **Horace A. Moses,** mfr., Springfield, Mass.
(5) Lemuel H. Murlin, pres., Boston Univ., Boston, Mass.
(1) **George H. Newhall,** mayor, Lynn, Mass.
(6) Leo A. Nies, p., Worcester, Mass.
(4) **Silas Peirce,** ban., Boston, Mass.

Reserves.—(2) Dillon Bronson, d. s., Boston, Mass. (1) **Chester O. Dorchester,** ban., Boston, Mass. (1) C. O. Ford, d. s., Springfield, Mass. (3) **E. Bert Johnson,** atty., Worcester, Mass. (3) J. Frank Knotts, p., Somerville, Mass. (2) **Francis P. Luce,** mer., Boston, Mass.

NEW ENGLAND SOUTHERN. I. 8.

Delegates:—
(2) James I. Bartholomew, d. s., 137 Summer St., New Bedford, Mass.
(1) J. Francis Cooper (chairman), d. s., 152 Peace St., Providence, R. I.
(2) **William W. Gordon,** man., Hazardville, Conn.
(1) **James C. McPherson,** mer., Norwich, Conn.
(3) **Lewis L. Mitchell,** railroad eng., Taunton, Mass.
(3) Edward S. Ninde, p., 88 Providence St., Providence, R. I.
(4) George G. Scrivener, d. s., 56 Williams St., Norwich, Conn.
(4) **Benjamin F. Thurston,** ed., Newport, R. I.

Reserves.—(2) Frederick W. Coleman, p., 28 Pearl St., Norwich, Conn. (1) Andrew J. Coultas, p., 40 Chestnut St., New Bedford, Mass. (2) **John Goss,** man., Fall River, Mass. (3) **Everett J. Horton,** mer., 1117 Turks Head Bldg., Providence, R. I. (1) **Stephen A. Prentiss,** mfr. clerk, New London, Conn.

NEW HAMPSHIRE. I. 6.

Delegates:—
(1) **Lee C. Abbott,** Manchester, N. H.
(1) Edgar Blake (chairman), sec. Bd. of Sunday Schools, 58 E. Washington St., Chicago, Ill.
(3) Charles C. Garland, p., Haverhill, Mass.
(2) Raymond H. Huse, d. s., Dover, N. H.
(2) **Thomas W. Lane,** man., Amesbury, Mass.
(3) **George L. Plimpton,** seminary prin. Tilton Sem., Tilton N. H.

Reserves.—(1) Thomas E. Cramer, d. s., Manchester, N. H. (2) **Jaran M. Russell,** mfr., Somersworth, N. H. (2) Edwin S. Tasker, prof. Tilton Sem., Tilton, N. H. (1) **Richard E. Wilder,** phys., Whitefield, N. H. (3) **John Young,** atty., Rochester, N. H.

NEW JERSEY. II. 10.

Delegates:—
(1) **Harry P. Bennett,** ed., Long Branch, N. J.

(2) **William H. Cox,** sec. Pa. R. R. Y. M. C. A., Camden, N. J.
(5) Furman A. DeMaris, d. s., Camden, N. J.
(3) Holmes F. Gravatt, p., Camden, N. J.
(4) James W. Marshall, d. s., Ocean Grove, N. J.
(5) **William E Massey,** van, Ocean City, N. J.
(2) George H. Neal, d. s., Bridgeton, N. J.
(4) **Charles F. Repp,** supt. of ice and cold storage plant, Glassboro, N. J.
(3) **John E. Rossell,** mfr., Haddonfield, N. J.
(1) Melville E. Snyder (chairman), d. s., Talbert Apts., Trenton. N. J.

Reserves:—(1) **William S. Child,** mfr., Red Bank, N. J. (1) Samuel A. Hann, cor. sec. and treas. Centenary Fund and Preachers' Aid Soc., 27 Broad St., Camden, N. J. (2) John R. Mason, p., Camden, N. J. (3) **Arthur J. Tams,** mfr., Trenton, N. J. (3) Alfred Wagg, p., Collingswood, N. J. (2) **Wilfred B. Wolcott,** atty., Merchantville, N. J.

NEW MEXICO. XIV. 2.

Delegates:—

S. Alonzo Bright (chairman), d. s., Albuquerque, N. Mex.
Frank H. H. Roberts, pres. N. Mex. Normal Col., Las Vegas, N. Mex.

Reserves.—Miss Adela Charez, deaconess, El Paso, Tex. Thomas M. Harwood, d. s., Albuquerque, N. Mex.

NEW YORK. II. 12.

Delegates:—

(1) **Samuel Andrews,** mfr., Walden, N. Y.
(5) Archey D. Ball, p., 1981 Madison Ave., New York, N. Y.
(6) William F. Compton, d. s., Poughkeepsie, N. Y.
(4) **Henry T. Conkling,** ret., Hobart, N. Y.
(5) **Harris L. Cookingham,** phy., Red Hook, N. Y.
(2) James R. Day, chancellor Syracuse University, Syracuse, N. Y.
(2) **J. Edgar Leaycraft,** ban., 311 West End Ave., New York, N. Y.
(3) Allan MacRossie, d. s., 150 Fifth Ave., N. Y.
(6) **Chester A. Smith,** stenographer, Peekskill, N. Y.
(3) **William J. Stitt,** mfr., 745 Broadway, New York, N. Y.
(1) Ezra S. Tipple (chairman), pres. Drew Theological Sem., Madison, N. J.
(4) Richard E. Wilson, p., Ossining, N. Y.

Reserves.—(1) Richard E. Bell, d. s., Kingston, N. Y. (3) Fred H. Deming, d. s., Newburgh, N. Y. (2) Wallace MacMullen, prof. Drew Theological Sem., Madison, N. J. (3) **L. O. Osterhaut,** mer., Rondout, N. Y. (2) **A. M. Scriber,** ed., Monticello, N. Y. (1) **L. E. Woolsey,** phy., Hancock, N. Y.

NEW YORK EAST. II. 12.

Delegates:—

(5) Otho F. Bartholow, p. gen., Mount Vernon, N. Y.
(2) **Frank L. Brown,** sec. World Sunday School Assn., 24 New York Ave., Brooklyn, N. Y.
(6) Elmer A. Dent, d. s., 504 Whitney Ave., New Haven, Conn.
(1) David G. Downey (chairman), Book Ed., 150 Fifth Avenue, New York, N. Y.
(6) **Frank A. Horne,** warehousing, 161 Chambers St., New York, N. Y.
(3) Abram S. Kavanagh, supt. M. E. Hospital, 7th Ave. and 6th St., Brooklyn, N. Y.
(3) **William G. Miller,** r. e., Freeport, N. Y.
(4) Frank Mason North, cor. sec. Bd. of Foreign Missions, 150 Fifth Ave., New York, N. Y.
(2) Ernest G. Richardson, p., 211 Clermont Ave., Brooklyn, N. Y.
(4) **John Roberts,** silk mer., Stamford, Conn.
(1) **Henry Wade Rogers,** judge United States Court, New Haven, Conn.
(5) **Eugene M. Travis,** Comptroller State of New York, 436 Grand Ave., Brooklyn, N. Y.

Reserves.—(2) Frederick W. Hannan, prof. Drew Theological Seminary, Madison, N. J. (1) **Charles W. Harman,** man., New Rochelle, N. Y. (1) James E. Holmes, sec. Brooklyn Church Society, 413 Fulton St., Brooklyn, N. Y. (3) William A. Layton, d. s., 47 Brevoort Place, Brooklyn, N. Y. (3) **Alouzo C. Monagle,** sales mgr., 426 Jamaica Ave., Brooklyn, N. Y. (2) **Cephas B. Rogers,** ret. mfr., Meriden, Conn.

NORTH CAROLINA. VI. 4.

Delegates:—

(2) Hugh L. Ashe, p., Winston-Salem, N. C.
(1) Robert E. Jones (chairman), ed. S. W. Advocate, 631 Baronne St., New Orleans, La.
(2) **James A. McRae,** tea., Asheboro, N. C.
(1) **Robert B. McRary,** r. e., Lexington, N. C.

Reserves.—(2) John P. Morris, d. s., Greensboro, N. C. (1) Silas A. Peeler, d. s., Greensboro, N. C. (2) **Oliver R. Pope,** tea., Rocky Mount, N. C. (1) **William B. Windsor,** tea., Greensboro, N. C.

NORTH CHINA. XIV. 4.

Delegates:—

(2) **Te A. Hao,** local preacher, Peking, China.
(1) **Jung F. Li,** student, Madison, N. J.
(2) Mark Liu, p., Tientsin, China.
(1) Hiram H. Lowry (chairman), pres. Univ. of Peking, Peking, China.

Reserves.—(1) **Tien Lu Li,** student, Nashville, Tenn. (2) James H. Pyke, p., Tientsin, China. (1) Chih Ping Wang, prof., 442 Sims Hall, Syracuse Univ., Syracuse, N. Y.

NORTH DAKOTA. XII. 6.

Delegates:—

(3) James I. Asher, d. s., Minot, N. D.
(1) **Paul M. Brown,** ban., Hettinger, N. D.
(2) Samuel F. Halfyard, p., St. Thomas, N. D.
(2) **Richard A. Lathrop,** mer., Hope, N. D.
(1) Jabez G. Moore (chairman), d. s., Bismarck, N. D.
(3) **Charles A. Pollock,** judge District Court, Fargo, N. D.

Reserves.—(1) **William J. Courtenay,** atty., Page, N. D. (1) Samuel A. Danford, State Humane Officer, Bismarck, N. D. (2) **Mrs. Margaret A. Garry,** h. w., Leeds, N. D. (3) Edward P. Robertson, pres. Wesley Col., Grand Forks, N. D. (3) **Jarvis H. Tompkins,** ret. mer., Minot, N. D. (2) John M. Walters, p., Fargo, N. D.

NORTH GERMANY. XIII. 4.

Delegates:—

(2) Bernhard Keip, d. s., Dresden, Germany.
(1) Hermann G. W. Meyer, d. s., Zwickau, Germany.
(1) **Ferdinand Reiher,** mer., Plauen, Germany.
(2) **Heinrich Stehl,** govt. employee, Oberswehring, Germany.

Reserves.—(2) P. Gustav Junker, Dir. Martin Institute, Leipzig, Germany. (1) **George Leopold,** cap., Zwickau, Germany. (2) **Emil Scholz,** traveling salesman, Breslau, Germany. (1) Bernhard Schroeder, d. s., Bremen, Germany.

NORTH INDIA. XV. 4.

Delegates:—

(1) Lewis A. Core (chairman), prin. Bareilly Theo. Sem., Bareilly, India.
(2) **Victor V. Phillips,** head master, Naini Tal, India.
(2) Noble L. Rockey, miss., 114 Montrose Ave., Delaware, O.
(1) **George H. Thomas,** barrister, Lucknow, India. (Will not be present.)

Reserves.—(2) **Mrs. Mary K. Core,** h. w., 930 W. 35th St., Los Angeles, Cal. (1) E. Stanley Jones, d. s., Sitapur, India. (1) **Mrs. Nettie M. Rockey,** h. w., Delaware, O. (Will be seated.) (2) Thomas J. Scott, ret. miss., Ocean Grove, N. J.

NORTH INDIANA. XI. 14.
Delegates:—
(3) **Burt W. Ayres,** dean, Taylor Univ., Upland, Ind.
(6) James A. Beatty, d. s., Muncie, Ind.
(3) George R. Grose, pres., De Pauw University, Greencastle, Ind.
(1) Brenton S. Hollopeter (chairman), d. s., Kokomo, Ind.
(6) **General W. H. Kemper,** phy., Muncie, Ind.
(4) Somerville Light, d. s., Richmond, Ind.
(5) Wallace W. Martin, d. s., Fort Wayne, Ind.
(4) **George E. Meck,** trav. salesman, Kokomo, Ind.
(5) **Frederick C. Parham,** Fort Wayne, Ind.
(7) Charles C. Travis, p., Fort Wayne, Ind.
(2) Raymond J. Wade, d. s., Elkhart, Ind.
(2) **Mrs. J. C. White,** h. w., Elkhart, Ind.
(7) **George A. Whitezel,** farmer, Peru, Ind.
(1) **Edward E. Youse,** lumber dealer, Markle, Ind.
Reserves.—(2) **Ozro M. Cranor,** atty., Albany, Ind. (1) Loren M. Edwards, p., Mishawaka, Ind. (2) William B. Freeland, p., Kokomo, Ind. (3) Mitchell S. Marble, d. s., Marion, Ind., (3) **Mrs. Merab J. Nelson,** ed. and international sec. of P. S., Union City, Ind. (1) **John T. Sutton,** atty., Dunkirk, Ind.

NORTH MONTANA. XV. 2.
Delegates:—
Miss Parmelia Clark, supt. Deaconess Hospital Glasgow, Mont.
William W. Van Orsdel (chairman), d. s., Great Falls, Mont.
Reserves.—Philo W. Haynes, S. S. Miss., Great Falls, Mont. **Ernest O. Hedrick,** ban. and farmer, Moccasin, Mont.

NORTH-EAST OHIO. V. 22.
Delegates:—
(2) **Frank A. Arter,** capitalist, Cleveland, O.
(10) **Edgar A. Bowman,** sec. Col. Fire Brick Co., Canton, O.
(6) Mayrick E. Evans, fin. agt. Annuity Assn., Canton, O.
(9) Charles Gallimore, d. s., Norwalk, O.
(11) **Mrs. Kate R. Henthorne,** h. w., Ashtabula, O.
(9) **Arthur L. Hoover,** mfr., Avery, O.
(2) Frank W. Luce, d. s., 1221 Schofield Bldg., Cleveland, O.
(4) **Mrs. Nancy J. McConnell,** h. w., Trinway, O.
(7) **Robert E. McDonald,** atty., Carrollton, O.
(3) **John O. Pew,** sec. and mgr. Youngstown Steel Co., Youngstown, O.
(10) Austin Philpott, d. s., Delaware, O.
(8) Sheridan B. Salmon, p., Akron, O.
(4) Ernest A. Simons, p., Euclid Ave. and E. 30th St., Cleveland, O.
(11) Worthington B. Slutz, d. s., Wooster, O.
(7) Charles L. Smith, d. s., Salem, O.
(5) Richard T. Stevenson, prof. Ohio Wesleyan, Delaware, O.
(1) **Nelson C. Stone,** ban., Akron, O.
(1) John J. Wallace (chairman), ed. Pittsburgh Adv., 524 Penn Ave., Pittsburgh, Pa.
(8) **William A. Walls,** supt. schools, Martins Ferry, O.
(6) **Frank L. Wells,** atty., Wellsville, O.
(5) **Ambrose B. Wingate,** deputy recorder, Beech City, O.
(3) William B. Winters, d. s., Alliance, O.
Reserves.—(3) **William R. Alban,** atty., Steubenville, O. (3) Charles W. Danford, d. s., Cortland, O. (1) Christian R. Havighurst, p., Youngstown, O. (2) William H. McMaster, pres. Mount Union Col., Alliance, O. (2) **Frank J. Riley,** ban., Ashley, O. (1) **Milton C. Robinson,** coal dealer, Ashtabula, O.

NORTHERN GERMAN. XIII. 2.
Delegates:—
William F. Fritze (chairman), p., Arlington, Minn.
George F. Reineke, phy., New Ulm, Minn.
Reserves.—Henry Bendixen, miller, Springfield, Minn. Wilt A. Weiss, p., 517 Fifth Ave., Duluth, Minn.

NORTHERN MINNESOTA. XII. 8.
Delegates:—
(2) Milton P. Burns, d. s., Munger Flats, Duluth, Minn.
(3) Andrew Gillies, p., Minneapolis, Minn.
(1) Joseph B. Hingeley (chairman), cor. sec. Bd. Conf. Claimants, 820 Garland Bldg., Chicago, Ill.
(4) William H. Jordan, d. s., 2006 Sheridan Ave., S., Minneapolis, Minn.
(4) **Ralph W. Leach,** r. e., 3032 Humboldt Ave., S., Minneapolis, Minn.
(3) **James H. Martin,** mer. and mfr., 20 N. 4th St., Minneapolis, Minn.
(1) **Thomas Owens,** railroad supt., Two Harbors, Minn.
(2) **Joseph S. Ulland,** ban., Fergus Falls, Minn.
Reserves.—(2) **Albert W. Clancy,** American Book Co., 2516 Humboldt Ave., S., Minneapolis, Minn. (2) Edgar K. Copper, chm. Bureau S. & R. Trans., Railway Exchange Bldg., Chicago, Ill. (3) **John Dower,** lumber, Wadena, Minn. (3) Samuel L. Parish, d. s., Fergus Falls, Minn. (1) Thompson W. Stout, d. s., 4404 Abbott Ave., Minneapolis, Minn. (to be seated in place of Andrew Gillies). (1) **J. A. Van Dyke,** supt. schools, Coleraine, Minn.

NORTHERN NEW YORK. III. 8.
Delegates:—
(1) **Sylvanus V. Barker,** mer., Watertown, N. Y.
(2) **George W. Fenton,** Amer. Book Co., Utica, N. Y.
(1) Samuel J. Greenfield (chairman), field sec. Permanent Fund, Utica, N. Y.
(4) **John J. Hollis,** ret., Sandy Creek, N. Y.
(4) Duane C. Johnson, p., Watertown, N. Y.
(3) **Jason S. Joy,** mer., Malone, N. Y.
(3) Herbert W. Markham, d. s., Ogdensburg, N. Y.
(2) George F. Shepherd, p., Rome, N. Y.
Reserves.—(1) William G. Atwell, p., Theresa, N. Y. (3) **Ernest G. Cook,** farmer, Theresa, N. Y. (2) Charles E. Miller, d. s., Rome, N. Y. (2) **Martin A. Richards,** highway inspector, Little Falls, N. Y. (1) **Frederick E. Sweetland,** ban., Oswego, N. Y.

NORTHERN SWEDISH. XII. 2.
Delegates:—
Ernst A. Wahlquist (chairman), d. s., 1415 Lapond St., St. Paul, Minn.
John Wicklund, farmer, R. F. No. 3, Atwater, Minn.
Reserves.—Carl F. Edwards, p., Ishpeming, Mich. **Ernest F. Tibbling,** tailor, 185 St. Anthony Ave., St. Paul, Minn.

NORTHWEST GERMAN. XIII. 2.
Delegates:—
Frederick W. Klaus, farmer, Colesburg, Ia.
John H. Klaus (chairman), p., 709 Ferry St., La Crosse, Wis.
Reserves.—**Charles A. Pfeiffer,** mer., Charles City, Ia. George H. Wessel, d. s., Redfield, S. D.

NORTHWEST INDIA. XV. 4.
Delegates:—
(1) Philo M. Buck (chairman), miss., Mussoorie, India.
(2) J. C. Butcher, miss., Lahore, India.
(2) **Mrs. J. C. Butcher,** miss. worker, Lahore, India.
(1) **Miss Isabel McKnight,** miss. worker, Muttra, India.
Reserves.—(2) **Miss Laura G. Bobbinhouse,** miss. worker, Ajiner, India. (1) **Mrs. Caroline Buck,** miss. worker, Mussoorie, India. (2) Harvey R. Calkins, stewardship secretary, Evanston, Ill. (1) Thomas S. Donohugh, candidate sec., New York City.

NORTHWEST INDIANA. XI. 8.
Delegates:—
(2) **Joseph P. Allen,** mer., Greencastle, Ind.
(4) Madian H. Appleby, d. s., 903 Lincoln Highway W., South Bend, Ind.

(4) **William C. Belman,** ban., Hammond, Ind.
(1) **Marvin Campbell,** ban., South Bend, Ind.
(2) Henry L. Davis, p., South Bend, Ind.
(3) **W. C. Latta,** tea., Lafayette, Ind.
(1) Ulysses G. Leazenby (chairman), d. s., Crawfordsville, Ind.
(3) Ernest C. Wareing, asso. ed. Western Chr. Adv., 220 West 4th St., Cincinnati, O.

Reserves.—(1) **William E. Carpenter,** ban., Brazil, Ind. (3) **James W. Gardner,** trav. salesman, Reynolds, Ind. (2) **W. A. McBeth,** Terre Haute, Ind. (1) Demetrius Tillotson, p., Greencastle, Ind. (2) Aaron W. Wood, p., Michigan City, Ind.

NORTHWEST IOWA. IX. 10.

Delegates:—
(2) **James S. Bell,** ret. farmer, Storm Lake, Ia.
(5) **Edwin G. Bowman,** ban., Idagrove, Ia.
(1) Alfred E. Craig (chairman), pres. Morningside Col., Sioux City, Ia.
(3) Eben S. Johnson, p., Sioux City, Ia.
(5) David A. McBurney, d. s., Sheldon, Ia.
(3) **Edgar A. Morling,** atty., Emmetsburg, Ia.
(4) **Willis W. Overholser,** pub., Sibley, Ia.
(1) **John L. Peterson,** gen. ins., Webster City, Ia.
(2) William H. Spence, p., Fort Dodge, Ia.
(4) Charles H. Van Metre, p., Emmetsburg, Ia.

Reserves.—(3) **Perry C. Holdoegel,** mgr. telephone co., Rockwell City, Ia. (3) William T. Macdonald, d. s., Fort Dodge, Ia. (2) **Oscar P. Miller,** ban., Rock Rapids, Ia. (1) **Samuel M. Stouffer,** ed. Sac City, Ia. (1) Walter Torbet, d. s., Sioux City, Ia. (2) John B. Trimble, sec. Com. on Finance, Rush and Superior Sts., Chicago, Ill.

NORTHWEST KANSAS. VIII. 6.

Delegates:—
(3) **Charles S. Buchanan,** mer., Smith Center, Kansas.
(1) John F. Harmon (chairman), pres. Kansas Wesleyan University, 1508 So. Santa Fe St., Salina, Kansas.
(1) **Jacob C. Ruppenthal,** judge district court, Russell, Kansas.
(2) **David J. Stafford,** ban., Mankato, Kansas.
(2) Charles W. Stevens, d. s., Salina, Kansas.
(3) Harvey M. Templin, d. s., Mankato, Kansas.

Reserves.—(3) **Charles C. Andrews,** ban., Norcatur, Kansas. (2) **Cary A. Kemp,** gospel singer, Winona, Kansas. (2) Merritt F. Loomis, p., Colby, Kansas. (1) Attree Smith, p., Beloit, Kansas. (1) **Harry H. Wooley,** mer., Osborne, Kansas.

NORTHWEST NEBRASKA. IX. 2.

Delegates:—
Charles H. Burleigh (chairman), p., Marsland, Neb.
Elmer E. Lesh, trav. salesman, Box 8, Glen, Neb.

Reserves.—John B. Carns, p., Alliance, Neb. **Walter S. Rogers,** lumber, Ainsworth, Neb.

NORWAY. II. 2.

Delegates:—
Julius Holstad (chairman), p., Vogtsgt. 45, Kristiania, Norway.
Magnus Sagedahl, trav. salesman, Grefsen, Kristiania, Norway.

Reserves.—Richard Olsen, sec., Ny Hellesund pr. Kristianssand 8, Norway. George Rognerud, d. s., Astridgate 5, Kristiania, Norway (295 Carroll St., Brooklyn, N. Y.). To be seated in place of Julius Holstad.

NORWEGIAN AND DANISH. X. 2.

Delegates:—
Hans K. Madsen (chairman), p., 2108 N. Sawyer Ave., Chicago, Ill.
John J. Moe, mer., 2207 W. Third St., Duluth, Minn.

Reserves.—Nels E. Simonsen, pres. Norwegian Theol. Sch., Evanston, Ill. **John T. Thompson,** mer., Deer Park, Wis., will be seated in place of J. J. Moe.

OHIO. V. 12.
Delegates:—
(2) John C. Arbuckle, d. s., Zanesville, O.
(6) Purley A. Baker, supt. Nat. Anti-Saloon League, Westerville, O.
(4) **E. Dow Bancroft,** gen. sec. Ry. Y. M. C. A. Ry. Y. M. C. A. Bldg., Columbus, O.
(5) **Ernest H. Cherrington,** ed. Amer. Issue., Westerville, O.
(1) Austin M. Courtenay (chairman), d. s., 1472 Brynden Road, Columbus, O.
(3) **John S. Graham,** farmer, Granville, O.
(3) Thomas W. Locke, d. s., Columbus, O.
(6) **Wesley Montgomery,** mer., Newark, O.
(5) William F. Oldham, cor. sec. Bd. For. Miss., 150 Fifth Ave., New York, N. Y.
(1) **Joseph S. Sites,** atty., 133½ W. Main St., Lancaster, O.
(4) Levi C. Sparks, p., Newark, O.
(2) **Zenas L. White,** mer., Columbus, O.
Reserves.—(2) Loren L. Magee, d. s., Portsmouth, O. (2) **Mrs. Florence D. Richards,** pres. Ohio W. C. T. U., 232½ N. High St., Columbus, O. (3) Herbert Scott, p., Zanesville, O. (3) **Samuel F. Secrest,** ret. mer., Chillicothe, O. (1) Edward R. Stafford, p., Columbus, O. (1) **Mrs. Mary B. Townsend,** h. w., Zanesville, O.

OKLAHOMA. VIII. 10.
Delegates:—
(4) James W. Baker, d. s., Enid, Okla.
(1) Harry C. Case (chairman), d. s., Guthrie, Okla.
(1) **Albert L. McRill,** atty., Oklahoma City, Okla.
(2) **Carl C. Magee,** atty., Tulsa, Okla.
(2) Frank Neff, p., Tulsa, Okla.
(4) **William M. Short,** atty., 1101 Burk Burnett Bldg., Ft. Worth, Tex.
(5) **Leander J. Stark,** ins., Guthrie, Okla.
(5) Eugene S. Stockwell, d. s., Alva, Okla.
(3) Thomas J. H. Taggart, d. s., Guthrie, Okla.
(3) **Clyde H. Wyand,** judge county court, Woodward, Okla.
Reserves.—(2) Loren D. Corning, p., Medford, Okla. (1) Edward Hislop, pres. Epworth Univ., Guthrie, Okla. (2) **William Johns,** ban., Muskogee, Okla. (3) **William L. Leeds,** ins., Dallas, Tex. (1) **William L. Moore,** atty., Hennessey, Okla.

OREGON. XV. 8.
Delegates:—
(2) J. T. Abbett, d. s., Eugene, Ore.
(3) Hiram Gould, p., Newberg, Ore.
(3) **Archie M. Hammer,** mer., Albany, Ore.
(1) **Robert H. Hughes,** ed. Pacific Adv., Couch Bldg., Portland, Ore.
(4) **Mrs. Alva C. Marsters,** h. w., Roseburg, Ore.
(4) Charles C. Rarick, p., 217 Morris St., Portland, Ore.
(2) **Burpee Steves,** phy., Salem, Ore.
(1) Clarence True Wilson (chairman), gen. sec. Temp. Soc., 1-6 Shawnee Bldg., Topeka, Kan.
Reserves.—(2) Richard N. Avison, p., Salem, Ore. (1) **George F. Billings,** r. e. and ins., Ashland, Ore. (1) William B. Hollingshead, Apportionment sec., Arch and 17th Sts., Philadelphia, Pa. (2) **Edgar L. Keeney,** salesman, Portland, Ore. (3) James Moore, p., Albany, Ore. (3) **James S. Van Winkle,** accountant, 708 S. Lyon St., Albany, Ore.

PACIFIC GERMAN. XIII. 2.
Delegates:—
Edmund E. Hertzler (chairman), d. s., 1282 Atlantic St., Portland, Ore.
Robert Wentsch, cleaning, Walla Walla, Wash.
Reserves.—Louis Gaiser, p., Ritzville, Wash. **John Merkel,** farmer, Edwall, Wash.

PHILADELPHIA. IV. 14.

Delegates:—

(5) Jabez G. Bickerton, cor. sec. City Miss. and Church Extension Soc., 5031 Spruce St., Philadelphia, Pa.
(3) George H. Bickley, d. s., 5319 N. Front St., Olney, Philadelphia, Pa.
(1) Charles M. Boswell (chairman), cor. sec. Bd. Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.
(4) Eli E. Burriss, d. s., 805 Highland Ave., Philadelphia, Pa.
(7) **Thomas R. Fort, Jr.,** whol. paper, 503 Ludlow St., Philadelphia, Pa.
(6) **W. H. G. Gould,** atty., Chestnut St., Bailey Bldg., Philadelphia, Pa.
(4) **J. Lincoln Hall,** music pub., 2427 N. 7th St., Philadelphia, Pa.
(6) George W. Izer, d. s., 143 W. Coulter St., Germantown, Philadelphia, Pa.
(2) Alpha G. Kynett, rec. sec. Bd. Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.
(2) **John S. McConnell,** accountant, Bd. of H. M. and Ch. Exten., 1701 Arch St., Philadelphia, Pa.
(3) **Leander W. Munhall,** evangelist, 236 Harvey St., Germantown, Philadelphia, Pa.
(1) **Alex Simpson, Jr.,** atty., 1421 Chestnut St., Philadelphia, Pa.
(7) John G. Wilson, p., 2017 Diamond St., Philadelphia, Pa.
(5) **George G. Ziegler,** atty., 1001 Chestnut St., Philadelphia, Pa.

Reserves.—(2) G. Bickley Burns, p., 4730 Baltimore Ave., Philadelphia, Pa. (3) **Frank A. Freeman,** cap., 6446 Drexel Road, Philadelphia, Pa. (2) **William G. Landes,** sec. Pa. S. S. Assn., 1511 Arch St., Philadelphia, Pa. (1) **William W. Mast,** mer., Coatesville, Pa. (1) Frank P. Parkin, p., 1402 N. 15th St., Philadelphia, Pa. (3) Charles W. Straw, p., 1221 Foulkrod St., Philadelphia, Pa.

PHILIPPINE ISLANDS. XV. 2.

Delegates:—

Mrs. Blanche Palmer Klinefelter, h. w., 338 Lope de Vega, Manila, P. I.
Marvin A. Rader (chairman), miss. (150) Fifth Ave., New York City).

Reserves.—Simeon Blas, capitalist, Malabon, Rizal, P. I. Harry Farmer, pres. theo. school, 638 Cope de Nego, Manila, P. I.

PITTSBURGH. IV. 12.

Delegates:—

(5) Appleton Bash, gen. sec. Annuity Fund, 524 Penn Ave., Pittsburgh, Pa.
(3) Henry N. Cameron, p., Washington, Pa.
(1) William F. Conner (chairman), d. s., The King Edward, Pittsburgh, Pa.
(2) **Harry W. Dunlap,** broker, 6111 Jenkins Arcade, Pittsburgh, Pa.
(4) **Harvey Henderson,** atty., 1012 Berger Bldg., Pittsburgh, Pa.
(5) **J. Frederick Jones,** adv. specialist and ed., 912 Fawcett Ave., McKeesport, Pa.
(1) **Elmer L. Kidney,** atty., Berger Bldg., Pittsburgh, Pa.
(6) Daniel L. Marsh, supt. M. E. Church Union of Pittsburgh, 524 Penn Ave., Pittsburgh, Pa.
(2) Joseph B. Risk, p., 6540 Meadow St., Pittsburgh, Pa.
(6) **Harry G. Samson,** undertaker, 215 Darragh St., Pittsburgh, Pa.
(3) **Lemon B. Weller,** mer., Ligonier, Pa.
(4) John H. Willey, p., Pittsburgh, Pa.

Reserves.—(1) John J. Hill, d. s., 3604 Fifth Ave., Pittsburgh, Pa. (2) **Andrew F. McClure,** farmer, R. D. 1, Homestead, Pa. (1) **Winfred F. Richardson,** r. e., Bentleyville, Pa. (3) **Samuel M. Smith,** atty., Waynesburg, Pa. (2) James M. Thoburn, Jr., d. s., Ben Avon, Pittsburgh, Pa.

PUGET SOUND. XV. 8.
Delegates:—
(4) **Chauncey E. Beach,** supt. public sch., Olympia, Wash.
(3) George W. Frame, p., 3930 Whitman Ave., Seattle, Wash.
(1) **Frederick A. Hazeltine,** ed., South Bend, Wash.
(3) **Henry R. King,** mer., Seattle, Wash.
(1) Adna W. Leonard (chairman), p., 5th Ave. and Marion St., Seattle, Wash.
(2) **William D. Pratt,** asst. postmaster, Bellingham, Wash.
(4) Edwin M. Randall, p., Seattle, Wash.
(2) Edward H. Todd, pres. Puget Sound Col., Tacoma, Wash.
Reserves.—(3) **Charles H. Bennett,** accountant, Seattle, Wash. (1) John M. Canse, d. s., Bellingham, Wash. (2) Robert C. Hartley, p., Seattle, Wash. (1) **Mrs. Eva B. McFall,** h. w., 1914 E. Grand Ave., Everett, Wash. (2) **Noah D. Pollom,** mer., Tacoma, Wash.

ROCK RIVER. X. 16.
Delegates:—
(8) John P. Brushingham, p., 3314 S. Park Ave., Chicago, Ill.
(7) Charles K. Carpenter, p., 230 Forest Ave., Oak Park, Ill.
(2) **George W. Dixon,** transfer co., 425 S. Fifth Ave., Chicago, Ill.
(4) Timothy P. Frost, p., 1632 Hinman Ave., Evanston, Ill.
(7) **Abram W. Harris,** pres. N. W. Univ., 1745 Chicago Ave., Evanston, Ill.
(1) **Henry A. Hillmer,** mer., Freeport, Ill.
(3) **William T. Jennings,** mer., Sterling, Ill.
(5) **James W. Kline,** gen. pres. International Brotherhood Blacksmiths and Helpers, 5731 W. Erie St., Chicago, Ill.
(5) Louis F. W. Lesemann, d. s., 58 E. Washington St., Chicago, Ill.
(8) **Perley Lowe,** lumberman, 1822 Washington Blvd., Chicago, Ill.
(1) Charles B. Mitchell (chairman), p., 4611 Ellis Ave., Chicago, Ill.
(6) **Miss Emma A. Robinson,** gen. sec. Jun. E. L., Rush and Superior Sts., Chicago, Ill.
(4) **Charles J. Schmidt,** ban., St. Charles, Ill.
(3) Frank D. Sheets, d. s., 62 S. View St., Aurora, Ill.
(2) John Thompson, sec. City Miss. and Ch. Ex. Soc., 58 E. Washington St., Chicago, Ill.
(6) Harry F. Ward, sec. social service, 72 Mt. Vernon St., Boston, Mass.
Reserves.—(2) **David R. Anderson,** printer, 4516 N. Winchester Ave., Chicago, Ill. (1) Thomas K. Gale, p., 1024 Lake Ave., Wilmette, Ill. (3) **James E. MacMurray,** mfr., 4726 Kimbark Ave., Chicago, Ill. (1) **Frank Nay,** comptroller Chi. R. I. Lines, 1106 La Salle Sta., Chicago, Ill. (2) William H. Pierce, p., Chicago, Ill. (3) Joseph L. Walker, d. s., 58 E. Washington St., Chicago, Ill.

SAINT JOHNS RIVER. VI. 2.
Delegates:—
Robert A. Carnine, d. s., De Land, Fla.
Charles W. Kinne, r. e., Jacksonville, Fla.
Reserves.—John H. Martin, p., Jacksonville, Fla. **Albert R. Welsh,** mer., St. Petersburg, Fla.

SAINT LOUIS. VIII. 8.
Delegates:—
(1) Eli P. Anderson (chairman), d. s., 2624 Brooklyn Ave., Kansas City, Mo.
(1) **George Warren Brown,** shoe mfr., 1610 Washington Ave., Saint Louis, Mo.
(4) **James D. Bufton,** pub., 216 Scarritt Bldg., Kansas City, Mo.
(3) **James H. Covert,** atty., Houston, Mo.
(3) Benjamin F. Crissman, d. s., 2500 Clifton Ave., Saint Louis, Mo.
(2) **Wilbur F. Maring,** ban., Carthage, Mo.

(2) Wilbur F. Sheridan, gen. sec. E. L., Rush and Superior Sts., Chicago, Ill.
(4) William T. Wright, p., Sedalia, Mo.

Reserves.—(2) Joseph M. M. Gray, p., Kansas City, Mo. (2) **Russell F. Greiner,** v.-p., Union Bank Note Co., Kansas City, Mo. (3) **John H. Lucas,** atty., Osceola, Mo. (1) William D. Sidman, d. s., 410 E. Calhoun St., Springfield, Mo. (1) **F. P. Sizer,** atty., Monett, Mo.

SAINT LOUIS GERMAN. XIII. 4.

Delegates:—
(1) **Ubbo J. Albertson,** mfr., Pekin, Ill.
(2) **Oscar A. Knehans,** atty., Cape Girardeau, Mo.
(2) Franz Piehler, p., 4433 Elmbank Ave., Saint Louis, Mo.
(1) Eugene Weiffenbach (chairman), prof. Cent. Wes. Col. Warrenton, Mo.

Reserves.—(1) **George C. Boesch,** mer., Burlington, Ia. (2) E. C. Magaret, p., Belleville, Ill. (2) **Charles Maull,** mfr., 6315 Waterman Ave., Saint Louis, Mo. (1) John C. Rapp, p., 4308 Gano Ave., Saint Louis, Mo.

SAVANNAH. VII. 2.

Delegates:—
Emmett D. Giddens (chairman), p., Sylvania, Ga.
Melvin E. Summers, mail clerk, 840 Gwinette St., Augusta, Ga.

Reserves.—Samuel A. Hull, mail clerk, 1920 Stonewall St., Brunswick, Ga. George H. Lennon, d. s., La Grange, Ga.

SOUTH CAROLINA. VI. 8.

Delegates:—
(3) **Amos J. Andrews,** postal clerk, Sumter, S. C.
(1) **Charles W. Caldwell,** postal clerk, 94 Treadwell St., Orangeburg, S. C.
(2) Lewis M. Dunton, pres. Claflin Univ., Orangeburg, S. C.
(1) Charles C. Jacobs (chairman), field sec. Bd. S. S., 37 Council St., Sumter, S. C.
(4) Matthew M. Mouzon, d. s., Charleston, S. C.
(3) John W. Moultree, d. s., Sumter, S. C.
(2) **Edward J. Sawyer,** atty., Bennettsville, S. C.
(4) **Jonas W. Thomas,** farmer, 106 W. Market St., Bennettsville, S. C.

Reserves.—(2) Edward B. Burroughs, d. s., Charleston, S. C. (3) **John M. Cash,** tea., Box 275, Cheraw S. C. (2) **Mark H. Gassaway,** tea., Anderson, S. C. (3) James F. Page, d. s., 110 Council St., Sumter, S. C. (1) **Thaddeus H. Pinckney,** tea., St. George, S. C. (1) James S. Thomas, d. s., Orangeburg, S. C.

SOUTH GERMANY. XIII. 4.

Delegates:—
(1) **Ernst Gideon Bek,** mfr., Pforzheim, Germany.
(1) Emil Luering, Prof. Martin Inst., Frankfort, Germany.
(2) Theophil Mann, Prof. Martin Inst., Frankfort, Germany.
(2) **Oswald Storch,** paymaster Ger. Army, Strassburg, Germany.

Reserves.—(1) **Eugen Barth.** (2) **Gottlieb Binder,** mer., Cannstadt, Germany. (2) Karl Ulrich, d. s., Stuttgart, Germany. (1) Richard Wobith, d. s., Wuerttemburg, Germany.

SOUTH INDIA. XV. 2.

Delegates:—
David O. Ernsberger (chairman), miss., Belgaum, So. India.
John T. Rodrigues, ret. supt. Gov. Telegraph, Richmond Town, Bangalore, So. India.

Reserves.—John B. Buttrick, miss., 112 Holmleigho Road. Stamford Hill, London, England. **Ongole David,** mission inspector, Vikarabad, Deccan, India.

SOUTHERN CALIFORNIA. XIV. 14.

Delegates:—
(6) **Winfield S. Allen,** atty., Los Angeles, Cal.

(3) **Mrs. Belle T. Anderson,** assoc. sec. W. F. M. S., 1740 W. 22nd St., Long Beach, Cal.
(4) George F. Bovard, pres. Univ. of So. Cal., 801 W. 34th St., Los Angeles, Cal.
(2) **Henry W. Brodbeck,** dentist, 821 Van Nuys Bldg., Los Angeles, Cal.
(4) **Alexander M. Drew,** atty., Fresno, Cal.
(1) Matt S. Hughes (chairman), p., 267 El Molino Ave., Pasadena, Cal.
(6) Alfred Inwood, d. s., 1053 W. 36th St., Los Angeles, Cal.
(5) Francis M. Larkin, ed. Calif. Adv., City Hall Ave., San Francisco, Cal.
(2) Charles E. Locke, p., 6th and Hill Sts., Los Angeles, Cal.
(3) John Oliver, d. s., 1719 L St., Fresno, Cal.
(7) Edwin P. Ryland, p., Hollywood, Los Angeles, Cal.
(5) **Mrs. Kate W. Sprowls,** h. w., 507 Westlake Ave., Los Angeles, Cal.
(7) **Edwin J. Swayne,** loans and investments, 3525 3rd St., San Diego, Cal.
(1) **Albert J. Wallace,** investments, Pasadena, Cal.

Reserves.—(3) **Ernest P. Clark,** ed. and chm. State Bd. Edu., Riverside, Cal. (2) James A. Geissinger, p., 202 N. St. Louis St., Los Angeles, Cal. (1) David F. Howe, p., 1006 S. Bonnie Brae St., Los Angeles, Cal. (2) **Hugh E. McBeth,** atty., Los Angeles, Cal. (3) Harcourt W. Peck, d. s., 1008 Wright & Callender Bldg., Los Angeles, Cal. (1) **Ralph C. Rohrer,** mortgages and loans, 2221 Ft. Stockton Drive, San Diego, Cal.

SOUTHERN GERMAN. XIII. 2.

Delegates:—

Robert E. Blumberg, mer., Seguin, Tex.
John Pluenneke (chairman), prof., Brenham, Tex.

Reserves.—John Hierholzer, d. s., Brenham, Tex. **Louis G. Nagel,** farm., Seguin, Tex.

SOUTHERN ILLINOIS. X. 10.

Delegates:—

(3) **Thomas F. Chamberlain,** ban., Brighton, Ill.
(4) John W. Cummins, p., Cairo, Ill.
(4) **Aden K. Gibson,** ban., Mason, Ill.
(1) Claude C. Hall (chairman), d. s., East Saint Louis, Ill.
(2) **Mrs. Sallie J. Logan,** capitalist, Murphysboro, Ill.
(5) **John M. Mitchell,** ban., Mount Carmel, Ill.
(2) Robert Morris, p., Edwardsville, Ill.
(3) William H. Poole, d. s., Olney, Ill.
(5) Stephen A. D. Rogers, d. s., Centralia, Ill.
(1) **John B. Stout,** ed., Lawrenceville, Ill.

Reserves.—(2) **Thomas H. Creighton,** atty., Fairfield, Ill. (1) **Al Harper,** East Saint Louis, Ill. (2) Frederick H. Knight, p., Alton, Ill. (3) **Vol E. Richardson,** ban., Mount Vernon, Ill. (1) James G. Tucker, p., Mount Carmel, Ill.

SOUTHWEST KANSAS. VIII. 10.

Delegates:—

(2) **Edward R. Burkholder,** lumber mer., McPherson, Kans.
(1) **John A. Cragun,** investments, Kingman, Kans.
(3) Albert B. Hestwood, d. s., Wichita, Kans.
(5) **Hiram Imboden,** mer. miller, Wichita, Kans.
(5) Albert E. Kirk, p., Witchita, Kans.
(4) **Mrs. Fannie E. Lynch,** h. w., Winfield, Kans.
(1) Frank E. Mossman (chairman), pres. S. W. col., Winfield, Kans.
(3) **M. H. Scandrett,** hdwr., Liberal, Kans.
(4) Lewis E. Simes, d. s., 2002 Mentor Ave., Wichita, Kans.
(2) Daniel H. Switzer, d. s., Wellington, Kans.

Reserves.—(2) **James Clayton,** atty., Great Bend, Kans. (2) Richard A. Dadisman, d. s., Pratt, Kans. (3) **William T. Detter.** (1) **C. T. Franks,** r. e., Winfield, Kans. (1) Dugald McCormick, d. s., Great Bend, Kans.

SWEDEN. II. 6.
Delegates:—
(3) Fredrik Ahgren (chairman), p., Stockholm, **Sweden.**
(1) **Ernst E. Eklof,** cashier, Gavle, Sweden.
(2) **Jonathan Julen,** prof., Upsala, Sweden.
(2) Karl E. Norstrom, p., Upsala, Sweden.
(3) **Carl A. Safwenberg,** mer., Upsala, Sweden.
(1) Ander A. Stromstedt, prof. Upsala Theol. Sch., Upsala, Sweden.
Reserves.—(2) **Zach Berglund,** railroad employee, Linkoping, Sweden. (3) **Erik Eklof,** mer., Nygaten 23, Gavle, Sweden. (1) Karl A. Jansson, pres. Theol. Sch., 19 Wallingatan, Stockholm, Sweden. (1) **Hugo A. Palmquist,** journalist. Tyskbagaregatan 3, Stockholm, Sweden. (2) Gustaf Wagnsson, p., Malmo, Sweden.

SWITZERLAND. XIII. 2.
Delegates:—
Benjamin Niederhauser, mer., Lyss, St. Berne, Switzerland.
J. G. Spoerri (chairman), p., Lausanne, Switzerland.
Reserves.—Arnold L. Grob, mer., 148 Muehlebachstr., Zurich 8, Switzerland; A. A. Lienhart, d. s., Auf der Mauer 17, Zurich, Switzerland.

TENNESSEE. VII. 4.
Delegates:—
(2) **William Copeland,** r. e., 410 Cedar St., Nashville, Tenn.
(1) **William D. Hawkins,** ban., 410 Cedar St., Nashville, Tenn.
(2) Samuel M. Strayhorne, p., 1207 Edgehill St., Nashville, Tenn.
(1) Samuel M. Utley (chairman), d. s., 1205 Edgehill St., Nashville, Tenn.
Reserves.—(2) **Summerfield Brown,** janitor. 1100 1st Ave. So., Nashville, Tenn. (1) **Miss Allie W. Green,** dressmaker, 450 E. State St., Murfreesboro, Tenn. (2) Alonzo L. Nelson, Nashville, Tenn. (1) Jesse P. Price, p., 45 Trimble St., Nashville, Tenn.

TEXAS. VII. 6.
Delegates:—
(3) **Barney F. Carter,** tea., Box 97, Huntsville, Tex.
(1) Matthew W. Dogan (chairman), pres. Wiley Univ., Marshall, Tex.
(2) Wade H. Logan, d. s., Houston, Tex.
(1) **Simon S. Reid,** prof., Marshall, Tex.
(2) **Mrs. Rosa Simpson,** deaconess, 912 28th St., Galveston, Tex.
(3) Joshua O. Williams, p., 912 28th St., Galveston, Tex.
Reserves.—(2) Adolphus W. Carr, p., Houston, Tex. (1) **Henry T. Davis,** tea., Galveston, Tex. (3) **Robert L. Hoffman,** tea., 2805 I., Galveston, Tex. (2) **Mrs. Maree E. Holden,** tea., 510 High St., Brenham, Tex. (1) James M. Johnson, p., Beaumont, Tex.

TROY. I. 12.
Delegates:—
(4) **Azro M. Aseltine,** ins., Burlington, Vt.
(1) **Henry J. Bull,** mer., Saranac, N. Y.
(3) **Harvey M. Butts,** R. R., Albany, N. Y.
(6) **William W. Chamberlain,** ins., Johnstown, N. Y.
(2) John L. Fort, divisional sec., Ballston Spa, N. Y.
(4) John A. Hamilton, p., Pittsfield, Mass.
(2) **Howard S. Kennedy,** mfr., Troy, N. Y.
(6) Charles L. Leonard, prin., Troy Conf. Acad., Poultney, Vt.
(5) James E. Mead, d. s., Plattsburg, N. Y.
(1) Charles W. Rowley (chairman), d. s., Troy, N. Y.
(3) Charles M. Sturgess, d. s., Albany, N. Y.
(5) **Samuel Wallin,** mfr., Amsterdam, N. Y.
Reserves.—(2) George C. Douglass, p., Saratoga Springs, N. Y. (3) Henry H. Murdock, p., Amsterdam, N. Y. (2) **Charles E. Patterson,** mfr., Schenectady, N. Y. (1) Milton B. Pratt, p., Troy, N. Y. (1) **Walton E. Werner,** bookkeeper, Gloversville, N. Y. (3) **George B. Wheeler,** educator, Middleburg, N. Y.

UPPER IOWA. IX. 10.

(2) Hugh D. Atchison, p., Dubuque, Ia.
(5) Sinclair R. Beatty, d. s., 1517 5th Ave., Cedar Rapids, Ia.
(3) Frank Cole, p., Davenport, Ia.
(1) **Chauncey P. Colegrove,** tea., Cedar Falls, Ia.
(3) **William J. Elliott,** ban., Cedar Rapids, Ia.
(4) Rollo F. Hurlburt, p., Marshalltown, Ia.
(1) Edmund J. Lockwood (chairman), p., Waterloo, Ia.
(5) **Thomas J. B. Robinson,** state senator and ban., Hampton, Ia.
(2) **Willard C. Stuckslager,** ban., Lisbon, Ia.
(4) **Silas M. Weaver,** atty., Iowa Falls, Ia.

Reserves.—(3) William W. Carlton, d. s., Mount Vernon, Ia. (1) William G. Crowder, d. s., Dubuque, Ia. (2) Allen B. Curran, p., Charles City, Ia. (1) **John W. Dickman,** tea., Fayette, Ia. (2) **John Lister,** farmer, Conrad, Ia. (3) **William F. Muse,** ed. and postmaster, Mason City, Ia.

UPPER MISSISSIPPI. VII. 6.

Delegates:—

(3) Charles W. Butler, d. s., Holly Springs, Miss.
(2) Norman R. Clay, p., Greenwood, Miss.
(1) Wisdom F. Isaiah (chairman), d. s., Starkville, Miss.
(1) **Ephraim H. McKissack,** ins., Holly Springs, Miss.
(3) **Decatur C. Rogers,** tea., Starkville, Miss.
(2) **James T. Strong,** tea., Itta Bena, Miss.

Reserves.—(2) **Sandy H. Clay,** farmer, Muldon, Miss. (3) **Edward D. Coleman** groc., Aberdeen, Miss. (1) **Miss Mattie E. Ferguson,** miss., Columbus, Miss. (1) Harry B. Hart, p., Itta Bena, Miss. (3) Mack C. McEwen, p., Winona, Miss. (2) Jesse W. Winbush, p., Kosciusko, Miss.

VERMONT. I. 4.

Delegates:—

(1) **Sanford A. Daniels,** ins., Brattleboro, Vt.
(2) **George A. Morse,** ban. and lumber, Morrisville, Vt.
(1) Edwin W. Sharpe (chairman), d. s., Brattleboro, Vt.
(2) William Shaw, p., Montpelier, Vt.

Reserves.—(1) **A. A. Aseltine,** Enosburg Falls, Vt. (1) Willard B. Dukeshire, d. s., Saint Albans, Vt. (2) Ralph F. Lowe, d. s., Saint Johnsbury, Vt. (2) **H. R. Roberts,** prof., Northfield, Vt.

WASHINGTON. VI. 8.

Delegates:—

(4) **Gilbert H. Beane,** contractor, 1411 Lewis St., Charlestown, W. Va.
(3) John W. E. Bowen, v.-pres. Gammon Theological Sem., Atlanta, Ga.
(1) Matthew W. Clair (chairman), p., 1914 11th St., Washington, D. C.
(2) **Mrs. Marie E. Cooper,** supervisor practice, Baltimore Training School, 1216 Druid Hill Ave., Baltimore, Md.
(3) **Charles P. Ford,** atty., 407 T St., N. W., Washington, D. C.
(2) William A. C. Hughes, d. s., 1909 Third St., N. W., Washington, D. C.
(1) **I. Garland Penn,** cor. secy. Freedmen's Aid Society, 220 West 4th St., Cincinnati, Ohio.
(4) Isaac L. Thomas, field sec. Bd. Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.

Reserves.—(1) Charles G. Cummings, d. s., 1234 Druid Hill Ave., Baltimore, Md. (2) **James A. Harris,** broker, 593 Oxford St., Baltimore, Md. (3) **Mrs. Jennie Mills,** h. w., 818 S. Eutaw St., Baltimore, Md. (3) Ernest Lyons, p., 141 Hill St., Baltimore, Md. (2) Robert W. S. Thomas, d. s., Harpers Ferry, W. Va. (1) **James C. Walker,** tea., Leesburg, Va.

WEST CHINA. XIV. 2.
Delegates:
J. F. Peat (chairman), d. s., Chungking, W. China (care of H. G. Peat, 293 N. Sandusky St., Delaware, O.).
No lay delegate or lay reserve elected.
Reserve.—Joseph Beech, pres. W. China Union Univ., Chungking, W. China.

WEST GERMAN. XIII. 4.
Delegates:—
(1) **Erwin H. Eberhardt,** music store, 115 So. Erie St., Wichita, Kan.
(2) Edwin S. Havighurst, p., Kansas City, Mo.
(1) Otto E. Kriege (chairman), pres., Central Wes. Col., Warrenton, Mo.
(2) **Edward H. Ott,** sec. Chase Candy Co., 1402 Main St., St. Joseph, Mo.
Reserves.—(1) Hermann A. Hohenwald, d. s., Kansas City, Kan. (1) **Walter Keller,** photo supply, 1616 S. 14th st., Lincoln, Neb. (2) Charles L. Koerner, d. s., Lincoln, Neb. (2) **Henry Roelfs,** farmer, Bushton, Kan.

WEST OHIO. V. 20.
(1) **Ernest I. Antrim,** ban., Van Wert, O.
(4) David H. Bailey, d. s., Defiance, O.
(10) William McK. Brackney, p., Kenton, O.
(8) Melvin M. Figley, d. s., Lima, O.
(9) Marcellus B. Fuller, p., Lima, O.
(3) **Mrs. Ida H. Goode,** h. w., Sidney, O.
(5) **Edwin R. Graham,** pub. agt. Meth. Book Con., Rush and Superior Sts., Chicago, Ill.
(7) **Ray A. Haynes,** ed., Hillsboro, O.
(2) **Jonas J. Hulse,** ban., Upper Sandusky, O.
(4) **John M. Killits,** judge U. S. Court, Federal Bldg., Toledo, O.
(8) **George O. March,** pub., Lebanon, O.
(10) **Grove H. Patterson,** ed., 631 Delaware Ave., Toledo, O.
(3) Charles E. Schenk, d. s., Cincinnati, O.
(6) **Edward E. Shipley,** gen. ins., 603 First Nat'l Bank Bldg., Cincinnati, O.
(6) Albert E. Smith, pres. Ohio Northern U., Ada, O.
(2) Cyrus M. Van Pelt, d. s., Delaware, O.
(7) William H. Wehrly, d. s., 706 Salem Ave., Dayton, O.
(1) Herbert Welch (chairman), pres. O. Wes. U., Delaware, O.
(9) **Harlan C. West,** ban., Springfield, O.
(5) William A. Wiant, p., Springfield, O.
Reserves.—(3) Valorous F. Brown, p., Milton, O. (2) Walter D. Cole, d. s., Springfield, O. (2) **Joseph H. Edwards,** ban. and mfr., Leipsic, O. (1) James H. Fitzwater, p., Lebanon, O. (1) **Mrs. Carrie D. Geyer,** h. w., 202 W. 2nd St., Xenia, O. (3) **Enos C. Harley,** grocer, Dayton, O.

WEST TEXAS. VII. 4.
Delegates:—
(2) David C. Lacy, d. s., Dallas, Tex.
(1) **Reuben S. Lovinggood,** pres. Samuel Huston Col., Austin, Tex.
(2) **Robert L. Smith,** ban., 109 Bridge St., Waco, Tex.
(1) Harry Swann (chairman), p., Box 370, Victoria, Tex.
Reserves.—(2) **Robert A. Adkinson,** tea., Lockhart, Tex. (1) **John W. Frazier,** prof. Samuel Huston Col., Austin, Tex. (1) Alexander M. Mason, p., 1712 Hedges St., San Antonio, Tex. (2) J. S. S. Wyatt, d. s., Colvert, Tex.

WEST VIRGINIA. IV. 12.
Delegates:—
(4) L. Bruce Bowers, d. s., Parkersburg, W. Va.
(2) **James A. Bryan,** sec. woolen mills, Parkersburg, W. Va.
(3) Millard F. Compton, d. s., Moundsville, W. Va.

(3) **Clinton W. Flesher,** atty., Gassaway, W. Va.
(1) O. Dale King (chairman), d. s., Williamstown, W. Va.
(2) William D. Reed, p., Grafton, W. Va.
(5) Lewis E. Ressegger, d. s., Buckhannon, W. Va.
(4) **Ira E. Robinson,** pres. judge Supreme Court, Charleston, W. Va.
(6) **Samuel T. Spears,** atty., Elkins, W. Va.
(1) **Andrew S. Thomas,** wholesale dry goods, Charleston, W. Va.
(6) Frank S. Townsend, p., New Martinsville, W. Va.
(5) **Samuel V. Woods,** atty., Philippi, W. Va.

Reserves.—(1) **William O. Alexander,** mgr. preserving co., Wheeling, W. Va. (1) A. J. Hiatt, d. s., Charleston, W. Va. (2) Archibald Moore, d. s., Oakland, Md. (2) **Frank B. Trotter,** pres. W. Va. Univ., Morgantown, W. Va. (3) **William T. Williamson,** mgr. Southern Bell Tel., Charleston, W. Va.

WEST WISCONSIN. XII. 8.

Delegates:—
(1) Frederick E. Bauchop (chairman), field sec. Per. Fd., Madison, Wis.
(4) Levi A. Brenner, d. s., Sparta, Wis.
(3) **Theodore M. Brewer,** plumber, Richland Center, Wis.
(3) Edwin C. Dixon, p.. La Crosse, Wis.
(2) **Frank W. Hall,** atty., Madison, Wis.
(4) **Miss Matilda P. Hutchison,** conf. sec. W. F. M. S., Mineral Point, Wis.
(1) **Adolphus P. Nelson,** ban., Grantsburg, Wis.
(2) Wilbur F. Tomlinson, d. s., Platteville, Wis.

Reserves.—(1) Edward W. Blakeman, p., Madison, Wis. (2) James W. Irish, d. s., Eau Claire, Wis. (2) **Thomas O. Mork,** reg. of deeds, Viroqua, Wis. (1) **Simon E. Olson,** salesman, Eau Claire, Wis. (3) **Charles A. Veeder,** atty., Mauston, Wis.

WESTERN NORWEGIAN-DANISH. XV. 2.

Delegates:—
Hans P. Ostrup, packer, 950 Denver Ave., Los Angeles, Cal.
Joseph Olsen (chairman), p., 5730 16th Ave. N. E., Seattle, Wash.

Reserves.—**Mrs. Sarah J. Johnson,** h. w., 3201 West St., Oakland, Cal. Carl J. Larsen, d. s., 522 E. 40th St., Portland, Ore.

WESTERN SWEDISH. VIII. 2.

Delegates:—
Emil Malmstrom (chairman), d. s., Scandia, Kan.
Carl A. Sandberg, mer., Ong, Neb.

Reserves.—**Lauritz Nelson,** mfr., 1003 Bank St., Keokuk, Ia. John P. Seaberg, d. s., Saconville, Neb.

WILMINGTON. IV. 8.

Delegates:—
(3) **Thomas H. Bock,** man., Salisbury, Md.
(2) **Martin B. Burris,** atty., Easton, Md.
(1) **Melville Gambrill,** man., Wilmington, Del.
(2) Edmund L. Hoffecker, d. s., Wilmington, Del.
(4) T. A. H. O'Brien, d. s., Salisbury, Md.
(3) Robert K. Stephenson, d. s., Dover, Del.
(1) Robert Watt (chairman), d. s., Wilmington, Del.
(4) **Edward J. Winder,** farmer, Dover, Del.

Reserves.—(1) George T. Alderson, p., Wilmington, Del. (3) **Lemuel E. P. Dennis,** mfr., Crisfield, Md. (2) **Walter O. Hoffecker,** mfr., Smyrna, Del. (1) **Isaac M. Lenderman,** contractor, Gordon Heights, Wilmington, Del. (2) Clinton T. Wyatt, p., Denton, Md.

WISCONSIN. XII. 8.

Delegates:—
(3) **Thomas Gardner,** decorator, 584 36th St., Milwaukee, Wis
(2) **Eusebius B. Garton,** toy mfr., Sheboygan, Wis.
(3) Robert S. Ingraham, d. s., Fond du Lac, Wis.
(2) Perry Millar, d. s., Janesville, Wis.
(1) **John T. Phillips,** lumberman, Green Bay, Wis.

(1) Samuel Plantz (chairman), pres. Lawrence Uni., Appleton, Wis.
(4) **Walter S. Watson,** prof., Whitewater, Wis.
(4) Thomas D. Williams, d. s., 703 Lane St., Appleton, Wis.
Reserves.—(2) Samuel H. Anderson, p., Milwaukee, Wis. (3) **Leander Ferguson,** ret. mer., Brandon, Wis. (2) **Mrs. Ada S. Stair,** h. w., Kenosha, Wis. (1) James H. Tippett, cor. sec. Wis. End. Fund, 450 Washington St., Appleton, Wis. (1) **Ray C. Twining,** atty., Waterloo, Wis.

WYOMING. III. 10.
Delegates:—
(2) **Charles F. Baker,** mer., Jermyn, Pa.
(4) **Delbert O. Colborn,** sta. agt., Binghamton, N. Y.
(4) George P. Eckman, p., Scranton, Pa.
(1) James A. Hensey (chairman), d. s., Binghamton, N. Y.
(1) **George P. Lindsay,** coal dealer, Plymouth, Pa.
(5) Hugh C. McDermott, p., Binghamton, N. Y.
(3) Leonard C. Murdock, d. s., Scranton, Pa.
(2) John H. Race, pub. agt., Methodist Book Concern, 220 West 4th St., Cincinnati, Ohio.
(5) **William D. Southworth,** ins., Norwich, N. Y.
(3) **Edward H. Wands,** man., Candor, N. Y.
Reserves.—(2) **Thomas Henwood,** deputy co. treas., Dunmore, Pa. (3) J. W. Nicholson, p., Binghamton, N. Y. (2) C. M. Olmstead, p., Kingston, Pa. (3) **George F. Reynolds,** r. e., Scranton, Pa. (1) O. L. Severson, d. s., Oneonta, N. Y. (1) **Christian Walter,** mer., Wilkes Barre, Pa.

WYOMING STATE. XIV. 2.
William T. Dumm (chairman), d. s., Cheyenne, Wyo.
George W. Ferguson, atty., Casper, Wyo.
Reserves.—David E. Kendall, d. s., Sheridan, Wyo. **Aven Nelson,** prof., Laramie, Wyo.

DELEGATED GENERAL CONFERENCES

Year	Place	Member-ship	Annual Confs.
1—1812	New York	90	8
2—1816	Baltimore	107	9
3—1820	Baltimore	93	9
4—1824	Baltimore	125	12
5—1828	Pittsburgh	176	7
6—1832	Philadelphia	197	19
7—1836	Cincinnati	150	22
8—1840	Baltimore	130	29
9—1844	New York	180	34
10—1848	Pittsburgh	134	23
11—1852	Boston	178	29
12—1856	Indianapolis	218	38
13—1860	Buffalo	221	47
14—1864	Philadelphia	216	55
15—1868	Chicago	232	72
16—1872	Brooklyn[1]	292	72
17—1876	Baltimore	365	18
18—1880	Cincinnati	399	95
19—1884	Philadelphia	417	96
20—1888	New York	463	111
21—1892	Omaha	504	113
22—1896	Cleveland	538	122
23—1900	Chicago[2]	714	122
24—1904	Los Angeles	704	130
25—1908	Baltimore	786	131
26—1912	Minneapolis	821	135
27—1916	Saratoga Springs, N. Y.[3]	835	133

[1]Lay Delegates first admitted.
[2]Ministerial and Lay Delegates equal in number.
[3]A quorum (two thirds) is 557.

ALPHABETICAL LIST OF DELEGATES

(NAMES OF LAY DELEGATES INVARIABLY PRINTED IN **Bold-face.**)

Names.	Conference.
Abbett, James T.	Oregon.
Abbott, Benjamin F.	Central Missouri.
Abbott, Lee C.	New Hampshire.
Agnew, Walter D.	Central Illinois.
Ahgren, Fredrik	Sweden.
Albertson, Ubbo J.	St. Louis German.
Allen, Charles B.	Detroit.
Allen, Joseph P.	Northwest Indiana.
Allen, Ray	Genesee.
Allen, Winfield S.	Southern California.
Ames, H. T.	Central Pennsylvania.
Anderson, Mrs. Belle T.	Southern California.
Anderson, Eli P.	St. Louis.
Anderson, James W.	Missouri.
Andrews, Amos J.	South Carolina.
Andrews, Samuel	New York.
Antrim, Ernest I.	West Ohio.
Appleby, Madian H.	Northwest Indiana.
Arbuckle, John C.	Ohio.
Arnold, George W.	Atlanta.
Arter, Frank A.	North-East Ohio.
Arters, J. M.	Maine.
Aseltine, Azro M.	Troy.
Ash, Thaddeus J.	Central Illinois.
Ashe, Hugh L.	North Carolina.
Asher, James I.	North Dakota.
Asher, Mrs. Tompie W.	Central Illinois.
Atchison, Hugh D.	Upper Iowa.
Augustine, Samuel	Malaysia.
Austin, Francis M.	Illinois.
Ayres, B. W.	North Indiana.
Bailey, David H.	West Ohio.
Bailey, John S.	Lexington.
Baker, Albanus W.	Missouri.
Baker, Charles F.	Wyoming.
Baker, James C.	Illinois.
Baker, James W.	Oklahoma.
Baker, Purley A.	Ohio.
Baldwin, Francis E.	Central New York.
Baldwin, Fred Clare	Newark.
Baldwin, Richard T.	Detroit.
Baldwin, Summerfield	Baltimore.
Ball, Archey D.	New York.
Bancroft, E. Dow	Ohio.
Bancroft, William E.	Bombay.
Barker, S. V.	Northern New York.
Barnes, William W.	Baltimore.
Bartholomew, James I.	New England Southern.
Bartholow, O. F.	New York East.
Bash, Appleton	Pittsburgh.
Bast, Anton	Denmark.
Bauchop, Frederick E.	West Wisconsin.
Beach, Chauncey E.	Puget Sound.
Beal, Junius E.	Detroit.
Beane, Gilbert, H.	Washington.
Beatty, James A.	North Indiana.
Beatty, Sinclair R.	Upper Iowa.
Beck, Jesse M.	Iowa.

Bek, E. Gideon.....South Germany.
Bell, James S......Northwest Iowa.
Bellamy, James S......Iowa.
Belman, William C......Northwest Indiana.
Bender, L. M......Baltimore.
Bennett, H. P......New Jersey.
Bentley, Layton C.....Indiana.
Bickerton, Jabez G.....Philadelphia.
Bickley, George H.....Philadelphia.
Binford, Henry C......Central Alabama.
Birney, Lauress J.....New England.
Blair, Francis G......Illinois.
Blake, Edgar.....New Hampshire.
Blessing, Bailey W.....Central Tennessee.
Blood, William J......Detroit.
Blumberg, Robert E......Southern German.
Bock, Thomas H......Wilmington.
Boswell, Charles M.....Philadelphia.
Bovard, Charles L.....Montana.
Bovard, Freeman D.....California.
Bovard, George F.....Southern California.
Bowen, John W. E.....Washington.
Bowers, L. Bruce.....West Virginia.
Bowman, Edgar A......North-East Ohio.
Bowman, Edwin G......Northwest Iowa.
Brackney, William McK.....West Ohio.
Brasher, John L.....Alabama.
Brazier, Aaron W......Louisiana.
Breckon, James W......Illinois.
Brenner, Levi A.....West Wisconsin.
Brewer, Theodore M......West Wisconsin.
Brewster, William N.....Hinghwa.
Bright, S. Alonzo.....New Mexico.
Brinkmeyer, Frank.....California German.
Brodbeck, Henry W......Southern California.
Broman, Frank E.....Eastern Swedish.
Brown, Frank L......New York East.
Brown, George Warren.....St. Louis.
Brown, Paul M......North Dakota.
Brown, Ulysses G.....Nebraska.
Brown, Wallace E.....Central New York.
Brumblay, Robert.....Columbia River.
Bruner, Marion C.....Holston.
Brushingham, John P.....Rock River.
Bryan, James A......West Virginia.
Buchanan, Charles S......Northwest Kansas.
Buck, Philo M.....Northwest India.
Buckner, George R......Nebraska.
Bufton, James D......St. Louis.
Bull, Henry J......Troy.
Bumgarner, John L. A.....Blue Ridge-Atlantic.
Burd, George B......Genesee.
Burkholder, Edward R......Southwest Kansas.
Burleigh, Charles H.....Northwest Nebraska.
Burns, J. Palmer.....Erie.
Burns, Milton P.....Northern Minnesota.
Burris, Martin B......Wilmington.
Burris, William F.....Missouri.
Burriss, Eli E.....Philadelphia.
Butcher, John C.....Northwest India.
Butcher, Mrs. John C......Northwest India.
Butler, Charles W.....Upper Mississippi.
Butler, John W.....Mexico.
Butts, Harvey M......Troy.

Cahoon, Guybert A.....Minnesota.
Caldwell, Charles W......South Carolina.

Cameron, Henry N. ..... Pittsburgh.
Cameron, Melville D. ..... Nebraska.
Campbell, Marvin ..... Northwest Indiana.
Campbell, Ralph M. ..... Erie.
Camphor, Alexander P. ..... Central Alabama.
Cannon, Simon H. ..... Mississippi.
Carlson, Carl A. ..... Central Swedish.
Carnine, Robert Allan ..... St. Johns River.
Carpenter, Charles K. ..... Rock River.
Carpenter, William ..... Dakota.
Carter, Barney F. ..... Texas.
Carter, Joseph M. ..... Arkansas.
Case, Harry C. ..... Oklahoma.
Chamberlain, Thomas F. ..... Southern Illinois.
Chamberlain, William W. ..... Troy.
Chandler, Perry F. ..... Idaho.
Chapman, Valcour ..... Louisiana.
Chase, Augustus L. ..... Colorado.
Cherrington, Ernest H. ..... Ohio.
Clair, Matthew W. ..... Washington.
Clark, Miss Parmelia ..... North Montana.
Clark, Samuel M. ..... East Tennessee.
Clay, Norman R. ..... Upper Mississippi.
Clemens, John H. ..... Erie.
Coates, Herbert P. ..... Eastern South America.
Coker, Henry J. ..... Kansas.
Colborn, D. O. ..... Wyoming.
Cole, Frank ..... Upper Iowa.
Cole, Jacob A. ..... Newark.
Cole, Warren W. ..... Maine.
Colegrove, Chauncey P. ..... Upper Iowa.
Coman, Frederick H. ..... Genesee.
Compton, Millard F. ..... West Virginia.
Compton, William F. ..... New York.
Cone, Frank A. ..... Minnesota.
Conkling, Henry T. ..... New York.
Conner, William F. ..... Pittsburgh.
Cooke, John K. ..... Newark.
Cookingham, Harris L. ..... New York.
Cooper, J. Francis ..... New England Southern.
Cooper, Mrs. Marie E. ..... Washington.
Copeland, William ..... Tennessee.
Core, Lewis A. ..... North India.
Cottrell, Delano D. ..... Genesee.
Cottey, Ira D. ..... Missouri.
Courtenay, Austin M. ..... Ohio.
Covert, James H. ..... Saint Louis.
Cox, David H. ..... Columbia River.
Cox, Mrs. Emma J. ..... Nebraska.
Cox, James M. ..... Little Rock.
Cox, W. H. ..... New Jersey.
Cragun, John A. ..... Southwest Kansas.
Craig, Alfred E. ..... Northwest Iowa.
Crane, Horace A. ..... Genesee.
Crawford, William H. ..... Erie.
Crissman, Benjamin F. ..... Saint Louis.
Crolley, Richard A. ..... Lexington.
Cumming, James N. ..... Bombay.
Cummins, John W. ..... Southern Illinois.
Cynn, Hugh H. ..... Korea.

Daggett, Floyd L. ..... Columbia River
Dam, Lars J. ..... Denmark.
Daniels, Sanford A. ..... Vermont.
Daniels, William E. ..... Dakota.
Davage, Matthew S. ..... Louisiana.
Davidson, William J. ..... Illinois.

Davies, Robert ..... California.
Davis, George H. ..... Nebraska.
Davis, Henry L. ..... Northwest Indiana.
Day, James R. ..... New York.
Day, Stephen S. ..... Newark.
Dean, George B ..... New England.
De Bra, Harvey R. ..... Missouri.
Decker, Andrew M. ..... Kentucky.
De Maris, Furman A. ..... New Jersey.
Dempster, Charles L. ..... Minnesota.
Dennett, Edward P. ..... California.
Dent, Elmer E. ..... New York East.
Dewey, Fred H. ..... Michigan.
Dickie, Samuel ..... Michigan.
Dickinson, Luren D. ..... Michigan.
Ding, Sing Ong ..... Foochow.
Dixon, Edwin C. ..... West Wisconsin.
Dixon, George W. ..... Rock River.
Dogan, Matthew W. ..... Texas.
Downey, David G. ..... New York East.
Drees, Charles W. ..... Eastern South America.
Drew, Alexander M. ..... Southern California.
Dryden, John N. ..... Nebraska.
Dumm, William T. ..... Wyoming State.
Dunlap, Harry W. ..... Pittsburgh.
Dunn, Chauncey H. ..... California.
Dunn, Frank C. ..... New England.
Dunning, Frank ..... Des Moines.
Dunton, Lewis M. ..... South Carolina.

Eberhardt, Erwin H. ..... West German.
Echols, William J. ..... Central Alabama.
Eckman, George P. ..... Wyoming.
Edsall, Benjamin F. ..... Newark.
Eklof, Ernst E. ..... Sweden.
Elliott, George ..... Detroit
Elliott, William A. ..... Erie.
Elliott, William J. ..... Upper Iowa.
Embree, John W. ..... Nebraska.
Enderis, Frank T. ..... Chicago German.
Ernsberger, David O. ..... South India.
Evans, Mayrick E. ..... North-East Ohio.
Evans, Robert E. ..... Nebraska.
Evans, Simpson B. ..... Central Pennsylvania.

Fair, Edward ..... Colorado.
Fasick, Augustus S. ..... Central Pennsylvania.
Faupel, J. J. ..... East German.
Fennel, Claude J. ..... Nebraska.
Fenton, George W. ..... Northern New York.
Ferguson, George W. ..... Wyoming State.
Figley, Melvin M. ..... West Ohio.
Fisher, Ellwood H. ..... Montana.
Fisher, John W. ..... Holston.
Fisk, Everett O. ..... New England.
Flesher, Clinton W. ..... West Virginia.
Ford, Charles P. ..... Washington.
Forsyth, David D. ..... Colorado.
Fort, John L. ..... Troy.
Fort, Jr., Thomas R. ..... Philadelphia.
Frame, George W. ..... Puget Sound.
Frank, Walter C. ..... Central Illinois.
Fritsche, Louis C. ..... Central German.
Fritze, William F. ..... Northern German.
Frost, Timothy P. ..... Rock River.
Fuhrman, Harry K. ..... Central New York.
Fuller, Marcellus B. ..... West Ohio.

Fuller, Ray T. ..... Gulf.
Funnell, J. C. ..... Kansas.
Furman, Edward M. ..... Nebraska.

Gallimore, Charles ..... North-East Ohio.
Gambrill, Melville ..... Wilmington.
Gardner, Thomas ..... Wisconsin.
Garland, C. C. ..... New Hampshire.
Garton, Eusebius B. ..... Wisconsin.
Gates, W. Edgar ..... Nebraska.
Gibson, Aden K. ..... Southern Illinois.
Giddens, Emmett D. ..... Savannah.
Gilder, George K. ..... Central Provinces.
Gillilan, James D. ..... Idaho.
Gillies, Andrew ..... Northern Minnesota.
Gisriel, William ..... Baltimore.
Glasscock, S. S. ..... Kansas.
Goode, Mrs. Ida H. ..... West Ohio.
Goodrich, Frederic S. ..... Michigan.
Gordon, Edward L. ..... Mississippi.
Gordon, William W. ..... Baltimore.
Goucher, John F. ..... New England Southern.
Gould, Hiram ..... Oregon.
Gould, W. H. G. ..... Philadelphia.
Graham, Edwin R. ..... West Ohio.
Graham, John S. ..... Ohio.
Grant, Edwin E. ..... California.
Gravatt, Holmes F. ..... New Jersey.
Greenamyer, John D. ..... Michigan.
Greenfield, Samuel J. ..... Northern New York.
Grigsby, Joseph A. ..... Holston.
Grose, George R. ..... North Indiana.
Guttersen, Gilbert ..... Minnesota.

Haggman, Jonas W. ..... Finland.
Hahr, Mrs. Nansa Kihm ..... Korea.
Halfyard, Samuel F. ..... North Dakota.
Hall, Claude C. ..... Southern Illinois.
Hall, Frank W. ..... West Wisconsin.
Hall, J. Lincoln ..... Philadelphia.
Hamilton, Franklin ..... New England.
Hamilton, John A. ..... Troy.
Hammer, Archie M. ..... Oregon.
Hammond, Edmund J. ..... Georgia.
Hancher, John W. ..... Iowa.
Hanly, J. Frank ..... Indiana.
Hanson, William C. ..... Kansas.
Hao, Te A. ..... North China.
Harkness, James S. ..... Dakota.
Harmon, John F. ..... Northwest Kansas.
Harris, Abram W. ..... Rock River.
Harris, John W. ..... Mississippi.
Harrop, Fredrick W. ..... Kentucky.
Hastings, George L. ..... Detroit.
Havice, J. L. ..... Kansas.
Havighurst, Edwin S. ..... West German
Havner, Horace M. ..... Iowa.
Hawk, Ulysses F. ..... Columbia River.
Hawkins, William D. ..... Tennessee.
Hawley, Royal A. ..... Michigan.
Hayes, Edward ..... Baltimore.
Haynes, Ray A. ..... West Ohio.
Hays, Robert B. ..... Little Rock.
Hays, William C. ..... Arkansas.
Hazeltine, Frederick A. ..... Puget Sound.
Heacock, Miss Lulu ..... California.
Heisse, J. F. ..... Baltimore.

Helms, Edgar J. ..... New England.
Henderson, Harvey ..... Pittsburgh.
Henderson, James A. ..... Des Moines.
Hensey, J. A. ..... Wyoming.
Henthorne, Mrs. Kate R. ..... North-East Ohio.
Hertzler, Edmund E. ..... Pacific German.
Hervey, James W. ..... Gulf.
Hestwood, Albert B. ..... Southwest Kansas.
Hill, Enoch ..... Des Moines.
Hillard, James E. ..... Erie.
Hillman, John L. ..... Des Moines.
Hillmer, Henry A. ..... Rock River.
Hingeley, Joseph B. ..... Northern Minnesota.
Hoagland, John S. ..... Dakota.
Hoffecker, Edmund L. ..... Wilmington.
Hoke, Fred ..... Indiana.
Hollis, John J. ..... Northern New York.
Hollopeter, Brenton S. ..... North Indiana.
Holstad, Julius ..... Norway.
Holt, D. B. ..... Maine.
Horne, Frank A. ..... New York East.
Horton, Lewis R. ..... Columbia River.
Hoover, Arthur L. ..... North-East Ohio.
Hosman, Elmer E. ..... Nebraska.
Howell, Harold R. ..... Des Moines.
Hubbard, B. Mack ..... Louisiana.
Huber, John ..... California German.
Hughes, Matt S. ..... Southern California.
Hughes, Robert H. ..... Oregon.
Hughes, W. A. C. ..... Washington.
Hull, Charles C. ..... Indiana.
Hulse, Jonas J. ..... West Ohio.
Hurlburt, Rollo F. ..... Upper Iowa.
Huse, Raymond H. ..... New Hampshire.
Hutchison, G. G. ..... Central Pennsylvania.
Hutchison, Miss Matilda P. ..... West Wisconsin.
Hwang, Hsi C. ..... Central China.

Imboden, Hiram ..... Southwest Kansas.
Ingraham, Robert S. ..... Wisconsin.
Inwood, Alfred ..... Southern California
Isaiah, Wisdom F. ..... Upper Mississippi.
Izer, George W. ..... Philadelphia.

Jacobs, Charles C. ..... South Carolina.
Jacobs, Horace L. ..... Central Pennsylvania.
Jennings, Henry C. ..... Minnesota.
Jennings, William T. ..... Rock River.
Johnson, Charles A. ..... Detroit.
Johnson, D. C. ..... Northern New York.
Johnson, Eben S. ..... Northwest Iowa.
Johnson, H. T. S. ..... Lincoln.
Johnson, Herbert B. ..... California.
Johnson, Joel T. ..... Alabama.
Jones, C. M. ..... Kansas.
Jones, Edward M. ..... Central Alabama.
Jones, Horatio W. ..... Delaware.
Jones, J. Frederick ..... Pittsburgh.
Jones, Robert E. ..... North Carolina.
Jordan, William H. ..... Northern Minnesota.
Joy, James R. ..... Newark.
Joy, Jason S. ..... Northern New York.
Julen, Jonathan ..... Sweden.

Kagey, Benjamin T. ..... Illinois.
Karell, Franz A. ..... Finland.
Kavanagh, Abram S. ..... New York East.

Keeney, Fredrick T. ..... Central New York.
Keip, Bernhard ..... North Germany.
Kemp, Theodore ..... Illinois.
Kemper, W. H. ..... North Indiana.
Kendrick, John C. ..... Iowa.
Kendrick, William F. ..... Michigan.
Kennedy, Howard S. ..... Troy.
Kennedy, Hugh ..... Michigan.
Ketcham, John C. ..... Michigan.
Ketron, Samuel G. ..... Holston.
Kiah, T. H. ..... Delaware.
Kidney, Elmer L. ..... Pittsburgh.
Killits, John M. ..... West Ohio.
King, Harry A. ..... Indiana.
King, Henry R. ..... Puget Sound.
King, O. Dale ..... West Virginia.
Kinkel, Arthur R. ..... Kansas.
Kinne, Charles W. ..... Saint Johns River.
Kirk, Albert E. ..... Southwest Kansas.
Kirkendall, Jay ..... Des Moines.
Kissack, John ..... Illinois.
Klaus, Frederick W. ..... Northwest German.
Klaus, John H. ..... Northwest German.
Kline, James W. ..... Rock River.
Klinefelter, Mrs. B. P. ..... Philippine Islands.
Knehans, Oscar A. ..... Saint Louis German.
Koontz, Bracken E. ..... Columbia River.
Krantz, John ..... Newark.
Kriege, Otto E. ..... West German.
Kumler, Benjamin F. ..... Columbia River.
Kynett, Alpha G. ..... Philadelphia.

Lace, John J. ..... Colorado.
Lacy, David C. ..... West Texas.
Landon, Charles C. ..... Michigan.
Lane, T. W. ..... New Hampshire.
Lansdale, Herbert P. ..... Genesee.
Larkin, Francis M. ..... Southern California.
Lathrop, Richard A. ..... North Dakota.
Latta, William C. ..... Northwest Indiana.
Leach, Ralph W. ..... Northern Minnesota.
Leaycraft, J. Edgar ..... New York.
Leazenby, Ulysses G. ..... Northwest Indiana.
Lebeus, Miss J. E. Martha ..... Hinghwa.
Leech, D. Olin ..... Baltimore.
Leeson, Henry A. ..... Detroit.
Legg, Mrs. Sarah A. ..... New England.
Leonard, Adna W. ..... Puget Sound.
Leonard, Alonzo A. ..... Detroit.
Leonard, Charles L. ..... Troy.
Lesemann, Louis F. W. ..... Rock River.
Lesh, Elmer E. ..... Northwest Nebraska.
Li, Jung F. ..... North China.
Light, Somerville ..... North Indiana.
Lindsay, George P. ..... Wyoming.
Liu, Mark ..... North China.
Locke, Charles E. ..... Southern California.
Locke, Edwin ..... Kansas.
Locke, Thomas W. ..... Ohio.
Lockwood, Edmund J. ..... Upper Iowa.
Loeppert, Henry C. ..... Chicago German.
Logan, Mrs. Sallie J. ..... Southern Illinois.
Logan, Wade H. ..... Texas.
Lovinggood, Reuben S. ..... West Texas.
Lowe, Perley ..... Rock River.
Lowe, Titus ..... Nebraska.
Lowry, Hiram H. ..... North China.
Lucas, William W. ..... Mississippi.

Luce, Frank W. ..... North-East Ohio.
Luering, Emil ..... South Germany.
Lynch, Mrs. Fannie E. ..... Southwest Kansas.
Lysinger, W. S. ..... Central Pennsylvania.

McBurney, David A. ..... Northwest Iowa.
McCarty, Francis A. ..... Illinois.
McConnell, John S. ..... Philadelphia.
McConnell, Mrs. Nancy J. ..... North-East Ohio.
McConnell, Willis T. ..... Dakota.
McDermott, Hugh C. ..... Wyoming.
McDonald, Robert E. ..... North-East Ohio.
McDowell, Whitford L. ..... Baltimore.
McFall, Francis M. ..... Central New York.
McKissack, Ephraim H. ..... Upper Mississippi.
McKnight, Miss Isabel ..... Northwest India.
McMahon, Alva I. ..... Idaho.
McMurrey, Miss Maud ..... Missouri.
McPherson, James C. ..... New England Southern.
McRae, James A. ..... North Carolina.
McRary, Robert B. ..... North Carolina.
McRill, Albert L. ..... Oklahoma.
Maclean, John ..... Kansas.
Maclin, Albert C. ..... Central Missouri.
MacRossie, Allan ..... New York.
Madsen, Hans K. ..... Norwegian and Danish.
Magee, Carl C. ..... Oklahoma.
Malmstrom, Emil ..... Western Swedish.
Manker, John J. ..... Holston.
Manley, David H. ..... Bengal.
Mann, Theophil ..... South Germany.
March, George O. ..... West Ohio.
Maring, Wilbur F. ..... Saint Louis.
Markham, H. W. ..... Northern New York.
Markham, O. G. ..... Kansas.
Marsh, Byron W. ..... Nebraska.
Marsh, Daniel L. ..... Pittsburgh.
Marshall, James W. ..... New Jersey.
Marshall, John ..... Kansas.
Marsters, Mrs. Alva C. ..... Oregon.
Martin, James H. ..... Northern Minnesota.
Martin, Wallace W. ..... North Indiana.
Mason, Wilbur N. ..... Kansas.
Massey, W. E. ..... New Jersey.
Mastrogiovanni, Salvatore ..... Italy.
Maveety, Patrick J. ..... Michigan.
Mead, James E. ..... Troy.
Meck, George E. ..... North Indiana.
Meyer, Hermann G. W. ..... North Germany.
Millar, Perry ..... Wisconsin.
Millard, Hudson H. ..... Nebraska.
Miller, George A. ..... California.
Miller, Marion F. ..... Colorado.
Miller, W. G. ..... New York East.
Mills, Edmund M. ..... Central New York.
Milnes, Harry E. ..... California.
Miner, Clement W. ..... Erie
Mitchell, Charles B. ..... Rock River.
Mitchell, John M. ..... Southern Illinois.
Mitchell, Lewis L. ..... New England Southern.
Mitchell, Thomas E. ..... Detroit.
Moe, John J. ..... Norwegian and Danish.
Montgomery, Wesley ..... Ohio.
Moore, Jabez G. ..... North Dakota.
Morgan, D. Leonard ..... Mississippi.
Morgan, James H. ..... Central Pennsylvania.
Morling, Edgar A. ..... Northwest Iowa.
Morris, Charles D. ..... Korea.

Morris, Robert ..... Southern Illinois.
Morse, George A. ..... Vermont.
Moses, Horace A. ..... New England.
Mossman, Frank E. ..... Southwest Kansas.
Moultree, John W. ..... South Carolina.
Mouzon, Matthew M. ..... South Carolina.
Mueller, Charles E. ..... Chicago German.
Munhall, Leander W. ..... Philadelphia.
Murdock, L. C. ..... Wyoming.
Murlin, Lemuel H. ..... New England.
Murphy, George H. ..... Indiana.
Murray, T. H. ..... Central Pennsylvania.
Myers, Albert P. ..... Kansas.

Nasmyth, Mrs. Hilda M. ..... Little Rock.
Nast, Albert J. ..... Central German.
Nate, Joseph C. ..... Illinois.
Neal, George H. ..... New Jersey.
Neff, Frank ..... Oklahoma.
Nelson, Adolphus P. ..... West Wisconsin.
Newhall, George H. ..... New England.
Newland, Thomas E. ..... Central Illinois.
Nicholson, Thomas ..... Dakota.
Niederhauser, Benjamin ..... Switzerland.
Nies, Leo A. ..... New England.
Ninde, Edward S. ..... New England Southern.
Nordeman, Charles B. ..... Kentucky.
Norstrom, Karl E. ..... Sweden.
North, Frank Mason ..... New York East.
Notman, William A. ..... Genesee.
Nottingham, William ..... Central New York.

O'Brien, T. A. H. ..... Wilmington.
Oetjen, John ..... Central German.
O'Harra, Milhem L. ..... Central Illinois.
Oldham, William F. ..... Ohio.
Oliver, John ..... Southern California.
Olsen, Joseph ..... Western Norw.-Danish.
Orr, Mrs. Ellen M. ..... Illinois.
Ostrup, Hans P. ..... Western Norw.-Danish.
Ott, Edward H. ..... West German.
Overholser, Willis W. ..... Northwest Iowa.
Owens, Thomas ..... Northern Minnesota.

Palladino, Frederick ..... East Maine.
Palmer, William E. ..... Newark.
Parham, F. C. ..... North Indiana.
Parker, Anson L. ..... Detroit.
Parker, Henry W. ..... Idaho.
Patten, John A. ..... Holston.
Patterson, Grove H. ..... West Ohio.
Pearsall, James W. ..... Newark.
Peat, J. F. ..... West China.
Peirce, Silas ..... New England.
Penn, I. Garland ..... Washington.
Perez, Miss Concepcion ..... Mexico.
Perkins, George W. ..... Florida.
Peterson, John L. ..... Northwest Iowa.
Pettengill, Waldo ..... Maine.
Pew, John O. ..... North-East Ohio.
Phelps, William H. ..... Michigan.
Phillips, John T. ..... Wisconsin.
Phillips, Victor V. ..... North India.
Philpott, Austin ..... North-East Ohio.
Pickett, James A. ..... East Tennessee.
Piehler, Franz ..... Saint Louis German.
Pitkin, Alfred H. ..... Indiana.

Pittman, Eli ..... Central New York.
Plantz, Samuel ..... Wisconsin.
Platt, Ward ..... Genesee.
Plimpton, George L. ..... New Hampshire.
Pluenneke, John ..... Southern German.
Pollock, Charles A. ..... North Dakota.
Poole, William H. ..... Southern Illinois.
Pratt, William D. ..... Puget Sound.
Puckett, Henry ..... Central Tennessee.

Race, John H. ..... Wyoming.
Rader, Marvin A. ..... Philippine Islands.
Ramsdell, Dwight H. ..... Detroit.
Randall, Edwin M. ..... Puget Sound.
Randall, Ebid R. ..... Blue Ridge-Atlantic.
Rankin, William A. ..... Central Illinois.
Rarick, Charles C. ..... Oregon.
Reed, John H. ..... Liberia.
Reed, William D. ..... West Virginia.
Reid, Simon S. ..... Texas.
Reiher, Ferdinand ..... North Germany.
Reineke, George F. ..... Northern German.
Repp, Charles F. ..... New Jersey.
Ressegger, Lewis E. ..... West Virginia.
Reynolds, James R. ..... Louisiana.
Rice, Merton S. ..... Detroit.
Richardson, Ernest G. ..... New York East.
Riegel, Philip H. ..... Central New York.
Riehl, Daniel C. ..... Michigan.
Risk, Joseph B. ..... Pittsburgh.
Roberts, Frank H. H. ..... New Mexico.
Roberts, John ..... New York East.
Robinson, Miss Emma A. ..... Rock River.
Robinson, Ira E ..... West Virginia.
Robinson, Thomas F. ..... Louisiana.
Robinson, Thomas J. B. ..... Upper Iowa.
Rockey, Noble L. ..... North India.
Rodrigues, John T. ..... South India.
Rogers, Decatur C. ..... Upper Mississippi.
Rogers, Henry Wade ..... New York East.
Rogers, Lincoln L. ..... Genesee.
Rogers, Stephen A. D. ..... Southern Illinois.
Rossell, J. E. ..... New Jersey.
Rowley, Charles W. ..... Troy.
Ruppenthal, J. C ..... Northwest Kansas.
Ryan, John H. ..... Central Illinois.
Ryland, Edwin P. ..... Southern California.

Safwenberg, Carl A. ..... Sweden.
Sagedahl, Magnus ..... Norway.
Salmon, Sheridan B. ..... North-East Ohio.
Samson, Edwin D. ..... Des Moines.
Samson, Harry G. ..... Pittsburgh.
Sandberg, Carl A. ..... Western Swedish.
Sansom, William L. ..... Erie.
Satterlee, George E. ..... Kansas.
Sawyer, Edward J. ..... South Carolina.
Scandrett, M. H. ..... Southwest Kansas.
Schell, Edwin A. ..... Iowa.
Schenk, Charles E. ..... West Ohio.
Schmidt, Charles J. ..... Rock River.
Schneider, F. W. ..... East German.
Schreckengast, Isaac B. ..... Nebraska.
Scott, J. H. ..... Delaware.
Scott, Robert B. ..... Lexington.
Scrivener, George G. ..... New England Southern.
Shannon, G. C. ..... Baltimore.

Sharpe, Edwin W......Vermont.
Shaw, Reuben E. .....Des Moines.
Shaw, William.....Vermont.
Shaw, William E. .....Central Illinois.
Sheehan, John W. .....Michigan.
Sheets, Frank D. .....Rock River.
Shellabear, William G.....Malaysia.
Shelley, William A. .....Chile.
Shepard, Elman L. .....Kentucky.
Shepherd, G. F.....Northern New York.
Sheridan, Wilbur F. .....Saint Louis.
Sherrill, William S. .....Little Rock.
Shipley, Edward E. .....West Ohio.
Shipp, Benjamin F. .....Illinois.
Shook, Edward J. .....Iowa.
Short, William M. .....Oklahoma.
Shriner, Wilford P.....Central Pennsylvania.
Shuey, Charles E......Central Pennsylvania.
Simes, Lewis E.....Southwest Kansas.
Simmons, Robert J. .....Atlanta.
Simons, Ernest A. .....North-East Ohio.
Simpson, Jr., Alex.....Philadelphia.
Simpson, Philip F. .....Liberia.
Simpson, Mrs. Rosa .....Texas.
Singleton, Frank T. .....Indiana.
Sites, Joseph S. .....Ohio.
Skinner, James E. .....Foochow.
Slutz, Worthington B. .....North-East Ohio.
Smallwood, William W. .....Genesee.
Smith, Albert E. .....West Ohio.
Smith, Charles H. .....Erie.
Smith, Charles L. .....North-East Ohio.
Smith, Chester A.....New York.
Smith, Frank F. .....Indiana.
Smith, George M. .....Indiana.
Smith, H. Lester .....Detroit.
Smith, James D.....Kansas.
Smith, John H. .....Florida.
Smith, Mrs. Mary G.....Des Moines.
Smith, Merle N. .....Colorado.
Smith, Robert L. .....West Texas.
Snavely, Hershell R......Illinois.
Snyder, Melville E.....New Jersey.
Southwick, Claude E. .....Minnesota.
Southworth, William D......Wyoming.
Sparks, Levi C. .....Ohio.
Spears, Samuel T. .....West Virginia.
Spence, William H. .....Northwest Iowa.
Spoerri, J. G. .....Switzerland.
Sprowls, Mrs. Kate W......Southern California.
Spurlock, George M. .....Nebraska.
Stafford, David H......Northwest Kansas.
Stalker, Arthur W. .....Detroit.
Stansfield, Joshua .....Indiana.
Stark, Leander J. .....Oklahoma.
Stehl, Heinrich..... North Germany.
Steves, Burpee L. .....Oregon.
Stephens, John .....California.
Stephens, John H......Lincoln.
Stephenson, R. K.....Wilmington.
Stevens, Alexander C. .....Minnesota.
Stevens, C. W.....Northwest Kansas.
Stevens, Emory M.....Central Pennsylvania.
Stevenson, Richard T. .....North-East Ohio.
Stickney, Edwin L. .....Iowa.
Stitt, William J......New York.
Stockwell, Eugene S. .....Oklahoma.
Stokoe, Burr .....Georgia.

Stone, J. T. ..... Baltimore.
Stone, Nelson C. ..... North-East Ohio.
Storch, Oswald ..... South Germany.
Stout, John B. ..... Southern Illinois.
Strayhorne, Samuel M. ..... Tennessee.
Stromstedt, Ander A. ..... Sweden.
Strong, James T. ..... Upper Mississippi.
Stuckslager, Willard C. ..... Upper Iowa.
Sturgess, Charles M. ..... Troy.
Summers, Melvin E. ..... Savannah.
Swann, Harry ..... West Texas.
Swayne, Edwin J. ..... Southern California.
Swearer, Wilbur C. ..... Korea.
Swenson, John W. ..... Central Swedish.
Switzer, Daniel H. ..... Southwest Kansas.

Taggart, Thomas J. H. ..... Oklahoma.
Talley, Louis F. ..... Des Moines.
Taylor, J. Luther ..... Kansas.
Taylor, S. Earl ..... Newark.
Taylor, Thaddeus ..... Louisiana.
Teeter, William H. ..... Chile.
Templin, H. M. ..... Northwest Kansas.
Thomas, Andrew S. ..... West Virginia.
Thomas, George H. ..... North India.
Thomas, Isaac L. ..... Washington.
Thomas, Jonas W. ..... South Carolina.
Thompson, Allen A. ..... Des Moines.
Thompson, John ..... Rock River.
Thompson, Robert H. ..... Nebraska.
Thurlow, Benjamin W. ..... Bengal.
Thurston, Benjamin F ..... New England Southern.
Tindley, C. A. ..... Delaware.
Tipple, Bertrand M. ..... Italy.
Tipple, Ezra S. ..... New York.
Todd, Edward H. ..... Puget Sound.
Todd, James S. ..... Florida.
Tombaugh, Charles R. ..... Central Illinois.
Tomlinson, Wilbur F. ..... West Wisconsin.
Townsend, Frank S. ..... West Virginia.
Transue, Judson L. ..... Central New York.
Travis, C. C. ..... North Indiana.
Travis, Eugene M. ..... New York East.
Tunnicliffe, John ..... California.
Turner, John W. ..... Louisiana.

Ulland, Joseph S. ..... Northern Minnesota.
Urch, Frank W. ..... Detroit.
Urmy, Ralph B. ..... Newark.
Utley, Samuel M. ..... Tennessee.

Van Arsdel, William C. ..... Indiana.
Van Cleve, Joseph W. ..... Illinois.
Van Metre, Charles H. ..... Northwest Iowa.
Van Orsdel, William W. ..... North Montana.
Van Pelt, Cyrus M. ..... West Ohio.
Vogel, George G. ..... Newark.

Wade, R. J. ..... North Indiana.
Wahlberg, G. A. ..... Eastern Swedish.
Wahlquist, Ernst A. ..... Northern Swedish.
Walker, Byron A. ..... Erie.
Walker, Charles A. J. ..... Central German.
Walker, Thomas H. B. ..... Florida.
Wallace, Albert J. ..... Southern California.
Wallace, John J. ..... North-East Ohio.

Wallin, Samuel.....Troy.
Walls, William A......North-East Ohio.
Wands, E. H......Wyoming.
Ward, Harry F.....Rock River.
Ward, Ralph A.....Foochow.
Wareing, Ernest C.....Northwest Indiana.
Warner, Robert.....Columbia River.
Waterman, Charles E......Chicago German.
Waters, George L......Delaware.
Watson, Walter S......Wisconsin.
Watt, Robert.....Wilmington.
Watt, Rolla V......California.
Weaver, Silas M......Upper Iowa.
Wedderspoon, W. R.....Baltimore.
Wehrly, William H.....West Ohio.
Weiffenbach, Eugene.....Saint Louis German.
Welch, Herbert.....West Ohio.
Weld, Delburt U......Minnesota.
Weller, Lemon B......Pittsburgh.
Wells, Frank L......North-East Ohio.
Wells, Schuyler C......Genesee.
Wentsch, Robert.....Pacific German.
West, Harlan C......West Ohio.
Wheeler, Clark S.....Michigan.
White, Elam A.....Lexington.
White, Mrs. J. C......North Indiana.
White, Zenas L......Ohio.
Whitezel, George A......North Indiana.
Wiant, William A.....West Ohio.
Wicklund, John.....Northern Swedish.
Wilkins, Alonzo M......Atlanta.
Wilkinson, Allan M......Michigan.
Willey, John H.....Pittsburgh.
Williams, Charles Q......Mississippi.
Williams, James M.....Des Moines.
Williams, Joshua O.....Texas.
Williams, Thomas D.....Wisconsin.
Williams, Wayne C......Colorado.
Wilson, Clarence T.....Oregon.
Wilson, George H......Illinois.
Wilson, Herbert S......Delaware.
Wilson, John G.....Philadelphia.
Wilson, Mrs. Mary E......Colorado.
Wilson, Richard E.....New York.
Wilson, Wilbur F.....Central China.
Wingate, Ambrose B......North-East Ohio.
Winters, William B.....North-East Ohio.
Wolfe, Henry E.....Kansas.
Wood, Mrs. America S......Indiana.
Wood, Preston.....Illinois.
Woodcock, W. L......Central Pennsylvania.
Woods, Samuel V.....West Virginia.
Wragg, J. P.....Atlanta.
Wright, Arthur.....Central Provinces.
Wright, Louis A.....Genesee.
Wright, William T.....Saint Louis.
Wyand, Clyde H......Oklahoma.

Young, Benjamin.....Kansas.
Youse, E. E......North Indiana.
Yu, Philip S. S.....Foochow.

Zaring, Elbert Robb.....Indiana.
Ziegler, George G......Philadelphia.

ALPHABETICAL LIST OF RESERVE DELEGATES

(NAMES OF LAY DELEGATES INVARIABLY PRINTED IN **Bold-face.**)

Names.	Conferences.
Adams, Carlos L.	Detroit.
Adkinson, Robert A.	West Texas.
Ahlback, Bernh	Finland.
Alban, William R.	North-East Ohio.
Alcock, J. L.	Baltimore.
Alderson, George T.	Wilmington.
Alexander, Monroe H.	California.
Alexander, William O.	West Virginia.
Anderson, David R. (seated)	Rock River.
Anderson, Samuel H.	Wisconsin.
Andrews, Charles C.	Northwest Kansas.
Asbury Alexander P.	Indiana.
Aseltine, A. A. (seated)	Vermont.
Atwell, W. G.	Northern New York.
Auman, Orrin W.	Colorado.
Avery, Charles E.	Montana.
Avison, Richard N.	Oregon.
Bacon, G. C.	Baltimore.
Baldwin, Charles W.	Detroit.
Barth, Eugen	South Germany.
Bassett, Lownie C.	Lincoln.
Baugh, Frank C. (seated)	Indiana.
Baylor, William A.	Central Illinois.
Beech, Joseph	West China.
Bell, Richard E.	New York.
Bellamy, James S. (seated)	Iowa.
Bendixen, Henry	Northern German.
Bennett, Charles H.	Puget Sound.
Benson, Emil	Eastern Swedish.
Berglund, Zach	Sweden.
Billings, George F.	Oregon.
Binder, Gottlieb	South Germany.
Bingaman, Samuel	Newark.
Blackstone, James H.	Central China.
Blake, Mrs. Nina (seated)	Columbia River.
Blakeman, Edward W.	West Wisconsin.
Blas, Simeon	Philippine Islands.
Bletsch, William E.	Chicago German.
Bliss, Mrs. May C.	Detroit.
Blodget, John H.	Florida.
Bobbinhouse, Miss Laura G.	Northwest India.
Bobilin, Gustave	East German.
Boesch, George C.	Saint Louis German.
Boeye, J. Franklin	Nebraska.
Bolard, John A.	Erie.
Bond, J. W.	Delaware.
Borland, John C.	Erie.
Bouse, W. A. (seated)	Central Pennsylvania.
Boyce, Orien E.	Dakota.
Boyd, Lyford S.	Central New York.
Brainard, Edward C. S.	Idaho.
Brainard, Robert L.	Columbia River.
Bready, Russell H.	Michigan.
Brewster, Mrs. Elizabeth F.	Hinghwa.
Bridgeford, Clayton W. (seated)	Central Illinois.
Bronson, Dillon (seated)	New England.
Brooks, Jerry B.	Mississippi.

Brown, Robert E. (seated) ..... Genesee.
Brown, Summerfield ..... Tennessee.
Brown, Valorous F. (seated) ..... West Ohio.
Bryant, G. R. ..... Lexington.
Buchanan, Charles S. ..... Malaysia.
Buck, Mrs. Caroline ..... Northwest India.
Buckley, Anthony ..... Mississippi.
Buckner, Samuel L. ..... Kansas.
Buker, Calvin F. ..... Illinois.
Burattini, Alberto ..... Italy.
Burkland, Charles (seated) ..... Missouri.
Burnett, John S. (seated) ..... Holston.
Burns, G. Bickley ..... Philadelphia.
Burroughs, Edward B. ..... South Carolina.
Burton, Harry ..... Eastern South America.
Butterick, John B. ..... South India.
Butts, Miss Ethel (seated) ..... Columbia River.

Cable, Willis H. ..... Des Moines.
Calkins, Harvey R. ..... Northwest India.
Callen, Marshall M. ..... Michigan.
Campbell, Charles W. ..... Michigan.
Canse, John M. (seated) ..... Puget Sound.
Carlton, William W. ..... Upper Iowa.
Carns, John B. ..... Northwest Nebraska.
Carpenter, William E. ..... Northwest Indiana.
Carr, Adolphus W. ..... Texas.
Carroll, Joseph H. ..... Lexington.
Carruth, John A. (seated) ..... Gulf.
Cash, John M. ..... South Carolina.
Cass, Charles P. ..... Holston.
Catlin, Charles W. ..... Genesee.
Charez, Miss Adela ..... New Mexico.
Child, William S. ..... New Jersey.
Chinn, Walter S. ..... Louisiana.
Christy, William B. ..... Missouri.
Clancy, Albert W. (seated) ..... Northern Minnesota.
Clark, Ernest P. ..... Southern California.
Clay, Sandy H. ..... Upper Mississippi.
Clayton, Caffy W. ..... Central Tennessee.
Clayton, James ..... Southwest Kansas.
Clifford, J. R. ..... Maine.
Clinton, Miss E. Lahuna (seated) ..... Central Provinces.
Cole, Walter D. (seated) ..... West Ohio.
Coleman, Edward D. ..... Upper Mississippi.
Coleman, Frederick W. ..... New England Southern.
Collins, Ellis E. ..... Dakota.
Collins, Malachi C. ..... Mississippi.
Conner, Benjamin C. ..... Central Pensylvania.
Cook, Ernest G. ..... Northern New York.
Cooper, Fanny A. ..... Louisiana.
Copper, Edgar K. (seated) ..... Northern Minnesota.
Core, Mrs. Mary K. ..... North India.
Corley, Luther F. ..... Alabama.
Corning, Loren D. ..... Oklahoma.
Coultas, Andrew J. ..... New England Southern.
Courtenay, William J. ..... North Dakota.
Cramer, Thomas E. ..... New Hampshire.
Cranor, O. M. ..... North Indiana.
Creighton, Thomas H. ..... Southern Illinois.
Crowder, William G. ..... Upper Iowa.
Cummings, Charles G. ..... Washington.
Curran, Allen B. ..... Upper Iowa.
Curtis, Francis M. ..... Central New York.

Dadisman, Richard A. ..... Southwest Kansas.
Danford, Charles W. ..... North-East Ohio.

Danford, Samuel A. ..... North Dakota.
David, Ongole ..... South India.
Davis, Henry T. ..... Texas.
Davis, Ralph M. ..... Central Alabama.
Deming, Fred H. ..... New York.
Dennis, Lemuel E. P. ..... Wilmington.
Detter, William T. ..... Southwest Kansas.
Dickman, John W. ..... Upper Iowa.
Diefendorf, Dorr F. ..... Newark.
Dildine, Harry G. ..... Hinghwa.
Ding, Guang Den ..... Foochow.
Dochtermann, F. L. ..... East German.
Donohugh, Thomas S. ..... Northwest India.
Dorchester, Chester O. ..... New England.
Douglass, George C. (seated) ..... Troy.
Dower, John ..... Northern Minnesota.
Dudley, Willey M. ..... Des Moines.
Dukeshire, W. B. ..... Vermont.
Dystant, John ..... Detroit.

Edward, Joseph H. ..... West Ohio.
Edwards, Carl F. ..... Northern Swedish.
Edwards, J. R. ..... Baltimore.
Edwards, L. M. ..... North Indiana.
Eklof, Erik ..... Sweden.
Elphick, Frederick ..... Chile.
Elphick, Roberto ..... Chile.
Ennis, William H. ..... Delaware.
Ewing, Thomas N. ..... Illinois.

Farmer, Harry ..... Philippine Islands.
Farmer, William B. ..... Indiana.
Ferguson, Leander ..... Wisconsin.
Ferguson, Miss Mattie E. (seated) ..... Upper Mississippi.
Fielder, William (seated) ..... Alabama.
Fitzwater, James H. ..... West Ohio.
Flaxington, William H. ..... Central New York.
Ford, C. Oscar ..... New England.
Frank, Charles T. ..... Southwest Kansas.
Frazier, John W. ..... West Texas.
Freeland, W. B. ..... North Indiana.
Freeman, Mrs. Anna C. ..... Little Rock.
Freeman, Frank A. (seated) ..... Philadelphia.
French, William P. ..... Michigan.
Frick, Philip L. (seated) ..... Genesee.
Fritchley, Edwin W. (seated) ..... Bombay.
Frost, J. M. ..... Maine.
Fulmer, Clark A. ..... Nebraska.

Gaarde, Loren ..... Denmark.
Gaiser, Louis ..... Pacific German.
Gale, Thomas K. (seated) ..... Rock River.
Gardner, James W. ..... Northwest Indiana.
Gardner, William P. ..... Iowa.
Garry, Mrs. Margaret A. ..... North Dakota.
Gassaway, Mark H. ..... South Carolina.
Geissinger, James A. (seated) ..... Southern California.
Gettys, James R. ..... Nebraska.
Geyer, Mrs. Carrie D. (seated) ..... West Ohio.
Giddings, Frederick J. ..... Central Illinois.
Gilliam, Edward L. ..... Lexington.
Gillum, Richard E. ..... Central Missouri.
Goodman, Wilbur U. ..... California.
Goss, John ..... New England Southern.
Grant, Wayne S. ..... Holston.
Gray, Joseph M. M. ..... Saint Louis.
Green, Miss Allie W. ..... Tennessee.

Greiner, Russell F. ..... Saint Louis.
Grob, Arnold L. ..... Switzerland.
Hall, Daniel ..... Eastern South America.
Hamilton, Charles E. ..... Central New York.
Hann, Samuel H. (seated) ..... New Jersey.
Hannan, F. W. ..... New York East.
Harker, Joseph R. ..... Illinois.
Harley, Enos C. ..... West Ohio.
Harman, Charles W. (seated) ..... New York East.
Harris, James A. ..... Washington.
Harper, Al ..... Southern Illinois.
Hart, Barnett H. ..... Central Pennsylvania.
Hart, Harry B. ..... Upper Mississippi.
Hartley, Robert C. ..... Puget Sound.
Hartman, William L. ..... Colorado.
Harwood, Thomas M. ..... New Mexico.
Haskell, Mrs. H. B. (seated) ..... East Maine.
Havighurst, Christian R. ..... North-East Ohio.
Haynes, Philo W. ..... North Montana.
Hedrick, Ernest O. ..... North Montana.
Henwood, Thomas ..... Wyoming.
Hertzler, Charles W. ..... Chicago German.
Hiatt, Albert J. ..... West Virginia.
Hierholzer, John ..... Southern German.
Hilgen, Frederick C. ..... Central German.
Hill, John J. ..... Pittsburgh.
Hill, Judson S. ..... East Tennessee.
Hill, William R. ..... Lexington.
Hislop, Edward ..... Oklahoma.
Hodges, Louis G. ..... Little Rock.
Hoffecker, Walter O. ..... Wilmington.
Hoffman, Robert L. ..... Texas.
Holden, Mrs. Maree E. ..... Texas.
Holdoegel, Perry C. ..... Northwest Iowa.
Hohenwald, Herman A. ..... West German.
Hollingshead, William B. ..... Oregon.
Holmes, James E. ..... New York East.
Hooker, Frank ..... Des Moines.
Horner, Edward E. ..... Michigan.
Horton, Everett J. ..... New England Southern.
Howe, Charles W. C. ..... Central New York.
Howe, David F. ..... Southern California.
Hubach, F. J. ..... Newark.
Huger, Stephen A. ..... Florida.
Hull, Samuel A. ..... Savannah.
Hung, Daih Ching ..... Foochow.

Ingram, James E. ..... Baltimore.
Irish, James W. ..... West Wisconsin.

Jackson, Mrs. Mary E. ..... Delaware.
Jacoby, Olin D. ..... California.
Jansson, Karl A. ..... Sweden.
Jarvis, Albert N. (seated) ..... Iowa.
Jason, W. C. ..... Delaware.
Johns, William ..... Oklahoma.
Johnson, E. Bert ..... New England.
Johnson, James M. (seated) ..... Texas.
Johnson, Mrs. Sarah J. ..... Western Norw.-Danish.
Johnston, James M. (seated) ..... Dakota.
Jones, Mrs. Artia B. ..... Central Alabama.
Jones, E. Stanley ..... North India.
Jones, Frank ..... Missouri.
Jones, George Heber ..... Korea.
Jones, Harvey H. ..... Gulf.
Joy, William A. ..... Illinois.
Junker, P. Gustav ..... North Germany.

Karnopp, Henry ..... Chicago German.
Keeney, Edgar L. ..... Oregon.
Keller, Walter ..... West German.
Kemp, Cary A. ..... Northwest Kansas.
Kendall, David E. ..... Wyoming State.
Keng, Goh H. ..... Malaysia.
Kennedy, Robert C. ..... Blue Ridge-Atlantic.
Kerfoot, Samuel F. ..... Minnesota.
Keve, Wiley A. ..... Kansas.
Kimball, Clarence O. ..... Missouri.
King, Ernest E. ..... Central Alabama.
Knight, Frederick H. ..... Southern Illinois.
Knotts, J. Frank (seated) ..... New England.
Koenig, Carl J. U. ..... California German.
Koerner, Charles L. ..... West German.
Kuhl, Mrs. Nellie T. (seated) ..... Illinois.
Kuehn, Henry J. ..... Minnesota.

Lacy, Henry V. ..... Foochow.
Lacy, William H. ..... Foochow.
Landes, W. G. ..... Philadelphia.
Larsen, Carl J. ..... Western Norw.-Danish.
Layton, William A. ..... New York East.
Leech, Charles W. ..... Detroit.
Leeds, William L. (seated) ..... Oklahoma.
Leighton, W. B. ..... Maine.
Lenderman, Isaac M. ..... Wilmington.
Lennon, George H. ..... Savannah.
Leopold, Georg ..... North Germany.
Lester, W. S. ..... Atlanta.
Levedahl, Axel ..... Central Swedish.
Lewis, George W. (seated) ..... Central Alabama.
Li, Tien Lu ..... North China.
Lienhart, A. A. ..... Switzerland.
Lister, John ..... Upper Iowa.
Loomis, M. F. ..... Northwest Kansas.
Lovejoy, John D. ..... Atlanta.
Lowe, Ralph F. ..... Vermont.
Lucas, John H. ..... Saint Louis.
Luce, Francis P. (seated) ..... New England.
Ludwig, Ernst H. ..... Chicago German.
Lukens, Jonathan J. ..... Missouri.
Lyons, Ernest ..... Washington.

McBeth, Hugh E. ..... Southern California.
McBeth, W. A. ..... Northwest Indiana.
McCamey, John A. ..... Erie.
McClure, Andrew F. ..... Pittsburgh.
McCormick, Dugald ..... Southwest Kansas.
McEwen, Mack C. ..... Upper Mississippi.
McFall, Mrs. Eva B. ..... Puget Sound.
McMaster, William H. ..... North-East Ohio.
McMorris, William ..... Mississippi.
MacDonald, William T. ..... Northwest Iowa.
MacMullen, Wallace ..... New York.
MacMurray, James E. ..... Rock River.
Magaret, E. C. ..... Saint Louis German.
Magee, Loren L. ..... Ohio.
Manley, Mrs. Cora M. (seated) ..... Bengal.
Marble, M. S. ..... North Indiana.
Martin, David H. ..... Central Tennessee.
Martin, John H. ..... Saint Johns River.
Martin, Wilsie M. ..... Idaho.
Mason, Alexander M. ..... West Texas.
Mason, John R. ..... New Jersey.
Mast, W. W. (seated) ..... Philadelphia.
Maull, Charles ..... Saint Louis German.

Maxwell, Guy E. ..... Minnesota.
Mayo, Henry M. ..... Colorado.
Melear, James M. (seated) ..... Kentucky.
Merkel, John ..... Pacific German.
Miller, C. E. ..... Northern New York.
Miller, Oscar P. (seated) ..... Northwest Iowa.
Mills, Mrs. Jennie ..... Washington.
Minich, Johannes ..... Denmark.
Minty, Frederick W. ..... Dakota.
Mintzer, Olin W. ..... Columbia River.
Mitchner, Mrs. Lillian ..... Kansas.
Mockford, Edward J. ..... Genesee.
Monagle, A. C. ..... New York East.
Moore, Andrew L. ..... Detroit.
Moore, Archibald ..... West Virginia.
Moore, James ..... Oregon.
Moore, William L. ..... Oklahoma.
Mork, Thomas O. (seated) ..... West Wisconsin.
Morris, Albert E. (seated) ..... East Maine.
Morris, John P. ..... North Carolina.
Mueller, Frederick W. ..... Central German.
Murdock, H. H. ..... Troy.
Muse, William F. ..... Upper Iowa.

Nagel, Louis G. ..... Southern German.
Nay, Frank ..... Rock River.
Nelson, Alonzo L. ..... Tennessee.
Nelson, Aven ..... Wyoming State.
Nelson, Mrs. Merab J ..... North Indiana.
Nelson, Lauritz ..... Western Swedish.
Nelson, Marcus B. ..... Des Moines.
Nicholson, J. C. ..... Baltimore.
Nicholson, J. W. ..... Wyoming.
Notson, Gary T. ..... Dakota.

Olmstead, C. M. (seated) ..... Wyoming.
Olsen, Richard ..... Norway.
Olson, Charles W. (seated) ..... Georgia.
Olson, Simon E. ..... West Wisconsin.
Osterhaut, L. O. ..... New York.
Owens, Lou A. ..... Louisiana.

Page, James F. ..... South Carolina.
Palmquist, Hugo A. ..... Sweden.
Parish, Samuel L. (seated) ..... Northern Minnesota.
Parkin, Frank P. (seated) ..... Philadelphia.
Parsons, William A. ..... Georgia.
Pattee, Fred L. ..... Central Pennsylvania.
Patterson, Charles E. ..... Troy.
Patterson, James P. ..... Florida.
Pearson, George L. ..... California.
Peck, Harcourt W. ..... Southern California.
Peeler, Silas A. ..... North Carolina.
Perry, Harold O. ..... Columbia River.
Pfeiffer, Charles A. ..... Northwest German.
Pierce, Everett W. ..... Des Moines.
Pierce, William H. ..... Rock River.
Pinckney, Thaddeus H. ..... South Carolina.
Pollom, Noah D. ..... Puget Sound.
Pope, Oliver R. ..... North Carolina.
Powell, Benson M. (seated) ..... Kansas.
Pratt, Milton B. (seated) ..... Troy.
Prentiss, Stephen A. ..... New England Southern.
Price, Jesse P. ..... Tennessee.
Pullett, C. W. ..... Delaware.
Pyke, James H. ..... North China.

Ragan, Ollie G. ..... Kentucky.
Ragland, Mrs. Mary A. ..... Liberia.
Randall, Albert A. ..... Nebraska.
Ransom, Earl D. ..... Central Illinois.
Rapp, John C. ..... Saint Louis German.
Reiher, Ferdinand ..... North Germany.
Reynolds, George F. ..... Wyoming.
Richards, Mrs. Florence D. ..... Ohio.
Richards, M. A. ..... Northern New York.
Richards, Richelieu V. ..... Liberia.
Richardson, Jacob H. ..... Kentucky.
Richardson, Vol E. ..... Southern Illinois.
Richardson, Winifred F. ..... Pittsburgh.
Riley, Frank J. ..... North-East Ohio.
Roberts, H. R. ..... Vermont.
Robertson, Edward P. ..... North Dakota.
Robinson, Milton C. ..... North-East Ohio.
Robinson, Robert R. ..... Florida.
Rockey, Mrs. Nettie M. ..... North India.
Rockwell, Frank H. ..... Genesee.
Roelfs, Henry ..... West German.
Rogatzky, Oscar ..... Central German.
Rogers, Cephas B. (seated) ..... New York East.
Rogers, Walter S. ..... Northwest Nebraska.
Rognerud, George (seated) ..... Norway.
Rohrer, Ralph C. ..... Southern California.
Russell, Jaran M. ..... New Hampshire.

Salmans, Levi B. ..... Mexico.
Saxton, George T. ..... Little Rock.
Scholberg, Henry C. ..... Central Provinces.
Schneider, Jacob ..... California German.
Scholz, Emil ..... North Germany.
Schroeder, Bernhard ..... North Germany.
Scott, Herbert ..... Ohio.
Scott, Thomas J. ..... North India.
Scriber, A. M. ..... New York.
Seaberg, John P. ..... Western Swedish.
Seals, Charles B. ..... East Tennessee.
Seaton, John L. ..... California.
Secrest, Samuel F. ..... Ohio.
Selle, R. L. ..... Arkansas.
Severson, O. L. (seated) ..... Wyoming.
Shannon, W. W. ..... Central Pennsylvania.
Shepard, Earl D. ..... Genesee.
Short, Wilbur C. ..... California.
Shumpert, James M. ..... Mississippi.
Sidman, William D. ..... Saint Louis.
Simmons, William H. ..... Delaware.
Simons, George A. ..... Finland.
Simonsen, Nels E. ..... Norwegian and Danish.
Sizer, F. P. ..... Saint Louis.
Slater, John A. ..... Nebraska.
Smith, Attree ..... Northwest Kansas.
Smith, Charles F. W. ..... Central Illinois.
Smith, Edward ..... Montana.
Smith, Mrs. Eliza L. ..... Mississippi.
Smith, Frank B. ..... Louisiana.
Smith, Samuel M. ..... Northwest Iowa.
Smith, Samuel M. ..... Pittsburgh.
Smith, Ulysses S. ..... Iowa.
Smith, William T. ..... Holston.
Snow, Miss Florence ..... Kansas.
Spencer, Claudius B. ..... Colorado.
Stafford, Edward R. ..... Ohio.
Stair, Mrs. Ada S. ..... Wisconsin.
Steele, Festus A. ..... Indiana.
Stehl, Heinrich ..... North Germany.

Stein, James B. ..... Central Pennsylvania.
Storms, Albert B. ..... Indiana.
Stouffer, Samuel M. (seated) ..... Northwest Iowa.
Stout, Thompson W. (seated) ..... Northern Minnesota.
Strauch, Oscar E. ..... Central German.
Straw, Charles W. ..... Philadelphia.
Strickland, William C. ..... Atlanta.
Stripling, S. A. ..... Lincoln.
Strout, F. M. ..... Maine.
Sutton, Henry H. ..... Little Rock.
Sutton, John T. ..... North Indiana.
Swan, Henry M. ..... Bengal.
Sweetland, F. E. ..... Northern New York.

Talley, Melvin R. ..... Des Moines.
Tams, Arthur J. (seated) ..... New Jersey.
Taylor, John W. ..... Minnesota.
Taylor, Mrs. J. Luther (seated) ..... Kansas.
Tennant, Charles L. ..... Iowa.
Thoburn, James M., Jr., ... Pittsburgh.
Thomas, Albert J. ..... Central Missouri.
Thomas, Harry G. ..... Colorado.
Thomas, James S. ..... South Carolina.
Thomas, Robert W. S. ..... Washington.
Thompson, John T. (seated) ..... Norwegian and Danish.
Tibbling, Ernest F. ..... Northern Swedish.
Tillotson, Demetrius ..... Northwest Iowa.
Tippett, James H. ..... Wisconsin.
Tompkins, Jarvis H. ..... North Dakota.
Torbet, Walter ..... Northwest Iowa.
Townsend, Mrs. Mary B. ..... Ohio.
Trimble, John B. (seated) ..... Northwest Iowa.
Troth, William V. ..... Indiana.
Trotter, Frank B. (seated) ..... West Virginia.
Tucker, James G. ..... Southern Illinois.
Twining Ray C. ..... Wisconsin.

Ulrich, Karl ..... South Germany.

Van Buskirk, James D. ..... Korea.
Van Dyke, J. A. ..... Northern Minnesota.
Van Winkle, James S. ..... Oregon.
Veeder, Charles A. ..... West Wisconsin.
Velasco, Epigmenio ..... Mexico.
Venn, John ..... Kentucky.

Wagg, Alfred ..... New Jersey.
Wagnsson, Gustaf ..... Sweden.
Walker, James C. ..... Washington.
Walker, Joseph ..... Newark.
Walker, Joseph L. ..... Rock River.
Wallenius, Carl G. ..... Central Swedish.
Waltes, Christian ..... Wyoming.
Walters, John M. (seated) ..... North Dakota.
Wang, Chih Ping ..... North China.
Ward, H. T. ..... Baltimore.
Warren, Arthur W. ..... Colorado.
Warren, John H. ..... Blue Ridge-Atlantic.
Watkins, John E. ..... Atlanta.
Watson, Miss Ella M. (seated) ..... Nebraska.
Weiss, Wilt. A. ..... Northern German.
Welch, Charles E. (seated) ..... Erie.
Welsh, Albert R. ..... Saint Johns River.
Werner, Walton E. (seated) ..... Troy.
Wessel, George H. ..... Northwest German.
Wheeler, George B. (seated) ..... Troy.
White, Clarence H. ..... Idaho.

Whitworth, George G. ..... Michigan.
Wilder, Richard E. ..... New Hampshire.
Wilder, William H. ..... Illinois.
Williamson, William T. (seated) ..... West Virginia.
Wimbush, Jesse W. ..... Upper Mississippi.
Winder, E. J. ..... Wilmington.
Windsor, William B. ..... North Carolina.
Winters, W. A. ..... Idaho.
Wobith, Richard ..... South Germany.
Wolcott, W. B. (seated) ..... New Jersey.
Wood, Aaron W. ..... Northwest Indiana.
Wood, Frederick ..... Bombay.
Wooley, Harry H. ..... Northwest Kansas.
Woolsey, L. E. ..... New York.
Worrell, Mrs. Sadie J. ..... Arkansas.
Worsham, Robert C. (seated) ..... Louisiana.
Wyatt, Clinton T. ..... Wilmington.
Wyatt, J. S. S. ..... West Texas.

Young, Herman ..... Eastern Swedish.
Young, John ..... New Hampshire.

GENERAL CONFERENCE DISTRICTS

FIRST GENERAL CONFERENCE DISTRICT

52 Delegates

East Maine, 4; Eastern Swedish, 2; Maine, 4; New Hampshire, 6; New England, 12; New England Southern, 8; Troy, 12; Vermont, 4.

D. B. Holt, Maine, *President*

Leo A. Nies, New England, *Secretary*

Abbott, Lee C.
Arters, J. M.
Aseltine, Azro M.
Bartholomew, James I.
Birney, Lauress J.
Blake, Edgar
Broman, Frank E.
Bull, Henry J.
Butts, Harvey M.
Chamberlain, William W.
Cole, Warren W.
Cooper, J. Francis
Daniels, Sanford A.
Dean, George B.
Dow, Clarence E.
Dunn, Frank C.
Fisk, Everett O.
Fort, John L.
Garland, C. C.
Garland, Carl N.
Gordon, William W.
Hamilton, Franklin
Hamilton, John A.
Helms, Edgar J.
Holt, D. B.
Hunter, George B.
Huse, Raymond H.
Kennedy, Howard S.
Lane, T. W.
Legg, Mrs. Sarah A.
Leonard, Charles L.
McPherson, James C.
Mead, James E.
Mitchell, Lewis L.
Morse, George A.
Moses, Horace A.
Murlin, Lemuel H.
Newhall, George H.
Nies, Leo A.
Ninde, Edward S.
Palladino, Frederick
Peirce, Silas
Pettengill, Waldo
Plimpton, George L.
Rowley, Charles W.
Scrivener, George G.
Sharp, Edwin W.
Shaw, William
Sturgess, Charles M.
Thurston, Benjamin F.
Wahlberg, G. A.
Wallin, Samuel

SECOND GENERAL CONFERENCE DISTRICT

57 Delegates

Denmark, 2; Finland, 2; Italy, 1; New Jersey, 10; New York, 12; New York East, 12; Newark, 10; Norway, 2; Sweden, 6.

GEORGE G. VOGEL, Newark, *President*

Frank L. Brown, New York East, *Secretary*

Ahgren, Fredrik
Andrews, Samuel
Baldwin, Fred Clare
Ball, Archey D.
Bartholow, O. F.
Bast, Anton
Bennett, H. P.
Brown, Frank L.
Cole, Jacob A.
Compton, William F.
Conkling, Henry T.
Cooke, John K.
Cookingham, Harris L.
Cox, W. H.
Dam, Lars J.
Day, James R.
Day, Stephen S.
DeMaris, Furman A.
Dent, Elmer E.
Downey, David G.
Edsall, Benjamin F.
Eklof, Ernst
Gravatt, Holmes F.
Haggman, Jonas W.
Horne, Frank A.
Joy, James R.
Julen, Jonathan
Karell, Franz A.
Krantz, John
Kavanagh, Abram S.
Leaycraft, J. Edgar
MacRossie, Allan
Marshall, James W.
Massey, W. E.
Miller, W. G.
Neal, George H.
Norstrom, Karl E.
North, F. Mason
Palmer, William E.
Pearsall, James W.
Repp, Charles F.
Richardson, Ernest G.
Roberts, John
Rogers, Henry Wade
Rognerud, George
Rossell, J. E.
Safwenberg, Carl A.
Sagedahl, Magnus
Smith, Chester A.
Snyder, Melville E.
Stitt, William J.
Stromstedt, Ander A.
Taylor, S. Earl
Tipple, Bertrand M.
Tipple, Ezra S.
Travis, Eugene M.
Urmy, Ralph B.
Vogel, George G.
Wilson, Richard E.

THIRD GENERAL CONFERENCE DISTRICT

50 Delegates

Central New York, 10; Erie, 10; Genesee, 12; Northern New York, 8; Wyoming, 10.

J. PALMER BURNS, Erie, *President*

G. F. SHEPHERD, Northern New York, *Secretary*

Allen, Ray
Baker, Charles
Baldwin, Francis E.
Barker, S. V.
Brown, Wallace E.
Burd, George B.
Burns, J. Palmer
Campbell, Ralph M.
Clemens, John H.
Colburn, D. O.
Coman, Frederick H.
Cottrell, Delano D.
Crane, Horace A.
Crawford, William H.
Eckman, George P.
Elliott, William A.
Fenton, George W.
Fuhrman, Harry K.
Greenfield, Samuel J.
Hensey, J. A.
Hillard, James E.
Hollis, John J.
Johnson, D. C.
Joy, Jason S.
Keeney, Frederick T.
Lansdale, Herbert P.
Lindsay, George P.
McDermott, Hugh C.
McFall, Francis M.
Markham, H. W.
Mills, Edmund M.
Miner, Clement W.
Murdock, Leonard C.
Notman, William A.
Nottingham, William
Pittman, Eli
Platt, Ward
Race, John H.
Riegel, Philip H.
Rogers, Lincoln L.
Sansom, William L.
Shepherd, G. F.
Smallwood, William W.
Smith, Charles H.
Southworth, Vaughan
Transue, Judson L.
Walker, Byron A.
Wands, E. H.
Wells, Schuyler C.
Wright, Louis A.

FOURTH GENERAL CONFERENCE DISTRICT

70 Delegates

Baltimore, 12; Central Pennsylvania, 12; Philadelphia, 14; Pittsburgh, 12; West Virginia, 12; Wilmington, 8.

J. F. GOUCHER, Baltimore, *President*

Samuel T. Spears, West Virginia, *Secretary*

Ames, H. T.
Baldwin, Summerfield
Barnes, William W.
Bash, Appleton
Bender, L. M.
Bickerton, Jabez G.
Bickley, George H.
Bock, Thomas H.
Boswell, Charles M.
Bowers, L. Bruce
Bryan, James A.
Burris, Martin B.
Burriss, Eli E.
Cameron, Henry N.
Compton, Millard F.
Conner, William F.
Dunlap, Harry W.
Evans, Simpson B.
Fasick, Augustus S.
Flesher, Clinton W.
Fort, Jr., Thomas R.
Gambrill, Melville
Gisriel, William
Goucher, John F.
Gould, W. H. G.
Hall, J. Lincoln
Hayes, Edward
Heisse, J. F.
Henderson, Harvey
Hoffecker, Edmund L.
Hutchison, G. G.
Izer, George W.
Jacobs, Horace L.
Jones, J. Frederick
Kidney, Elmer L.
King, O. Dale.
Kynett, Alpha G.
Leech, D. Olin
Lysinger, W. S.
McConnell, John S.
McDowell, Whitford L.
Marsh, Daniel L.
Morgan, James H.
Munhall, Leander W.
Murray, T. H.
O'Brien, T. A. H.
Reed, William D.
Ressegger, Lewis E.
Risk, Joseph B.
Robinson, Ira E.
Samson, Harry G.
Shannon, G. C.
Shriner, Wilford P.
Shuey, Charles E.
Simpson, Jr., Alexander
Spears, Samuel T.
Stevens, Emory M.
Stevenson, Robert K.
Stone, John T.
Thomas, Andrew S.
Townsend, Frank S.
Watt, Robert
Wedderspoon, W. R.
Weller, Lemon B.
Willey, John H.
Wilson, John G.
Winder, E. J.
Woodcock, W. L.
Woods, Samuel V.
Ziegler, George G.

FIFTH GENERAL CONFERENCE DISTRICT

58 Delegates

Kentucky, 4; North-East Ohio, 22; Ohio, 12; West Ohio, 20.

JOHN J. WALLACE, North-East Ohio, *President*

CHARLES E. SCHENK, West Ohio, *Secretary*

Antrim, Ernest I.
Arbuckle, John C.
Arter, Frank A.
Bailey, David H.
Baker, Purley A.
Bancroft, E. Dow
Bowman, Edgar A.
Brackney, William McK.
Cherrington, Ernest H.
Courtenay, Austin M.
Decker, Andrew M.
Evans, Meyrick E.
Figley, Melvin M.
Fuller, Marcellus B.
Gallimore, Charles
Goode, Mrs. Ida H.
Graham, Edwin R.
Graham, John S.
Harrop, Frederick W.
Haynes, Ray A.
Henthorne, Mrs. Kate R.
Hoover, Arthur L.
Hulse, Jonas J.
Killits, John M.
Locke, Thomas W.
Luce, Frank W.
McConnell, Mrs. Nancy J.
McDonald, Robert E.
March, George O.
Montgomery, Wesley
Nordeman, Charles B.
Oldham, William F.
Patterson, Grove H.
Pew, John O.
Philpott, Austin
Salmon, Sheridan B.
Schenk, Charles E.
Shipley, Edward E.
Shepard, Elman L.
Simons, Ernest A.
Sites, Joseph S.
Slutz, Worthington B.
Smith, Albert E.
Smith, Charles L.
Sparks, Levi C.
Stevenson, Richard T.
Stone, Nelson C.
VanPelt, Cyrus M.
Wallace, John J.
Walls, William A.
Wehrly, William H.
Welch, Herbert
Wells, Frank L.
West, Harlan C.
White, Zenas L.
Wiant, William A.
Wingate, Ambrose B.
Winters, William B.

SIXTH GENERAL CONFERENCE DISTRICT

48 Delegates

Alabama, 2; Blue Ridge-Atlantic, 2; Central Tennessee, 2; Delaware, 6; East Tennessee, 2; Georgia, 2; Gulf, 2; Holston, 6; Liberia, 2; North Carolina, 4; St. Johns River, 22; South Carolina, 8; Washington, 8.

JOHN J. MANKER, Holston, *President*

W. A. C. HUGHES, Washington, *Secretary*

Andrews, Amos J.
Ashe, Hugh L.
Beane, Gilbert H.
Blessing, Bailey W.
Bowen, John W. E.
Brasher, John L.
Bruner, Marion C.
Bumgarner, John L. A.
Caldwell, Chas. W.
Carnine, Robert Allan
Clair, Matthew W.
Clark, Samuel M.
Cooper, Mrs. Marie E.
Dunton, Lewis M.
Fisher, John W.
Ford, Charles P.
Fuller, Ray T.
Grigsby, Joseph A.
Hammond, Edmund J.
Hervey, James W.
Hughes, W. A. C.
Jacobs, Charles J.
Johnson, Joel T.
Jones, Horatio W.
Jones, Robert E.
Ketron, Samuel G.
Kiah, T. H.
Kinne, Charles W.
McRae, James A.
McRary, Robert B.
Manker, John J.
Moultree, John W.
Mouzon, Matthew M.
Patten, John A.
Penn, I. Garland
Pickett, James A.
Puckett, Henry
Randall, Ebid R.
Reed, John H.
Sawyer, Edward J.
Scott, James H.
Simpson, Philip F.
Stokoe, Burr
Thomas, Isaac L.
Thomas, Jonas W.
Tindley, Charles A.
Waters, George L.
Wilson, Herbert S.

SEVENTH GENERAL CONFERENCE DISTRICT

60 Delegates

Atlanta, 4; Central Alabama, 4; Central Missouri, 2; Florida, 4; Lexington, 4; Lincoln, 2; Little Rock, 4; Louisiana, 8; Mississippi, 6; Savannah, 2; Tennessee, 4; Texas, 6; Upper Mississippi, 6; West Texas, 4.

Ephraim H. McKissack, Mississippi, *President*

John H. Smith, Florida, *Secretary*

Abbott, Benjamin F.
Arnold, George W.
Bailey, John S.
Binford, Henry C.
Brazier, Aaron W.
Butler, Charles W.
Camphor, Alexander P.
Cannon, Simon H.
Carter, Barney F.
Chapman, Valcour
Clay, Norman R.
Copeland, William
Cox, James N.
Crolley, Richard A.
Davage, Matthew S.
Dogan, Matthew W.
Echols, William J.
Giddens, Emmett D.
Gordon, Edward L.
Harris, John W.
Hawkins, William D.
Hays, Robert B.
Hubbard, B. Mack
Isaiah, Wisdom F.
Johnson, H. T. S.
Jones, Edward M.
Lacey, David C.
Logan, Wade H.
Lovinggood, Ruben S.
Lucas, William W.
McKissack, Ephraim H.
Maclin, Albert C.
Morgan, D. Leonard
Nasmyth, Mrs. Hilda M.
Perkins, George W.
Reid, Simon S.
Reynolds, James R.
Robinson, Thomas F.
Rodgers, Decatur C.
Scott, Robert B.
Sherrill, William S.
Simmons, Robert J.
Simpson, Mrs. Rosa
Smith, John H.
Smith, Robert L.
Stephens, John H.
Strayhorne, Samuel L.
Strong, James T.
Summers, Melvin E.
Swann, Harry
Taylor, Thaddeus
Todd, James S.
Turner, John W.
Utley, Samuel M.
Walker, Thomas H. B.
White, Elam A.
Wilkins, Alonzo W.
Williams, Charles Q.
Williams, Joshua O.
Wragg, John P.

EIGHTH GENERAL CONFERENCE DISTRICT

62 Delegates

Arkansas, 2; Kansas, 18; Missouri, 6; Northwest Kansas, 6; Oklahoma, 10; St. Louis, 8; Southwest Kansas, 10; Western Swedish, 2.

Edward R. Burkholder, Southwest Kansas, *President*

Miss Maud McMurrey, Missouri, *Secretary*

Anderson, Eli P.
Anderson, James W.
Baker, Albanus W.
Baker, James W.
Brown, George Warren
Buchanan, Charles
Bufton, James D.
Burkholder, Edward R.
Burris, William F.
Carter, Joseph M.
Case, Harry C.
Coker, Henry J.
Cottey, Ira D.
Covert, James H.
Cragun, John A.
Crissman, Benjamin F.
De Bra, Harvey R.
Funnell, J. C.
Glasscock, S. S.
Hanson, William C.
Harmon, John F.
Havice, J. L.
Hays, William C.
Hestwood, Albert B.
Imboden, Hiram
Jones, C. M.
Kinkel, Arthur R.
Kirk, Albert E.
Locke, Edwin
Lynch, Mrs. Fannie E.
McMurrey, Miss Maud
McRill, Albert L.
Maclean, John
Magee, Carl C.
Malmstrom, Emil
Maring, Wilbur F.
Markham, O. G.
Marshall, John
Mason, Wilbur N.
Mossman, Frank E.
Myers, Albert P.
Neff, Frank
Ruppenthal, J. C.
Sandberg, Carl A.
Satterlee, George E.
Scandritt, M. H.
Sheridan, Wilbur F.
Short, William M.
Simes, Lewis E.
Smith, James D.
Stafford, David H.
Stark, Leander J.
Stevens, C. W.
Stockwell, Eugene S.
Switzer, Daniel H.
Taggert, Thomas J. H.
Taylor, J. Luther
Templin, H. M.
Wolfe, Henry E.
Wright, William T.
Wyand, Clyde H.
Young, Benjamin.

NINTH GENERAL CONFERENCE DISTRICT

60 Delegates

Des Moines, 12; Iowa, 8; Nebraska, 18; Northwest Iowa, 10; Northwest Nebraska, 2; Upper Iowa, 10.

George M. Spurlock, Nebraska, *President*

Edwin D. Samson, Des Moines, *Secretary*

Atchinson, Hugh D.
Beatty, Sinclair R.
Beck, Jesse M.
Bell, James S.
Bellamy, James S.
Bowman, Edwin G.
Brown, Ulysses G.
Buckner, George R.
Burleigh, Charles H.
Cameron, Melville D.
Cole, Frank
Colegrove, Chauncey P.
Cox, Mrs. Emma J.
Craig, Alfred E.
Davis, George H.
Dryden, John N.
Dunning, Frank
Elliott, William J.
Embree, John W.
Evans, Robert E.
Fennel, Claude J.
Furman, Edward M.
Gates, W. Edgar
Hancher, John W.
Havner, Horace M.
Henderson, James A.
Hill, Enoch
Hillman, John L.
Hosman, Elmer E.
Howell, Harold R.
Hurlburt, Rollo F.
Johnson, Eben S.
Kendrick, John C.
Kirkendall, J.
Lesh, Elmer E.
Lockwood, Edmund J.
Lowe, Titus
McBurney, David A.
Marsh, Byron W.
Millard, Hudson H.
Morling, Edgar A.
Overholser, Willis W.
Peterson, John L.
Robinson, Thomas J. B.
Samson, Edwin D.
Schell, Edwin A.
Schreckengast, Isaac B.
Shaw, Reuben E.
Shook, Edward J.
Smith, Mrs. Mary
Spence, William H.
Spurlock, George M.
Stickney, Edwin L.
Stuckslager, Willard C.
Talley, Louis E.
Thompson, Allen A.
Thompson, Robert H.
Van Metre, Charles H.
Weaver, Silas M.
Williams, James M.

TENTH GENERAL CONFERENCE DISTRICT

56 Delegates

Central Illinois, 10; Central Swedish, 2; Illinois, 16; Norwegian and Danish, 2; Rock River, 16; Southern Illinois, 10.

George W. Dixon, Rock River, *President*

Hershel R. Snavely, Illinois, *Secretary*

Agnew, Walter D.
Ash, Thaddeus J.
Asher, Mrs. Tompie W.
Austin, Francis M.
Baker, James C.
Blair, Francis G.
Breckon, James W.
Brushingham, John P.
Carlson, Carl A.
Carpenter, Charles K.
Chamberlain, Thomas F.
Cummins, John W.
Davidson, William J.
Dixon, George W.
Frank, Walter C.
Frost, Timothy P.
Gibson, Aden K.
Hall, Claude C.
Harris, Abram W.
Hillmer, Henry A.
Jennings, William T.
Kagey, Benjamin T.
Kemp, Theodore
Kissack, John
Kline, James W.
Lesemann, Louis F. W.
Logan, Mrs. Sallie J.
Lowe, Perley
Madsen, Hans K.
McCarty, Francis A.
Mitchell, Charles B.
Mitchell, John M.
Morris, Robert
Nate, Joseph C.
Newland, Thomas E.
O'Harra, Milhem L.
Orr, Mrs. Ellen M.
Poole, William H.
Rankin, William A.
Robinson, Miss Emma A.
Rogers, Stephen A. D.
Ryan, John H.
Schmidt, Charles J.
Shaw, William E.
Sheets, Frank D.
Shipp, Benjamin F.
Snavely, Hershel R.
Stout, John B.
Swenson, John W.
Thompson, John
Thompson, John T.
Tombaugh, Charles R.
Van Cleve, Joseph W.
Ward, Harry F.
Wilson, George H.
Wood, Preston.

ELEVENTH GENERAL CONFERENCE DISTRICT

68 Delegates

Detroit, 16; Indiana, 14; Michigan, 16; North Indiana, 14; Northwest Indiana, 8.

GEORGE R. GROSE, North Indiana, *President*

HENRY A. LEESON, Detroit, *Secretary*

Allen, Charles B.
Allen, Joseph P.
Appleby, Madian H.
Ayres, B. W.
Baldwin, Richard T.
Beal, Junius E.
Beatty, James A.
Belman, William C.
Bentley, Layton C.
Blood, William J.
Campbell, Marvin
Davis, Henry L.
Dewey, Fred H.
Dickie, Samuel
Dickinson, Luren D.
Elliott, George
Goodrich, Frederick S.
Greenamyer, John D.
Grose, George R.
Hoke, Fred
Hollopeter, Brenton S.
Hanly, J. Frank
Hastings, George L.
Hawley, Royal A.
Hull, Charles C.
Johnson, Charles A.
Kemper, W. H.
Kendrick, William F.
Kennedy, Hugh
Ketcham, John C.
King, Harry A.
Landon, Charles C.
Latta, W. C.
Leazenby, Ulysses G.
Leeson, Henry A.
Leonard, Alonzo A.
Light, Somerville
Martin, Wallace W.
Maveety, Patrick J.
Meck, George E.
Mitchell, Thomas E.
Murphy, George H.
Parham, F. C.
Parker, Anson L.
Phelps, William H.
Pitkin, Alfred H.
Ramsdell, Dwight H.
Rice, Merton S.
Riehl, Daniel C.
Sheehan, John W.
Singleton, Frank T.
Smith, Frank F.
Smith, George M.
Smith, H. Lester
Stalker, Arthur
Stansfield, Joshua
Travis, C. C.
Urch, Frank W.
Van Arsdel, William C.
Wade, R. J.
Wareing, Ernest C.
Wheeler, Clark S.
White, Mrs. J. C.
Witezel, George A.
Wilkinson, Allan M.
Wood, Mrs. America S.
Youse, E. E.
Zaring, Elbert Robb.

TWELFTH GENERAL CONFERENCE DISTRICT

46 Delegates

Dakota, 6; Minnesota, 8; North Dakota, 6; Northern Minnesota, 8; Northern Swedish, 2; West Wisconsin, 8; Wisconsin, 8.

JOSEPH B. HINGELEY, Northern Minnesota, *President*

Paul M. Brown, North Dakota, *Secretary*

Asher, James I.
Bauchop, Frederick E.
Brenner, Levi A.
Brewer, Theodore M.
Brown, Paul M.
Burns, Milton P.
Cahoon, Guybert A.
Carpenter, William
Cone, Frank A.
Daniels, William E.
Dempster, Charles L.
Dixon, Edwin C.
Gardner, Thomas
Garton, Eusebius
Guttersen, Gilbert
Halfyard, Samuel F.
Hall, Frank W.
Harkness, James S.
Hingeley, Joseph B.
Hoagland, John S.
Hutchison, Miss Matilda P.
Ingraham, Robert S.
Jennings, Henry C.
Jordan, William H.
Lathrop, Richard A.
Leach, Ralph W.
McConnell, Willis T.
Martin, James H.
Millar, Perry
Moore, Jabez G.
Nelson, Adolphus P.
Nicholson, Thomas
Owens, Thomas
Phillips, John T.
Plantz, Samuel
Pollock, Charles A.
Southwick, Claude E.
Stevens, Alexander C.
Stout, Thompson W.
Tomlinson, Wilbur F.
Ulland, Joseph S.
Wahlquist, Ernst A.
Watson, Walter S.
Weld, Delburt U.
Wicklund, John
Williams, Thomas D.

THIRTEENTH GENERAL CONFERENCE DISTRICT

38 Delegates

California German, 2; Central German, 4; Chicago German, 4; East German, 2; North Germany, 4; (a) Northern German, 2; Northwest German, 2; Pacific German, 2; St. Louis German, 4; South Germany, 4; (a) Southern German, 2; Switzerland, 2; West German, 4.

OTTO E. KRIEGE, West German, *President*

HENRY C. LOEPPERT, Chicago German, *Secretary*

Alberson, Ubbo J.
Bek, Ernst Gideon
Blumberg, Robert E.
Brinkmeyer, Frank
Eberhardt, Erwin H.
Enderis, Frank T.
Faupel, John J.
Fritsche, Louis C.
Fritze, William F.
Havighurst, Edwin S.
Hertzler, Edmund E.
Huber, John
Keip, Bernhard
Klaus, Frederick W.
Klaus, John H.
Knehans, Oscar A.
Kriege, Otto E.
Loeppert, Henry C.
Luering, Emil
Mann, Theophil
Meyer, Hermann G. W.
Mueller, Charles E.
Nast, Albert J.
Niederhauser, Benjamin
Oetjen, John
Ott, Edward H.
Piehler, Franz
Pluenneke, John
Reiher, Ferdinand
Reineke, George F.
Schneider, F. W.
Scholz, Emil
Storch, Oswald
Spoerri, J. Gottlieb
Walker, Charles A. J.
Waterman, Charles E.
Weiffenbach, Eugene.
Wentsch, Robert

(a) No delegates reported.

FOURTEENTH GENERAL CONFERENCE DISTRICT

61 Delegates

California, 12; Central China, 2; Chile, 2; Colorado, 8; Eastern South America, 2; Foochow, 4; Hinghwa, 2; Korea, 4; Mexico, 2; New Mexico, 2; North China, 4; Southern California, 14; West China, 1; Wyoming State, 2.

Rolla V. Watt, California, *President*

Frank H. H. Roberts, New Mexico, *Secretary*

Allen, Winfield S
Anderson, Mrs. Belle T.
Bovard, Freeman D.
Bovard, George F.
Brewster, William N.
Broadbeck, Henry W.
Bright, S. Alonzo
Butler, John W.
Chase, Augustus L.
Coates, Herbert T.
Cynn, Hugh H.
Davies, Robert
Dennett, Edward P.
Ding, Sing Ong
Drees, Charles W.
Drew, Alexander M.
Dumm, William T.
Dunn, Chauncey H.
Fair, Edward
Ferguson, George W.
Forsyth, David D.
Grant, Edwin E.
Hahr, Mrs. Nansa Kihm
Hao, Te A.
Heacock, Miss Lulu
Hughes, Matt S.
Hwang, Hsi C.
Inwood, Alfred
Johnson, Herbert B.
Lace, John J.
Larkin, Francis M.
Lebeus, Miss J. E. Martha
Li, Jung F.
Liu, Mark
Locke, Charles E.
Lowry, Hiram H.
Miller, George A.
Miller, Marion F.
Milnes, Harry E.
Morris, Charles D.
Oliver, John
Peat, J. F.
Perez, Miss Concepcion
Roberts, Frank H. H.
Ryland, Edwin P.
Shelley, William A.
Skinner, James E.
Smith, Merle N.
Sprowls, Mrs. Kate W.
Stephens, John
Swayne, Edwin J.
Swearer, Wilbur C.
Tetter, William H.
Tunnicliffe, John
Wallace, Albert J.
Ward, Ralph A.
Watt, Rolla V.
Williams, Wayne C.
Wilson, Mrs. Mary E.
Wilson, Wilbur F.
Yu, Philip S. S.

FIFTEENTH GENERAL CONFERENCE DISTRICT

54 Delegates

Bengal, 2; Bombay, 2; Central Provinces, 2; Columbia River, 8; Idaho, 4; Malaysia, 2; Montana, 2; North India, 4; North Montana, 2; Northwest India, 4; Oregon, 8; Philippine Islands, 2; Puget Sound, 8; South India, 2; Western Norwegian-Danish, 2.

ADNA W. LEONARD, Puget Sound, *President*

Ellwood H. Fisher, Montana, *Secretary*

Abbett, James T.
Augustine, Samuel
Bancroft, William E.
Beach, Chauncey E.
Bovard, Charles L.
Brumblay, Robert
Buck, Philo M.
Butcher, John C.
Butcher, Mrs. John C.
Chandler, Perry F.
Clark, Miss Parmelia
Core, Lewis A.
Cox, David H.
Cumming, James N.
Daggett, Floyd L.
Ernsberger, David O.
Fisher, Ellwood H.
Frame, George W.
Gilder, George K.
Gillilan, James D.
Gould, Hiram
Hammer, Archie M.
Hawk, Ulysses F.
Hazeltine, Frederick A.
Horton, Lewis R.
Hughes, Robert H.
King, Henry R.
Klinefelter, Mrs. Blanch P.
Koontz, Bracken E.
Kumler, Benjamin F.
Leonard, Adna W.
McKnight, Miss Isabel
McMahon, Alva I.
Manley, David H.
Marsters, Mrs. Alva C.
Olsen, Joseph
Ostrup, Hans P.
Parker, Henry W.
Phillips, Victor V.
Pratt, William D.
Rader, Marvin A.
Randall, Edwin M.
Rarick, Charles C.
Rockey, Noble L.
Rodrigues, John T.
Shellabear, William G.
Steves, Burpee L.
Thomas, George H.
Thurlow, Benjamin W.
Todd, Edward H.
Van Orsdel, William W.
Warner, Robert
Wilson, Clarence T.
Wright, Arthur

ASSIGNMENTS TO STANDING COMMITTEES, GENERAL CONFERENCE, 1916

There shall be sixteen Standing Committees as follows:

I. Episcopacy.
II. Judiciary.
III. Itinerancy.
IV. Boundaries.
V. Revision.
VI. Temporal Economy.
VII. State of the Church.
VIII. Book Concern.
IX. Foreign Missions.
X. Home Missions and Church Extension.
XI. Education.
XII. Freedmen.
XIII. Sunday Schools.
XIV. Epworth League.
XV. Deaconess Work.
XVI. Temperance, Prohibition and Public Morals.

For the Committee on Judiciary and the Committee on Revision the delegates of each General Conference District shall nominate from their number one member, and the Bishops shall nominate four, making the total number nineteen. These Committees shall meet at such times as they may elect, or as may be ordered by the General Conference.

For the Committee on Deaconess Work the delegates of each General Conference District shall nominate from their number one layman and one minister, and the Board of Bishops shall nominate nine, making a total of thirty-nine. The committee shall meet as it may elect.

The other Standing Committees shall be divided into three groups, designated as GROUP A, meeting at 3 P. M. on Monday, Wednesday, and Friday: GROUP B, meeting at 3 P. M. on Tuesday, Thursday, and Saturday; and GROUP C, meeting only twice a week, as follows:

Group A.—*Monday, Wednesday, Friday.*
Episcopacy.
Itinerancy.
Boundaries.
Temporal Economy.
State of the Church.

Group B.—*Tuesday, Thursday, Saturday.*
Book Concern.
Foreign Missions.
Home Missions.
Education.
Freedmen.

Group C.—*Monday* and *Wednesday.*
Epworth League.
Tuesday and Thursday.
Sunday Schools.
Friday and Saturday.
Temperance and Prohibition.

Assignments to Standing Committees. As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall elect one of their number as chairman, and shall assign one minister and one layman to membership in each standing committee, except the Committees on Judiciary, on Revision, and on Deaconess Work; provided, that each Conference shall have at least one representative on each committee. The chairman of the delegation shall immediately forward to the Secretary of the General Conference the names of the delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the standing committees in Group A, Group B, or Group C, to which each is assigned; and from these returns the Secretary of the General Conference shall construct as far as possible the roll of standing committees in advance of the opening of the General Conference.

(For Special Committees see Rules of Order, No. 41.)

STANDING COMMITTEES

(Names of Lay Delegates invariably printed in bold face.)

Standing Committee on Episcopacy

Thomas Nicholson, *Chairman;* David G. Downey, *Vice-Chairman*

James R. Joy, *Secretary;* R. E. Jones, *Assistant Secretary*

Alabama.....J. L. Brasher, **J. T. Johnson**
Arkansas.....J. M. Carter, **W. C. Hayes**
Atlanta.....**R. J. Simmons,** J. P. Wragg
Baltimore.....**L. M. Bender,** J. F. Goucher
Bengal.....D. H. Manley, **B. W. Thurlow**
Blue Ridge-Atlantic.....J. L. A. Bumgarner, **E. R. Randall**
Bombay.....W. E. Bancroft, **E. W. Fritchley**
California.....John Stephens, **R. V. Watt**
California German.....Frank Brinkmeyer, **John Huber**
Central Alabama.....A. P. Camphor, **W. J. Echols**
Central China.....**H. C. Hwang,** W. F. Wilson
Central German.....**L. C. Fritsche,** A. J. Nast
Central Illinois.....**W. C. Frank,** T. E. Newland
Central Missouri.....**A. C. Maclin**
Central New York.....**F. E. Baldwin,** F. T. Keeney
Central Pennsylvania.....**G. G. Hutchison,** E. M. Stevens
Central Provinces.....H. C. Scholberg, **Miss E. L. Clinton**
Central Swedish.....**C. A. Carlson,** J. W. Swenson
Central Tennessee.....B. W. Blessing, **Henry Puckett**
Chicago German.....H. C. Loeppert, **C. E. Mueller**
Chile.....**W. A. Shelley,** W. H. Teeter
Colorado.....**Edward Fair,** D. D. Forsyth
Columbia River.....**D. H. Cox,** B. E. Koontz
Dakota.....**W. T. McConnell,** Thomas Nicholson
Delaware.....C. A. Tindley, **H. S. Wilson**
Denmark.....Anton Bast, **L. J. Dam**
Des Moines.....**J. A. Henderson,** A. A. Thompson
Detroit.....George Elliott, **A. L. Parker**
East German.....**J. J. Faupel,** F. W. Schneider
East Maine.....Frederick Palladino, **C. E. Dow**
East Tennessee.....**S. M. Clark,** J. A. Pickett
Eastern South America.....**H. P. Coates,** C. W. Drees
Eastern Swedish.....F. E. Bromen, **G. A. Wahlberg**
Erie.....J. P. Burns, **B. A. Walker**
Finland.....J. W. Haggman, **F. A. Karell**
Florida.....**J. H. Smith,** T. H. B. Walker
Foochow.....**J. E. Skinner,** R. A. Ward
Genesee.....F. H. Coman, **G. B. Burd**
Georgia.....E. J. Hammond, **Burr Stokoe**
Gulf.....**R. T. Fuller,** J. W. Hervey
Hinghwa.....W. N. Brewster, **Miss J. E. M. Lebeus**
Holston.....S. G. Ketron, **J. W. Fisher**
Idaho.....**A. I. McMahon,** H. W. Parker
Illinois.....J. W. Van Cleve, **G. H. Wilson**
Indiana.....**J. F. Hanly,** Joshua Stansfield
Iowa.....**J. M. Beck,** E. A. Schell
Italy..... B. M. Tipple
Kansas.....W. C. Hanson, **J. L. Taylor**
Kentucky.....F. W. Harrop, **C. B. Nordeman**
Korea.....**H. H. Cynn,** C. D. Morris
Lexington.....**R. A. Crolley,** E. A. White
Liberia.....**Mrs. M. A. Ragland,** J. H. Reed
Lincoln.....H. T. S. Johnson, **J. H. Stephens**

Little Rock.....J. M. Cox, **Mrs. H. M. Nasmyth**
Louisiana.....**M. S. Davage,** J. W. Turner
Maine.....D. B. Holt, **W. W. Cole**
Malaysia.....**Samuel Augustine,** W. G. Shellabear
Mexico.....J. W. Butler, **Miss Concepcion Perez**
Michigan.....**Samuel Dickie,** W. H. Phelps
Minnesota.....H. C. Jennings, **C. E. Southwick**
Mississippi.....**E. L. Gordon,** W. W. Lucas
Missouri.....**A. W. Baker,** H. R. DeBra
Montana.....C. L. Bovard, **E. H. Fisher**
Nebraska.....I. B. Schreckengast, **G. M. Spurlock**
Newark.....**J. R. Joy,** R. B. Urmy
New England.....Franklin Hamilton, **G. H. Newhall**
New England Southern.....J. F. Cooper, **B. F. Thurston**
New Hampshire.....**L. C. Abbott,** Edgar Blake
New Jersey.....**H. P. Bennett,** M. E. Snyder
New Mexico.....S. A. Bright, **F. H. H. Roberts**
New York.....**J. E. Leaycraft,** E. S. Tipple
New York East.....D. G. Downey, **H. W. Rogers**
North Carolina.....R. E. Jones, **R. B. McRary**
North China.....**J. F. Li,** C. P. Wang
North Dakota.....**P. M. Brown,** J. G. Moore
North Germany—
North India.....**V. V. Phillips,** N. L. Rockey
North Indiana.....B. S. Hollopeter, **E. E. Youse**
North Montana.....**Miss Permelia Clark,** W. W. Van Orsdel
North-East Ohio.....**N. C. Stone,** J. J. Wallace
Northern German.....W. F. Fritze, **G. F. Reineke**
Northern Minnesota.....J. B. Hingeley, **Thomas Owens**
Northern New York.....**S. V. Barker,** S. J. Greenfield
Northern Swedish.....E. A. Wahlquist, **John Wicklund**
Northwest German.....**F. W. Klaus,** J. H. Klaus
Northwest India.....P. M. Buck, **Mrs. J. C. Butcher**
Northwest Indiana.....**J. P. Allen,** U. G. Leazenby
Northwest Iowa.....A. E. Craig, **J. L. Peterson**
Northwest Kansas.....J. F. Harmon, **J. C Ruppenthal**
Northwest Nebraska.....C. H. Burleigh, **E. E. Lesh**
Norway.....George Rognerud, **Magnus Sagedahl**
Norwegian and Danish.....H. K. Madsen, **J. T. Thompson**
Ohio.....A. M. Courtenay, **J. S. Sites**
Oklahoma.....H. C. Case, **W. M. Short**
Oregon.....**B. L. Steeves,** C. T. Wilson
Pacific German.....E. E. Hertzler, **Robert Wentsch**
Philadelphia.....C. M. Boswell, **Alex Simpson, Jr.**
Philippine Islands.....**Mrs. D. H. Klinefelter,** M. A. Rader
Pittsburgh.....W. F. Conner, **E. L. Kidney**
Puget Sound.....**F. A. Hazeltine,** A. W. Leonard
Rock River.....**G. W. Dixon,** C. B. Mitchell
St. Johns River.....R. A. Carnine, **C. W. Kinne**
St. Louis.....E. P. Anderson, **G. W. Brown**
St. Louis German.....**U. J. Albertsen,** Eugene Weiffenbach
Savannah.....E. D. Giddens, **M. E. Summers**
South Carolina.....C. C. Jacobs, **E. J. Sawyer**
South Germany—
South India.....D. O. Ernsberger, **J. T. D. Rodrigues**
Southern California.....M. L. Hughes, **A. J. Wallace**
Southern German.....**R. E. Blumberg,** John Pluenneke
Southern Illinois.....C. C. Hall, **J. B. Stout**
Southwest Kansas.....**E. R. Burkholder,** F. E. Mossman
Sweden.....Fredrik Ahgren, **Jonathan Julen**
Switzerland.....**Benjamin Neiderhauser,** J. G. Spoerri
Tennessee.....**W. D. Hawkins,** S. M. Utley
Texas.....W. H. Logan, **S. S. Reid**
Troy.....**H. J. Bull,** C. W. Rowley
Upper Iowa.....E. J. Lockwood, **W. C. Stucklager**
Upper Mississippi.....W. F. Isaiah, **E. H. McKissack**
Vermont.....**S. A. Daniels,** William Shaw
Washington.....M. W. Clair, **I. G. Penn**

West China.....J. F. Peat
West German.....O. E. Kriege, **E. H. Ott**
West Ohio.....**J. J. Hulse,** Herbert Welch
West Texas.....**R. S. Lovinggood,** Harry Swann
West Virginia.....O. D. King, **A. S. Thomas**
West Wisconsin.....F. E. Bauchop, **A. P. Nelson**
Western Norwegian-Danish.....**H. P. Ostrup,** Joseph Olsen
Western Swedish.....Emil Malmstrom, **C. A. Sandberg**
Wilmington.....Robert Watt, **E. J. Winder**
Wisconsin.....Samuel Plantz, **W. S. Watson**
Wyoming.....J. A. Hensey, **G. P. Lindsay**
Wyoming State.....W. T. Dumm, **G. W. Ferguson**

Standing Committee on Judiciary

H. W. Rogers, *Chairman;* **Alexander Simpson, Jr.,** *Vice-Chairman;*
O. A. Knehans, *Secretary*

I. Lee C. Abbott, New Hampshire.
II. **Henry W Rogers,** New York East.
III. **William Nottingham,** Central New York.
IV. **Alex. Simpson, Jr.,** Philadelphia.
V. **John M. Killits,** West Ohio.
VI. **Charles P. Ford,** Washington.
VII. J. P. Wragg, Atlanta.
VIII. **John Marshall,** Kansas.
IX. **John N. Dryden,** Nebraska.
X. **Walter C. Frank,** Central Illinois.
XI. George Elliott, Detroit.
XII. **Charles A. Pollock,** North Dakota.
XIII. **Oscar A. Knehans,** St. Louis German.
XIV. **W. S. Allen,** Southern California.
XV. Hiram Gould, Oregon.

At Large

H. B. Johnson, California; C. L. Smith, North-East Ohio; J. W. Van Cleve, Illinois; G. H. Bickley, Philadelphia.

Standing Committee on Itinerancy

C. E. Locke, *Chairman;* E. A. Dent, *Vice-Chairman*
H. L. Jacobs, *Secretary;* J. M. Arters, Perry Millar, D. H. Switzer, *Assistant Secretaries*

Alabama.....J. L. Brasher, **J. T. Johnson**
Arkansas.....J. M. Carter, **W. C. Hayes**
Atlanta.....**R. J. Simmons,** J. P. Wragg
Baltimore.....W. W. Barnes, **William Gisriel**
Bengal.....D. H. Manley, **B. W. Thurlow**
Blue Ridge-Atlantic.....J. L. A. Bumgarner, **E. R. Randall**
Bombay.....W. E. Bancroft, **E. W. Fritchley**
California.....**E. E. Grant,** H. B. Johnson
California German.....Frank Brinkmeyer, **John Huber**
Central Alabama.....**H. C. Binford,** A. P. Camphor
Central China.....**H. C Hwang,** W. F. Wilson
Central German.....**L. C. Fritsche,** John Oetjen
Central Illinois.....W. D. Agnew, **C. R. Tombaugh**
Central Missouri.....**A. C. Maclin**
Central New York.....W. E. Brown, **William Nottingham**
Central Pennsylvania.....H. L. Jacobs, **W. L. Woodcock**
Central Provinces.....H. C. Scholberg, **Arthur Wright**
Central Swedish.....**C. A. Carlson,** J. W. Swenson
Central Tennessee.....B. W. Blessing, **Henry Puckett**
Chicago German.....F. T. Enderis, **C. E. Waterman**
Chile.....**W. A. Shelley,** W. H. Teeter
Colorado.....**A. L. Chase, M. F. Miller**
Columbia River.....Robert Brumblay, **B. F. Kumler**

Dakota.....**William Carpenter,** J. S. Harkness
Delaware.....J. H. Scott, **G. L. Waters**
Denmark.....Anton Bast, **L. J. Dam**
Des Moines.....**Frank Dunning,** J. L. Hillman
Detroit.....**J. E. Beal,** A. B. Leonard
East German.....**J. J. Faupel,** F. W. Schneider
East Maine—
East Tennessee.....**S. M. Clark,** J. A. Pickett
Eastern South America.....**H. P. Coates,** C. W. Drees
Eastern Swedish.....F. E. Broman, **G. A. Wahlberg**
Erie.....W. H. Crawford, **C. H. Smith**
Finland.....J. W. Haggman, **F. A. Karell**
Florida.....**G. W. Perkins,** J. S. Todd
Foochow.....**H. V. Lacy,** P. S. S. Yu
Genesee.....Ray Allen, **E. J. Mockford**
Georgia.....E. J. Hammond, **Burr Stokoe**
Gulf.....**R. T. Fuller,** J. W. Hervey
Hinghwa.....W. N. Brewster, **Miss J. E. M. Lebeus**
Holston.....M. C. Bruner, **J. A. Grigsby**
Idaho.....J. D. Gillilan, **A. I. McMahon**
Illinois.....**B. F. Kagey,** F. A. McCarty
Indiana.....**C. C. Hull,** G. M. Smith
Iowa .....**J. M. Beck,** John C. Kendrick
Italy.....B. M. Tipple
Kansas.....**S. S. Glasscock,** H. E. Wolfe
Kentucky.....**A. M. Decker,** E. L. Shepard
Korea.....**H. H. Cynn,** C. D. Morris
Lexington.....J. S. Bailey, **R. B. Scott**
Liberia.....**Mrs. M. A. Ragland,** J. H. Reed
Lincoln.....H. T. S. Johnson, **J. H. Stephens**
Little Rock.....**R. B. Hayes,** W. S. Sherrill
Louisiana.....T. F. Robinson, **Thaddeus Taylor**
Maine.....J. M. Arters, **W. W. Cole**
Malaysia.....**Samuel Augustine,** W. G. Shellabear
Mexico.....J. W. Butler, **Miss Concepcion Perez**
Michigan.....**R. A. Hawley,** D. C. Riehl
Minnesota.....**C. L. Dempster,** G. A. Cahoon
Mississippi.....**J. W. Harris,** D. L. Morgan
Missouri.....**A. W. Baker,** W. F. Burris
Montana.....C. L. Bovard, **E. H. Fisher**
Nebraska.....**M. D. Cameron,** J. W. Embree
Newark.....**S. S. Day,** W. E. Palmer
New England—
New England Southern.....J. I. Bartholomew, **J. C. McPherson**
New Hampshire.....R. H. Huse, **T. W. Lane**
New Jersey.....**W. H. Cox,** G. H. Neal
New Mexico.....S. A. Bright, **F. H. H. Roberts**
New York.....Allan MacRossie, **W. J. Stitt**
New York East.....E. A. Dent, **E. M. Travis**
North Carolina.....H. L. Ashe, **J. A. McRae**
North China.....**T. A. Hao,** Mark Liu
North Dakota.....J. G. Moore, **C. A. Pollock**
North Germany
North India.....L. A. Core, **Mrs. N. M. Rockey**
North Indiana.....**B. W. Ayres,** J. A. Beatty
North Montana.....**Miss Permelia Clark,** W. W. Van Orsdel
North-East Ohio.....**F. A. Arter,** F. W. Luce
Northern German.....W. F. Fritze, **G. F. Reineke**
Northern Minnesota.....J. B. Hingeley, **J. H. Martin**
Northern New York.....**George Fenton,** S. J. Greenfield
Northern Swedish.....E. A. Wahlquist, **John Wicklund**
Northwest German.....**F. W. Klaus,** J. H. Klaus
Northwest India.....J. C. Butcher, **Miss Isabel McKnight**
Northwest Indiana.....M. H. Appleby, **Marvin Campbell**
Northwest Iowa.....**W. W. Overholser,** C. H. Van Metre
Northwest Kansas.....**D. H. Stafford,** C. W. Stevens
Northwest Nebraska.....C. H. Burleigh, **E. E. Lesh**
Norway.....George Rognerud, **Magnus Sagedahl**

Norwegian and Danish.....H. K. Madsen, **J. T. Thompson**
Ohio.....**Wesley Montgomery,** L. C. Sparks
Oklahoma.....**L. J. Stark,** T. J. H. Taggart
Oregon.....**R. H. Hughes,** C. C. Rarick
Pacific German.....E. E. Hertzler, **Robert Wentsch**
Philadelphia.....E. E. Burriss, **J. L. Hall**
Philippine Islands.....**Mrs. D. H. Klinefelter,** M. A. Rader
Pittsburgh.....Appleton Bash, **J. F. Jones**
Puget Sound.....**H. R. King,** E. M. Randall
Rock River.....L. F. W. Lesemann, **C. J. Schmidt**
St. Johns River.....R. A. Carnine, **C. W. Kinne**
St. Louis.....**J. H. Covert,** W. F. Sheridan
St. Louis German.....**Oscar A. Knehans,** Franz Piehler
Savannah.....E. D. Giddens, **M. E. Summers**
South Carolina.....C. C. Jacobs, **E. J. Sawyer**
South Germany—
South India.....D. O. Ernsberger, **J. T. D. Rodrigues**
Southern California.....**W. S. Allen,** C. E. Locke
Southern German.....**R. E. Blumberg,** John Pluenneke
Southern Illinois.....**A. K. Gibson,** W. H. Pool
Southwest Kansas.....**J. A. Cragun,** D. H. Switzer
Sweden.....**Ernst Eklof,** K. E. Norstrom
Switzerland.....**Benjamin Neiderhauser,** J. G. Spoerri
Tennessee.....**W. D. Hawkins,** S. M. Strayhorne
Texas.....W. H. Logan, **Mrs. Rosa Simpson**
Troy.....**H. M. Butts,** C. M. Sturgess
Upper Iowa.....S. R. Beatty, **S. M. Weaver**
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III.	**E. J. Mockford,** Genesee.
IV.	W. P. Shriner, Central Pennsylvania.
V.	**A. L. Hoover,** North-East Ohio.
VI.	**E. R. Randall,** Blue Ridge-Atlantic.
VII.	**R. J. Simmons,** Atlanta.
VIII.	H. M. Templin, Northwest Kansas.
IX.	**Willard C. Stuckslager,** Upper Iowa.
X.	M. L. O'Harra, Central Illinois.
XI.	**Fred Hoke,** Indiana.
XII.	Frank A. Cone, Minnesota.
XIII.	**L. C. Fritsche,** Central German.
XIV.	W. T. Dumm, Wyoming State.
XV.	E. E. Hertzler, Pacific German.
	At Large—E. P. Dennett, California.

Fifth Set

DISTRICT	
I.	**George B. Hunter,** East Maine.
II.	**Chester A. Smith,** New York.
III.	George F. Shepherd, Northern New York.
IV.	**H. G. Samson,** Pittsburgh.
V.	M. B. Fuller, West Ohio.
VI.	**J. A. Grigsby,** Holston.
VII.	E. M. Jones, Central Alabama.
VIII.	**W. C. Hays,** Arkansas.
IX.	Jay Kirkendall, Des Moines.
X.	**Carl A. Carlson,** Central Swedish.
XI.	A. W. Stalker, Detroit.
XII.	James I. Asher, North Dakota.
XIII.	**Robert Wentsch,** Pacific German.
XIV.	**E. J. Swayne,** Southern California.
XV.	H. W. Parker, Idaho.
	At Large—Wm. Shaw, Vermont.

Sixth Set

DISTRICT	
I.	**T. W. Lane,** New Hampshire.
II.	**M. Sagedahl,** Norway.
III.	Ralph M. Campbell, Erie.
IV.	L. E. Ressegger, West Virginia.
V.	L. C. Sparks, Ohio.
VI.	**R. B. McRary,** North Carolina.
VII.	**S. S. Reid,** Texas.
VIII.	D. H. Switzer, Southwest Kansas.
IX.	**Elmer E. Lesh,** Northwest Nebraska.
X.	J. C. Baker, Illinois.
XI.	**Luren D. Dickinson,** Michigan.
XII.	Frederick E. Bauchop, West Wisconsin.
XIII.	**Edward H. Ott,** West German.
XIV.	H. E. Milnes, California.
XV.	**B. F. Kumler,** Columbia River.
	At Large—R. A. Carnine, St. Johns River.

ADMINISTRATIVE BOARDS, COMMISSIONS, ETC.

To Report to the General Conference of 1920

Commission of Twenty-five on Unification

Bishop Cranston, Chairman.
Bishops: J. W. Hamilton, W. F. McDowell, F. D. Leete, R. J. Cooke.
Ministers: Edgar Blake, J. R. Day, D. G. Downey, J. F. Goucher, R. E. Jones, A. J. Nast, Frank Neff, E. M. Randall, C. B. Spencer, J. W. Van Cleve.
Laymen: George W. Brown, C. W. Fairbanks, A. W. Harris, C. W. Kinne, I. G. Penn, I. E. Robinson, H. W. Rogers, William Rule, Alexander Simpson, Jr., R. V. Watt.

1916-1920

The Methodist Book Concern Publishing Agents

Edwin R. Graham, John H. Race, Henry C. Jennings.

Editors

elected by the general conference

William V. Kelley: Methodist Review, 150 Fifth Avenue, New York.
James R. Joy: The Christian Advocate, 150 Fifth Avenue, New York.
Henry H. Meyer: Sunday School Publications, 420-28 Plum St., Cincinnati, Ohio.
Albert J. Nast: Der Christliche Apologete, 420-28 Plum Street, Cincinnati, Ohio.
A. J. Bucher: Haus und Herd, 420-28 Plum Street, Cincinnati, Ohio.
Ernest C. Wareing: Western Christian Advocate, 420-28 Plum Street, Cincinnati, Ohio.
E. Robb Zaring: Northwestern Christian Advocate, 734 Rush Street, Chicago, Ill.
Claudius B. Spencer: Central Christian Advocate, 1121 McGee Street, Kansas City, Missouri.
Robert E. Jones: Southwestern Christian Advocate, 631 Baronne Street, New Orleans, Louisiana.
John J. Wallace; Pittsburgh Christian Advocate, 105 Fifth Avenue, Pittsburgh, Pennsylvania.
Robert H. Hughes: Pacific Christian Advocate, Portland, Oregon.
Dan B. Brummitt: The Epworth Herald, 734 Rush Street, Chicago, Ill.
Francis M. Larkin: California Christian Advocate, 5 City Hall Avenue, San Francisco, California.
James M. Melear: Methodist Advocate-Journal, Athens, Tennessee.

elected by the book committee

David G. Downey: Book Editor, 150 Fifth Avenue, New York; 420-28 Plum Street, Cincinnati, Ohio.

Corresponding Secretaries

S. Earl Taylor, Frank Mason North, } Board of Foreign Missions, 150 Fifth Avenue, New York.
David D. Forsyth: Board of Home Missions and Church Extension, Seventeenth and Arch Streets, Philadelphia, Pennsylvania.
I. Garland Penn, Patrick J. Maveety, } Freedmen's Aid Society, 420-28 Plum Street, Cincinnati, Ohio.

A. W. Harris: Board of Education, 150 Fifth Avenue, New York.
Edgar Blake: Board of Sunday Schools, 816 Garland Building, Chicago, Illinois.
Joseph B. Hingeley: Board of Conference Claimants, 820 Garland Building, Chicago, Illinois.
Wilbur F. Sheridan: General Secretary Epworth League, 734 Rush Street, Chicago, Illinois.

Book Committee

District members

District	Name	Conference	Term Expires
I.	G. C. Douglass, Saratoga Springs, New York.	Troy	1924
II.	John Handley, Ocean Grove, New Jersey.	New Jersey	1920
III.	William A. Notman, 33 Colonial Circle, Buffalo, New York.	Genesee	1924
IV.	W. F. Conner, 233 North Craig Street, Pittsburgh, Pennsylvania.	Pittsburgh	1920
V.	R. T. Stevenson, Delaware, Ohio.	North-East Ohio	1924
VI.	J. W. Fisher, Newport, Tennessee.	Holston	1924
VII.	M. S. Davage, Sedalia, Missouri.	Louisiana	1920
VIII.	J. Luther Taylor, Pittsburg, Kansas.	Kansas	1924
IX.	H. M. Havner, Merengo, Iowa.	Iowa	1920
X.	Joe Bell, Galesburg, Illinois.	Central Illinois	1920
XI.	A. L. Parker, 920 Chamber of Commerce, Detroit, Michigan.	Detroit	1924
XII.	J. S. Ulland, Fergus Falls, Minnesota.	Northern Minnesota	1920
XIII.	Charles A. J. Walker, 509 Johnston Building, Cincinnati, Ohio.	Central German	1924
XIV.	Rolla V. Watt, 122 Sansome Street, San Francisco, California.	California	1920
XV.	Charles C. Rarick, 217 Morris Street, Portland, Oregon.	Oregon	1924

Local Committee at New York

J. W. Pearsall, Ridgewood, New Jersey.	Newark	1920
Frank A. Horne, Standish Arms, Brooklyn, New York.	New York East	1920
Silas Peirce, 59 Commercial Street, Boston, Massachusetts.	New England	1924
J. E. Holmes, 413 Fulton Street, Brooklyn, New York.	New York East	1920
E. S. Tipple, Madison, New Jersey.	New York	1924

Local Committee at Cincinnati

Jesse R. Clark, Cincinnati, Ohio.	West Ohio	1920
E. E. Shipley, 603 First National Bank Building, Cincinnati, Ohio.	West Ohio	1924
D. R. Anderson, 504 Sherman Street, Chicago, Illinois.	Rock River	1924
Cyrus M. VanPelt, Delaware, Ohio.	West Ohio	1924
Herbert Scott, 791 Oak Street, Columbus, Ohio.	Ohio	1920

Board of Foreign Missions

Office: 150 Fifth Avenue, New York.
Corresponding Secretaries: S. Earl Taylor, Frank Mason North.
Recording Secretary:
Treasurer: George M. Fowles.
District Representatives: I, E. S. Ninde; II, F. L. Brown; III, F. T. Keeney; IV, J. T. Stone; V, L. C. Sparks; VI, C. M. Fuller; VII, N. R. Clay; VIII, O. G. Markham; IX, Titus Lowe; X, W. T. Jennings; XI, R. H. Webber; XII, A. P. Nelson; XIII, J. H. Klaus; XIV, A. M. Drew; XV, J. D. Gillilan.
Ministers from in and around New York: W. V. Kelley; E. S. Tipple, E. G. Richardson, W. I. Haven, E. A. Dent, Wallace MacMullen, R. B. Urmy, D. G. Downey, F. B. Fisher, G. P. Eckman, S. J. Herben.
Laymen from in and around New York: W. J. Stitt, J. E. Leaycraft, F. A. Horne, W. O. Gantz, J. R. Joy, G. B. Hodgman, W. W. Carman, J. R. Mott, E. M. McBrier, E. W. Halford, C. H. Fahs.
Ministers and Laymen from Eastern Section of Country: G. H. Bickley, Dillon Bronson, J. F. Goucher, G. W. Izer; Charles Gibson, G. W. Brown, C. E. Welch.
Ministers and Laymen from Other Parts of the Country: W. H. Phelps, J. C. Baker, T. E. Newland, H. L. Smith, M. N. Smith, S. P. Salmon, William D. Reed, F. E. Beauchop, D. A. McBirney, A. B. Storms, N. W. Collins, W. T. McConnell, C. R. Elliott, A. M. Shoyer, A. W. Harris, Watson Moore. W. J. Elliott, S. A. Daniels, J. M. Mitchell, J. N. Gamble.

Board of Home Missions and Church Extension

Office: 17th and Arch Streets, Philadelphia, Pennsylvania.
Corresponding Secretary: David D. Forsyth.
Recording Secretary: Melville E. Snyder.
Treasurer: Samuel Shaw.
Bishop Joseph F. Berry;
The Corresponding Secretary: D. D. Forsyth.
District Representatives: I, Frederick Palladino, F. C. Dunn; II, Allan MacRossie, John Roberts; III, S. J. Greenfield, G. B. Burd; IV, W. L. McDowell, G. G. Hutchison; V, E. L. Waldorf, E. D. Bancroft; VI, J. S. Burnett, C. W. Kline; VII, W. H. Loman, S. H. Cunningham; VIII, E. P. Anderson, J. C. Ruppenthal; IX, U. G. Brown, Frank Dunning; X, John Thompson, Leslie J. Owen; XI, C. B. Allen, W. C. Bellman; XII, J. G. Moore, Gilbert Gutterson; XIII, F. W. Mueller, F. L. Dochterman; XIV, John Stephens, A. J. Wallace; XV, Robert Warner, F. A. Hazeltine.
Additional members of the Board: Ministers, Robert Watt, L. C. Murdock, M. E. Snyder, E. M. Stevens, G. G. Vogel, G. B. Burns, J. G. Wilson, C. E. Adamson, C. W. Straw, S. W. Gehrett, E. L. Kidney, C. E. Anderson, J. S. Felton, W. S. Pilling, T. R. Fort, Jr., B. G. Moore, W. H. G. Gould, C. D. Foss, J. E. Ingram, A. P. Sloan, W. O. Hoffecker, Fisher Dalrymple, C. P. Repp.

Freedmen's Aid Society

Office: 220 Fourth Avenue, West, Cincinnati, Ohio.
Corresponding Secretaries: I. Garland Penn, Patrick J. Maveety.
Recording Secretary: D. Lee Aultman.
Treasurer: John H. Race.
Managers: Bishop W. F. Anderson, Bishop W. A. Quayle, Bishop F. M. Bristol, Bishop F. D. Leete, Bishop W. P. Thirkield, Bishop Thomas Nicholson.
Ministers: Bishop J. C. Hartzell, H. C. Jennings, A. J. Nast, D. Lee Aultman, Herbert Scott, V. F. Brown, W. B. Slutz, E. R. Overly, W. H. Wehrly, E. A. White, J. H. Race, C. E. Schenk.
Laymen: E. C. Harley, E. D. Lyon, C. E. Coffin, C. W. Bennett, C. L. Swain, H. H. Garrison, H. C. West, R. B. McRary, E. P. Marshall, E. R. Graham, L. N. Gatch, G. D. Webb.

Board of Education

Office: 150 Fifth Avenue, New York.
Corresponding Secretary: A. W. Harris.
Recording Secretary: Ezra S. Tipple.
Treasurer: J. Edgar Leaycraft.
Class of 1920: Bishop W. F. Anderson, Bishop T. S. Henderson, Bishop Thomas Nicholson, W. F. King, Gottlieb Golder, E. L. Mills, J. H. Race, J. W. Pearsall, C. E. Patterson, R. S. Ingraham, W. E. Stone, F. E. Mossman.
Class of 1924: Bishop E. H. Hughes, E. S. Tipple, R. F. Raymond, M. D. Buell, J. C. Nicholson, C. W. Laycock, G. W. Brown, J. R. Harker, W. A. Rankin, E. L. Blaine, J. W. Kinnear, E. C. Crossett.
Class of 1928: Bishop W. F. McDowell, G. H. Bridgman, O. E. Kriege, L. D. Baldwin, J. E. Leaycraft, A. L. Johnson, M. W. Dogan, Samuel Dickie, J. L. Seaton, W. V. Kelley, H. N. Curtis, A. E. Smith.

University Senate

At Large—Chancellor James R. Day, Syracuse University

District		
I.	Lemuel H. Murlin.....	Boston University.
II.	William Arnold Shanklin..	Wesleyan University.
III.	William H. Crawford.....	Allegheny College.
IV.	William Westley Guth....	Goucher College.
V.	William H. McMaster.....	Mount Union College.
VI.	Fred W. Hixson.....	University of Chattanooga.
VII.	James M. Cox.....	Philander Smith College.
VIII.	Wilbur N. Mason.....	Baker University.
IX.	Edwin A. Schell.....	Iowa Wesleyan College.
X.	Thomas F. Holgate.....	Northwestern University.
XI.	George R. Grose.....	De Pauw University.
XII.	Samuel Plantz.....	Lawrence College.
XIII.	Arthur L. Breslich.....	German Wallace College.
XIV.	George F. Bovard.....	University of Southern California.
XV.	Carl G. Doney.....	Willamette University.

Board of Sunday Schools

Office: 816 Garland Building, Chicago, Illinois.
Corresponding Secretary: Edgar Blake.
Treasurer: Edwin R. Graham.
Bishop Thomas Nicholson, Bishop H. C. Stuntz, Bishop M. S. Hughes.
At Large: F. L. Brown, E. R. Graham, L. B. Longacre, B. F. Shipp, C. M. Stuart, W. J. Thompson, W. E. Carpenter, R. P. Hollett, N. E. Richardson.
Districts: I, T. E. Cramer; II, C. F. Reisner, III, G. F. Shepherd; IV, C. W. Flesher; V, W. D. Cole; VI, J. W. Hervey; VII, G. W. Arnold; VIII, W. C. Hanson; IX, I. B. Shreckengast; X, G. W. Dixon; XI, W. F. Kendrick; XII, F. A. Cone; XIII, Eugene Weiffenbach; XIV, Alfred Inwood; XV, J. T. Abbett.

Board of Conference Claimants

Office: 820 Garland Building, Chicago, Illinois.
President: C. B. Mitchell.
Vice-President: J. W. VanCleve.
Corresponding Secretary: Joseph B. Hingeley.
Treasurer: Marvin Campbell.
Bishop—The Bishop residing in St. Paul.
Class 1, for Eight Years: Laymen, J. E. Andrus, G. W. Brown, J. O. Pew, R. M. Campbell. Ministers, J. W. Van Cleve, F. T. Keeney, C. W. Baldwin, Perry Miller.
Class 2, for Four Years: Laymen, O. P. Miller, W. D. Carman, B. F. Adams, C. E. Waterman; Ministers, E. C. E. Dorian, M. S. Marble, L. E. Lennox.

Epworth League

Office: Rush and Superior Streets, Chicago, Illinois.

BOARD OF CONTROL

Bishop Leonard, President.
General Secretary: Wilbur F. Sheridan.
At Large.—E. H. Forkel, Rock River; Carl F. Price, New York; C. E. Guthrie, Buffalo.

DISTRICT

I. D. B. Holt, Maine.
II. A. C. Monagle, New York East.
III. W. E. Brown, Central New York.
IV. R. K. Stephenson, Wilmington.
V. J. J. Hulse, West Ohio.
VI. S. M. Clark, East Tennessee.
VII. S. M. Strayhorne, Tennessee.
VIII. W. F. Burris, Missouri.
IX. Wm. H. Spence, Northwest Iowa.
X. J. B. Stout, Southern Illinois.
XI. W. W. Martin, North Indiana.
XII. A. P. Nelson, West Wisconsin.
XIII. E. S. Havighurst, West German.
XIV. J. J. Lace, Colorado.
XV. Robert Brumblay, Columbia River.

GENERAL DEACONESS BOARD

Bishops: William Burt, F. M. Bristol, Franklin Hamilton.
At Large—Wallace MacMullen, F. W. Luce, Ray Allen.

DISTRICT REPRESENTATIVES

I. G. B. Dean.
II. A. S. Kavanagh.
III. Edgar Welch.
IV. W. L. McDowell.
V. E. G. Crist.
VI. Herman Ferger.
VII. J. E. F. Shaw.
VIII. A. E. Kirk.
IX. G. M. Spurlock.
X. T. P. Frost.
XI. A. B. Leonard.
XII. T. D. Williams.
XIII. Christian Golder.
XIV. G. W. White.
XV. J. H. Martin.

BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

Office: 204 Pennsylvania Avenue, Southeast, Washington, District of Columbia.
General Secretary: Clarence T. Wilson.

BOARD OF MANAGERS

President: Bishop McDowell.
Vice-President: Stephen J. Herben.
Recording Secretary: John McMurray.
Treasurer: William T. Gallagher.
Ministers: S. J. Herben, A. G. Kynett, H. M. Cameron, W. R. Wedderspoon, John McMurray, W. L. McDowell.
Laymen: E. H. Anderson, W. H. Anderson, H. A. Larson, A. E. Wilson, W. E. Massey, W. P. Ballinger, Melville Gambrill, A. S. Thomas, J. W. Young, J. T. Stone, J. C. McDowell, C. K. Haddon, W. T. Galliher, J. C. Letts.

ADVISORY MEMBERS

Hon. Josephus Daniels, North Carolina; Senator Morris Sheppard, Texas; Senator W. L. Jones, Washington; Congressman C. E. Randall, California; Senator Addison T. Smith, Idaho; Congressman Simeon D. Fess, Ohio; Judge C. A. Pollock, North Dakota; Hon. William Salisbury, Dover, Delaware; J. R. Joy, New York; Rev. C. B. Spencer, Kansas City, Missouri.

TRUSTEES OF THE CHARTERED FUND

Office: 129 South Fourth Street, Philadelphia, Pennsylvania.
President: Henry J. Maris.
Secretary: Edgar J. Pershing.

Treasurer: Franklin I. Bodine.

Henry Z. Zeigler,	Cyrus D. Foss, Jr.,
James Long,	George I. Bodine, Jr.,
Avery D. Harrington,	John Baker Tuttle.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Office: 420-28 Plum Street, Cincinnati, Ohio.
President: Bishop William F. Anderson.
Secretary: John Pearson.
Treasurer: Jesse R. Clark.

CLASS 1. TERM EXPIRES IN 1924

Ministers: Bishop W. F. Anderson, C. E. Schenk, F. S. Tincher.
Laymen: J. R. Clark, Merrill Slutes, S. L. Cook.

CLASS 2. TERM EXPIRES 1920

Ministers: F. G. Mitchell, John Peatson, L. C. Bulley.
Laymen: J. N. Gamble, Herbert A. Winans, I. E. Antrim.

GENERAL CONFERENCE COMMISSION ON FINANCE

Bishops: J. F. Berry, William Burt, W. O. Shepard.
Ministers: E. J. Lockwood, A. J. Coultas, Summerville Light, W. B. Winters, C. M. Boswell, U. G. Leazenby.
Laymen: F. C. Evans, J. M. Killicks, H. S. Kennedy, Hanford Crawford, John Walton, J. R. Harker.

COMMISSION ON THE CONFERENCE COURSE OF STUDY

Bishops: E. H. Hughes, J. F. McConnell.
Ministers: F. S. Townsend, L. F. W. Lesemann, H. F. Rall, F. W. Hannan; Book Editor, D. G. Downey.

THE EPISCOPAL AREAS
1916-1920

THE ASSIGNMENT OF CONFERENCES FOR EPISCOPAL SUPERVISION

Atlanta, Bishop Leete.— Georgia, Alabama, Saint Johns River, Atlanta, Florida, Savannah, South Carolina, South Florida Mission.

Boston, Bishop E. H. Hughes.—New England, New England Southern, East Maine, Maine, New Hampshire, Vermont.

Buffalo, Bishop Burt.—Genesee, Central New York, Northern New York, Troy.

Chattanooga, Bishop Bristol.—Holston, Central Tennessee, Blue Ridge-Atlantic, Tennessee, East Tennesee, North Carolina.

Chicago, Bishop Nicholson.—Rock River, Central Illinois, Illinois, Northwest Indiana, North Indiana, Chicago German, Central Swedish.

Cincinnati, Bishop Anderson.—West Ohio, Ohio, North-East Ohio, Indiana, Kentucky, Lexington.

Denver, Bishop McConnell.—Colorado, Wyoming State, New Mexico, Western Swedish, Lincoln, Utah Mission.

Detroit, Bishop Henderson.—Detroit, Michigan, Central German, Norwegian and Danish, Northern Swedish.

Helena, Bishop Cooke.—Montana, North Montana, North Dakota, Idaho.

New Orleans, Bishop Thirkield.—Gulf, Louisiana, Mississippi, Upper Mississippi, Central Alabama, Texas, Southern German.

New York, Bishop Wilson.—New York, New York East, Newark, East German, Eastern Swedish.

Omaha, Bishop Stuntz.—Nebraska, Northwest Nebraska, Des Moines, Northwest Iowa, Upper Iowa, Iowa, Northwest German.

Philadelphia, Bishop Berry.—Philadelphia, New Jersey, Wyoming, Delaware, Porto Rico Mission Conference.

Pittsburgh, Bishop Hamilton.—Pittsburgh, Erie, West Virginia, Italian Mission.

Portland, Bishop M. S. Hughes.—Oregon, Puget Sound, Columbia River, Pacific German, Western Norwegian-Danish, Alaska Mission, Pacific Swedish Mission Conference in part.

Saint Louis, Bishop Quayle.—Saint Louis, Missouri, Southern Illinois, Arkansas, Saint Louis German, Central Missouri, Little Rock.

Saint Paul, Bishop Mitchell.—Minnesota, Northern Minnesota, Wisconsin, Dakota, West Wisconsin, Northern German.

San Francisco, Bishop Leonard.—California, Southern California, California German, Arizona Mission, Hawaii Mission, Nevada Mission, Pacific Japanese Mission, Pacific Chinese Mission, Pacific Swedish Mission Conference in part.

Washington, Bishop McDowell.—Baltimore, Washington, Central Pennsylvania, Wilmington.

Wichita, Bishop Shepard.—Kansas, Southwest Kansas, Northwest Kansas, Oklahoma, West German, West Texas, Southern Swedish Mission Conference.

GENERAL CONFERENCE DISTRICTS
1916-1920

Missions are included in contiguous Districts for representation by the respective district representatives. The figures attached to Conferences and Districts indicate the number of delegates to which they are respectively entitled.

First District—East Maine, 4; Eastern Swedish, 2; Maine, 4; New Hampshire, 6; New England, 12; New England Southern, 8; Troy, 12; Vermont, 4; Total, 52.

Second District.—Denmark, 2; Finland 2; Italy, 2; New Jersey, 10; New York, 12; New York East, 12; Newark, 12; Norway, 2; Sweden, 6; Total, 60. (France Mission Conference, Russia Mission, North Africa Mission Conference.)

Third District,—Central New York, 10; Erie, 10; Genesee, 12; Northern New York, 8; Wyoming, 10. Total, 50. (Italian Mission.)

Fourth District.—Baltimore, 12; Central Pennsylvania, 12; Philadelphia, 14; Pittsburgh, 12; West Virginia, 12; Wilmington, 8; Total, 70. (Porto Rico Mission Conference.)

Fifth District.—Kentucky, 4; North-East Ohio, 22; Ohio, 12; West Ohio, 20; Total, 58.

Sixth District.—Alabama, 2; Blue Ridge-Atlantic, 2; Central Tennessee, 2; Delaware, 6; East Tennessee, 2; Georgia, 2; Gulf, 2; Holston, 6; Liberia, 2; North Carolina, 4; Saint Johns River, 2; South Carolina, 8; Washington, 8; Total, 48. (Inhambane, Rhodesia, West Central Africa Mission Conferences, Congo Mission.)

Seventh District.—Atlanta, 4; Central Alabama, 4; Central Missouri, 2; Florida, 4; Lexington, 4; Lincoln, 2; Little Rock, 4; Louisiana, 8; Mississippi, 6; Savannah, 2; Tennessee, 4; Texas, 6; Upper Mississippi, 6; West Texas, 4; Total, 60. (South Florida Mission.)

Eighth District.—Arkansas, 2; Kansas, 18; Missouri, 6; Northwest Kansas, 6; Oklahoma, 10; Saint Louis, 8; Southwest Kansas, 10; Western Swedish, 2; Total, 62. (Southern Swedish Mission Conference.)

Ninth District.—Des Moines, 12; Iowa, 8; Nebraska, 18; Northwest Iowa, 10; Northwest Nebraska, 2; Upper Iowa, 10. Total 60.

Tenth District.—Central Illinois, 10; Central Swedish, 2; Illinois, 16; Norwegian and Danish, 2; Rock River, 16; Southern Illinois, 10. Total, 56.

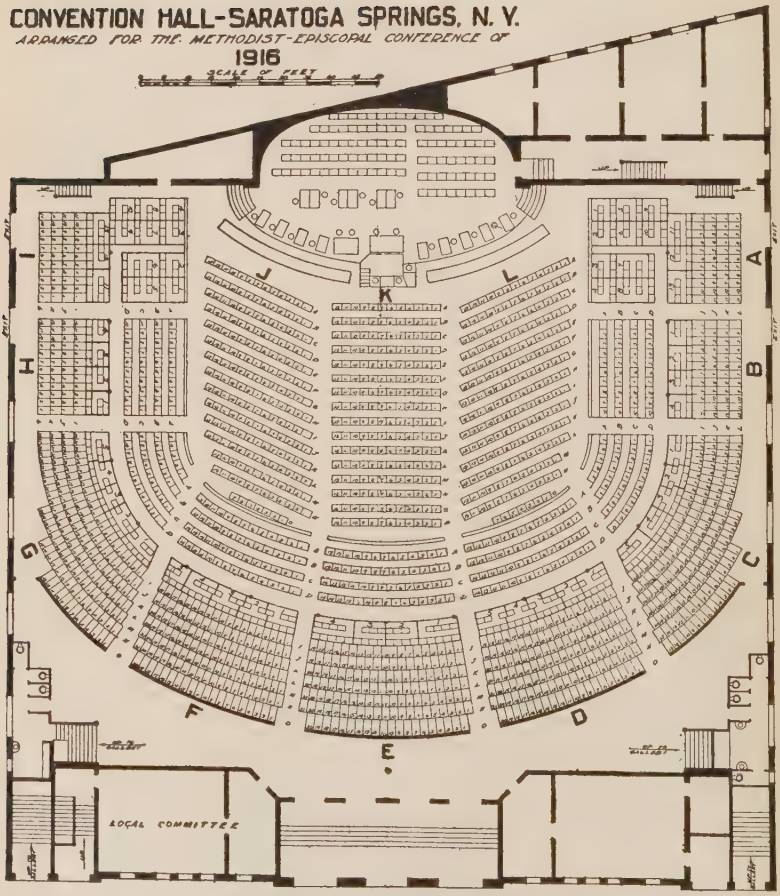
Eleventh District.—Detroit, 16; Indiana, 14; Michigan, 16; North Indiana, 14; Northwest Indiana, 8; Total, 68.

Twelfth District.—Dakota, 6; Minnesota, 8; North Dakota, 6; Northern Minnesota, 8; Northern Swedish, 2; West Wisconsin, 8; Wisconsin, 8; Total, 46.

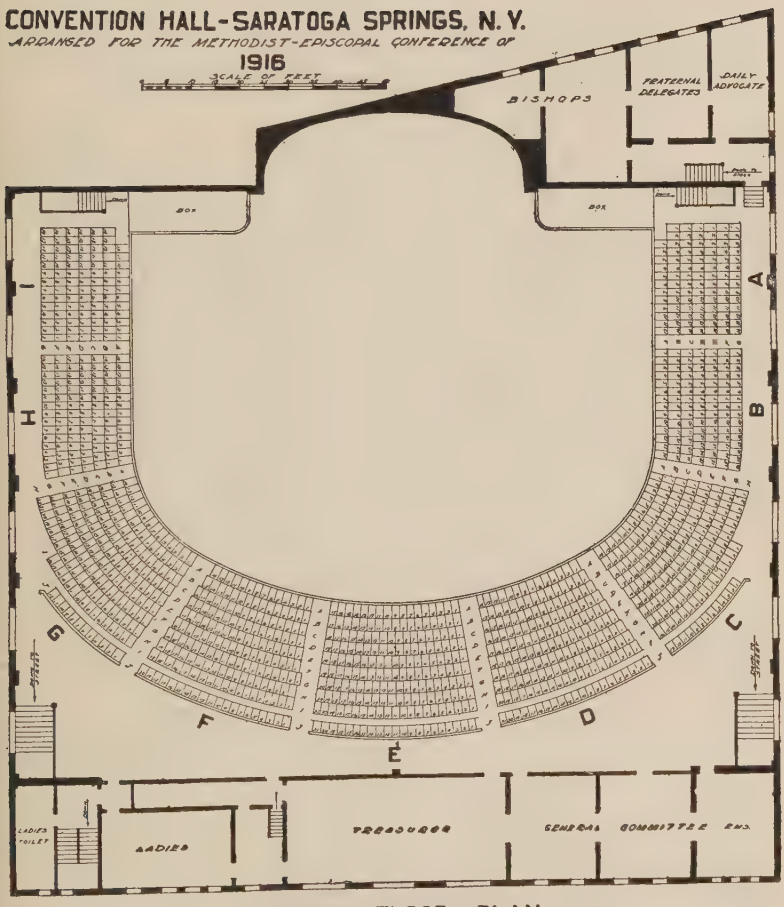
Thirteenth District.—California German, 2; Central German, 4; Chicago German, 4; East German, 2; North Germany, 4; Northern German, 2; Northwest German, 2; Pacific German, 2; St. Louis German, 4; South Germany, 4; Southern German, 2; Switzerland, 2; West German, 4; Total, 38. (Austria-Hungary and Bulgaria.)

Fourteenth District.—California, 12; Central China, 2; Chile, 2; Colorado, 8; Eastern South America, 2; Foochow, 4; Hinghwa, 2; Korea, 4; Mexico, 2; New Mexico, 2; North China, 4; Southern California, 14; West China, 2; Wyoming State, 2; Total, 62. (Arizona, Hawaii, Nevada, Pacific, Chinese Pacific, Japanese and Utah Missions, Pacific Swedish Mission Conference, Kiangsi, Bolivia, and North Andes Mission Conferences, Panama Mission.)

Fifteenth District.—Bengal, 2; Bombay, 2; Central Provinces, 2; Columbia River, 8; Idaho, 4; Malaysia, 2; Montana, 2; North India, 4; North Montana, 2; Northwest India, 4; Oregon, 8; Philippine Islands, 2; Puget Sound, 8; South India, 2; Western Norwegian-Danish, 2; Total, 54. (Alaska Mission, Burma Mission Conference.)



FIRST FLOOR PLAN



SECOND FLOOR PLAN

ARRANGEMENTS FOR THE GENERAL CONFERENCE OF 1916

AUTHORIZATION

All arrangements for the General Conference of 1916 are referred, as for the five last quadrenniums, to the Book Committee.—*Journal*, 1912.

ASSIGNMENT OF SEATS

Where the delegates to any General Conference shall have been chosen, the Secretaries of the Annual and Lay Electoral Conferences shall report the number of delegates, ministers, and laymen to the Secretary of the preceding General Conference.

At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Commission on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election.—*Journal* 1908.

SEATING OF THE DELEGATES

Conference	Sec.	Seats Row	Nos. (Inc.)
Alabama	K	B	11–12
Arkansas	C	C	6– 7
Atlanta	J	H	1– 4
Baltimore	L	K	8–13
		L	8–13
Bengal	J	D	11–12
Blue Ridge-Atlantic	J	O	1– 2
Bombay	K	F	11–12
California	L	G	1– 5
		H	1– 5
		J	1– 2
California German	K	F	9–10
Central Alabama	G	C	6– 9
Central China	D	D	2– 3
Central German	J	L	10–13
Central Illinois	B	A	1– 6
		B	1– 4
Central Missouri	K	P	11–12

Conference	Sec.	Seats Row	Nos. (Inc.)
Central New York	E	A	1- 5
		B	1- 5
Central Pennsylvania	F	C	5- 9
		D	4-10
Central Provinces	F	D	2- 3
Central Swedish	K	D	3- 4
Central Tennessee	K	D	1- 2
Chicago German	K	N	5- 8
Chile	C	D	10-11
Colorado	H	C	6-10
		D	7- 9
Columbia River	J	G	3- 5
		H	5- 9
Dakota	G	D	6-11
Delaware	K	M	1- 6
Denmark	E	C	1- 2
Des Moines	K	G	1- 7
		H	3- 7
Detroit	K	K	1 10
		L	5 10
East German	K	E	11-12
East Maine	K	C	1- 4
East Tennessee	F	A	7- 8
Eastern South America	L	C	4- 5
Eastern Swedish	C	C	8- 9
Erie	K	G	8-12
		H	8-12
Finland	L	I	11-12
Florida	K	I	12
		J	10-12
Foochow	K	A	10-12
		B	10
Genesee	F	A	1- 6
		B	1- 6
Georgia	K	K	11-12
Gulf	E	A	12-13
Hinghwa	F	C	1- 2
Holston	K	E	1- 6
Idaho	G	C	4- 5
		D	4- 5
Illinois	L	G	6-13
		H	6-13
Indiana	J	C	1 7
		D	1- 7
Iowa	G	B	1- 2
		C	1- 3
		D	1- 3
Italy	J	G	10
Kansas	K	I	1- 9
		J	1- 9
Kentucky	L	I	13
		J	11 13
Korea	K	C	9-12
Lexington	L	D	6 9
Liberia	J	D	8- 9
Lincoln	K	I	10-11
Little Rock	L	I	7-10
Louisiana	L	D	2- 5
		E	1- 4
Maine	D	D	10-13
Malaysia	L	B	12 13
Mexico	E	D	1- 2
Michigan	J	E	8-13
		F	8-13
		G	10-13
Minnesota	J	I	7- 9
		J	7- 9

Conference	Sec.	Seats Row	Nos. (Inc.)
Mississippi	H	A	1– 3
		B	1– 3
Missouri	L	A	8–13
Montana	J	K	8– 9
Nebraska	K	A	1– 9
		B	1– 9
Newark	J	M	6–12
		N	6–10
New England	L	K	1– 7
		L	1– 5
New England Southern	J	A	3– 6
		B	3– 6
New Hampshire	D	C	7–10
		D	8– 9
New Jersey	D	C	1– 6
		D	4– 7
New Mexico	C	C	4– 5
New York	C	A	1– 5
		B	1– 7
New York East	D	A	1– 6
		B	1– 6
North Carolina	L	J	7–10
North China	L	C	6– 9
North Dakota	J	B	7– 9
		C	8–10
North India	F	B	7–10
North Indiana	E	C	8–14
		D	8–14
North Montana	J	G	1– 2
North-East Ohio	K	O	1–12
		P	1–12
Northern German	L	L	6– 7
Northern Minnesota	J	K	5– 7
		L	5– 9
Northern New York	K	F	1– 8
Northern Swedish	J	B	1– 2
Northwest German	K	H	1– 2
Northwest India	J	G	6– 9
Northwest Indiana	L	M	11–12
		N	7–12
Northwest Iowa	L	I	3– 6
		J	1– 6
Northwest Kansas	E	A	6–11
Northwest Nebraska	L	C	12–13
Norway	K	E	9–10
Norwegian and Danish	J	N	11–12
Ohio	J	I	1– 6
		J	1– 6
Oklahoma	G	A	1– 5
		B	3– 7
Oregon	F	C	10–14
		D	11–13
Pacific German	K	E	7– 8
Philadelphia	J	E	1– 7
		F	1– 7
Philippine Islands	F	C	3– 4
Pittsburgh	K	C	5– 8
		D	5–12
Puget Sound	L	B	4–11
Rock River	B	C	1–10
		D	2– 7
Saint Johns River	K	L	3– 4
Saint Louis	F	A	9–13
		B	11–13
Saint Louis German	L	M	7–10
Savannah	B	B	5– 6

Conference	Sec.	Seats Row	Nos. (Inc.)
South Carolina	B	A	7–10
		B	7–10
South India	J	A	1– 2
Southern California	H	A	4–10
		B	4–10
Southern German	L	F	1 - 2
Southern Illinois	J	M	1– 5
		N	1– 5
Southwest Kansas	H	C	1 - 5
		D	2– 6
Sweden	L	C	10–11
		D	10–13
Switzerland	K	N	3– 4
Tennessee	C	D	6 - 9
Texas	D	A	11-13
		B	11 13
Troy	J	J	10–13
		K	10–13
		L	10–13
Upper Iowa	E	C	3
		D	3– 7
Upper Mississippi	L	O	1– 6
Vermont	D	C	11–14
Washington	E	B	6–13
West China	B	D	8
West German	J	H	10–13
West Ohio	L	E	5–13
		F	3–13
West Texas	J	O	3– 6
West Virginia	L	M	1– 6
		N	1 - 6
West Wisconsin	C	C	1– 3
		D	1– 5
Western Norwegian-Danish	K	L	11 12
Western Swedish	K	L	1– 2
Wilmington	D	A	7–10
		B	7 10
Wisconsin	J	K	1– 4
		L	1– 4
Wyoming	K	M	7–12
		N	9–12
Wyoming State	K	N	1– 2

RULES OF ORDER OF THE GENERAL CONFERENCE

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the devotional services, the call of the Roll shall be made by the Secretary of the preceding General Conference in the following manner:

(a) The names of the Bishops who have died during the quadrennium, and the names of every delegate-elect who may have died since their election.

(b) The names of the General Superintendents followed by the names of the Missionary Bishops.

(c) The roll of members by Conferences. Whenever a Conference is called, the chairman of the delegation shall report the name of any delegate that is absent. If no absentee is announced, the Secretary shall record all the delegates of that Conference as present. And, if a quorum is present, the Conference shall proceed to organization by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation; and electing such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

RULE 2. **After the opening session** the General Conference shall meet at 8.30 o'clock A. M., and adjourn at 12:30 o'clock P. M.; but the General Conference, at its discretion, may alter the time of meeting and may adjourn and fix the time to which it shall adjourn. A recess of ten minutes shall be taken at 10:30 o'clock, unless otherwise ordered.

THE PRESIDENT

RULE 3. **The President shall take the chair** precisely at the hour to which the General Conference stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall have the Journal of the preceding session read and approved, and see that the business of the Conference proceed regularly, according to the Rules of Order and such other rules and regulations as may be adopted by the General Conference.

RULE 4. **The President shall decide all questions of order,** subject to an appeal to the General Conference. In case of such appeal the question shall be taken without debate, except that the

President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

RULE 5. **The President shall appoint all committees,** unless otherwise especially ordered by the Conference.

RULE 6. **On assigning the floor** to a member the President shall distinctly announce the name of the delegate and of the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 7. **The regular order of business** shall be:

I. DEVOTIONAL SERVICES.

II. READING OF THE JOURNAL of the preceding session, and action thereon.

III. CALL OF CONFERENCES in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, *for immediate passage.*

(1) When a proposition has been presented under the Call of Conferences, and before the person who introduced the proposition shall speak, the Question of Consideration may be raised by a member saying:

"Mr. President, on that I raise the Question of Consideration."

The Question of Consideration shall then be put without debate, and if there is a two-thirds vote against consideration, the proposition shall not be entertained; but if consideration be not denied the person introducing the proposition may speak to it if it be seconded.

(2) After the person introducing the proposition has spoken, a motion to refer, if made, shall be decided without debate; or a motion to defer consideration and print in the Daily Advocate, *if* sustained by one hundred and fifty members, shall prevail without debate; in which case the proposition shall be given precedence under the next Call of Conferences; at which time also it shall be subject to the question of consideration or the motion of reference the same as when originally introduced; provided, however, that a proposition, which has been refused consideration shall not be printed in the Daily Advocate or the General Conference Journal.

IV. CALL OF STANDING COMMITTEES for Reports.

V. CALL OF SPECIAL COMMITTEES for Reports.

VI. CALL OF MISCELLANEOUS BUSINESS.

These CALLS shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a formal suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

RULE. 8. **No member shall absent himself** from the sessions of the General Conference without leave, unless he be unable to attend.

DUTIES AND PRIVILEGES OF MEMBERS

RULE 9. **When a member is about to speak** in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him. The member must address the chair from his place.

RULE 10. **No member shall be interrupted** when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

RULE 11. **When a member desires to speak to the question of privilege** he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided that it is a privileged question. Questions of privilege are limited to matters relating to the rights and welfare of the individual as a member or of the whole body; and must be of such an imperative character as to justify the interruption of the regular order.

It shall be the imperative duty of the President to require the member who desires to speak to a question of privilege to state his question of privilege. This having been done, the President shall decide whether it shall be allowed; and, if it be allowed, shall hold the member closely to the subject.

RULE 12. **No person shall speak more than once** on the same question until every member who chooses to speak shall have spoken; nor shall any member speak more than twice on the same question, nor more than ten minutes at one time, without leave of the General Conference.

Provided, however, that a committee making a report through its chairman, or one of its members selected by the committee or by its chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition thus decided separately as he would have had if the report had been considered as a unit. A similar privilege is granted to the chairman in charge of a minority report. See RULE 52 and RULE 53.

MOTIONS AND RESOLUTIONS

RULE 13. **Resolutions shall be written and presented in duplicate** by the mover. A motion shall be reduced to writing if the

President, Secretary, or a member request it. If the General Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a *third copy* thereof for the use of the committee.

RULE 14. **Reading.** All written motions, reports, and communications to the General Conference shall be passed to the Secretary, to be read by him to the General Conference.

RULE 15. **When a motion is made and seconded,** or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference.

RULE 16. **The following motions shall be taken without debate:**

(1) To adjourn.
(2) To suspend the rules.
(3) To lay on the table.
(4) To take from the table.
(5) To raise the question of consideration.
(6) To call for the previous question.
(7) To reconsider a nondebatable motion.
(8) To refer, under Rule 7 (2).
(9) To defer and print, under Rule 7 (2).
(10) To defer and print, under Rule 7 (2).

RULE 17. **No new motion or resolution shall be entertained** until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have *precedence in the order in which they are given,* namely:

(1) To fix the time to which the General Conference shall adjourn (may be amended, substituted, or laid on the table).
(2) To adjourn.
(3) To take a recess.
(4) To lay on the table.
(5) To order the previous question (cannot be laid on the table).
(6) To postpone to a given time.
(7) To refer.
(8) To substitute.
(9) To amend.
(10) To postpone indefinitely.

RULE 18. **Only one amendment to an amendment** shall be in order, but then it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 19. **It shall be in order to move the previous question**—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by

a vote of two thirds of the members present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer or to recommit or to lay on the table. It shall not be in order for a member to move the previous question or to move to lay on the table at the close of a speech in which he has discussed the pending question.

RULE 20. **When a vote is about to be taken** any member shall have the right to call for the division of a question, if it be divisible into distinct propositions.

RULE 21. **The motion to adjourn** shall be taken without debate, and shall always be in order, *except*

(1) When a member has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

(6) When a motion to fix the time to which the General Conference shall adjourn is pending.

RULE 22. **Reconsideration.** When any motion or resolution shall have been acted upon by the General Conference, it shall be in order for any member who voted with the prevailing side to move a consideration; provided, that a motion to reconsider a nondebatable motion shall be decided without debate.

RULE 23. **Changes of Discipline.** All resolutions proposing changes of the Discipline shall state the language of the paragraph, the line to be altered, and the language to be substituted; and no such proposed change shall be considered until it has been in the possession of the General Conference for one day and shall have been printed in the Daily Christian Advocate; but while it is under consideration amendments which are germane shall be in order.

RULE 24. **When any member shall move the reference** of any portion of the Journal of an Annual Conference to any committee he must at the same time furnish a copy of the portion he wishes to have referred, prepared as provided by Rule 32 in the case of memorials.

VOTING

RULE 25. **Every member** who is within the bar at the time a question is put shall vote, unless, for special reasons, excused by the General Conference. A member who is not within the bar at the time when a question shall be put by the President shall not be allowed to vote except by leave of the General Conference, when such member has been necessarily absent.

RULE 26. **Voting shall be by the uplifted hand,** but, on a division of the house, a count vote shall be taken, the members rising in their places and standing until they shall have been counted. Votes may also be taken by the ballot and by AYES and NOES.

RULE 27. **Ayes and Noes.** It shall be in order for any member to call for the AYES and NOES on any question before the General Conference, and if the call be sustained by one hundred members present, the vote thereon shall be so taken. If the call be not sustained, members voting in the minority may have their votes recorded.

RULE 28. **Order of Voting.** In voting when there is a substitute, and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the General Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the General Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 29. **A call for a vote by orders** shall be made and seconded by members of the same order, and shall require the vote of one third of the members of that order present and voting.

RULE 30. **When voting by orders** the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental question bearing upon such vote shall be decided by the General Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other order. Either order may call for the AYES and NOES by one fourth of its members, and if the call is sustained, the names of the members, first of the order calling for a separate vote, and then of the other order, shall be called, and each member shall answer AYE OR NO.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 31. **Memorials.** Three copies of memorials, resolutions, and miscellaneous papers presented for reference to a committee, and not for immediate consideration, shall be placed in the hands of the Secretary without announcement.

RULE 32. **Members presenting such memorials,** petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

(1) Name of member presenting paper.

(2) Conference to which he belongs.
(3) Conference, member, or church from which the paper comes.
(4) Subject to which it relates.
(5) First name on the petition.
(6) Number of other petitioners.
(7) Committee to which it is to be referred.

RULE 33. Memorials, resolutions, and other papers thus presented shall be *delivered directly to the Secretary* of the General Conference, in triplicate, and shall be sent by him to the appropriate committee and announced in the Journal of the day; provided, that in case of memorials and documents of unusual length, which are not intended for publication, one complete original copy shall be required, and two copies of the indorsement thereon as required by this paragraph.

RULE 34. **Memorials, petitions,** etc., for reference to committees may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several Standing Committees.

RULE 35. **There shall be sixteen Standing Committees as follows:**

COMMITTEES

I. Episcopacy.
II. Judiciary.
III. Itinerancy.
IV. Boundaries.
V. Revision.
VI. Temporal Economy.
VII. State of the Church.
VIII. Book Concern.
IX. Foreign Missions.
X. Home Missions and Church Extension.
XI. Education.
XII. Freedmen.
XIII. Sunday Schools.
XIV. Epworth League.
XV. Deaconess Work.
XVI. Temperance, Prohibition, and Public Morals.

RULE 36. **For the Committee on Judiciary and the Committee on Revision** the delegates of each General Conference District shall nominate from their number one member, and the Bishops shall nominate four, making the total number nineteen. These Committees shall meet at such times as they may elect, or as may be ordered by the General Conference.

RULE 37. **For the Committee on Deaconess Work** the delegates of each General Conference District shall nominate from their number one layman and one minister, and the Board of

Bishops shall nominate nine, making a total of thirty-nine. The committee shall meet as it may elect.

RULE 38. **The other Standing Committees** shall be divided into three groups, designated as GROUP A, meeting at 3 P. M. on Monday, Wednesday, and Friday: GROUP B, meeting at 3 P. M. on Tuesday, Thursday, and Saturday; and GROUP C, meeting only twice a week, as follows:

Group A.—*Monday, Wednesday, Friday.*
Episcopacy.
Itinerancy.
Boundaries.
Temporal Economy.
State of the Church.

Group B.—*Tuesday, Thursday, Saturday.*
Book Concern.
Foreign Missions.
Home Missions.
Education.
Freedmen.

Group C.—*Monday* and *Wednesday.*
Epworth League.
Tuesday and Thursday.
Sunday Schools.
Friday and Saturday.
Temperance, Prohibition, and Public Morals.

RULE 39. **Assignments to Standing Committees.** As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall elect one of their number as chairman, and shall assign one minister and one layman to membership in each standing committee, except the Committees on Judiciary, on Revision, and on Deaconess Work; provided, that each Conference shall have at least one representative on each committee. The chairman of the delegation shall immediately forward to the Secretary of the General Conference the names of the delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the standing committees in Group A, Group B, or Group C, to which each is assigned; and from these returns the Secretary of the General Conference shall construct, as far as possible, the roll of standing committees in advance of the opening of the General Conference.

RULE 40. Reference of memorials, petitions, appeals, and other documents properly referable to committees of the General Conference.

There shall be a Committee of Reference composed of the Secretary of the General Conference and two ministerial and two lay delegates who shall be appointed by the Secretary of the Gen-

eral Conference of which committee the Secretary of the General Conference shall be Secretary.

The Committee of Reference, as soon as appointed, shall meet and organize by electing a chairman from its number. The General Conference Secretary may also appoint an Assistant Secretary to cooperate with him in keeping the records of this committee, which records shall be made a part of the Journal of the General Conference. To this committee shall be referred all petitions, memorials, appeals, and other documents presented to and requiring action of the General Conference.

The Committee of Reference shall as expeditiously as possible refer all petitions, memorials, appeals, and other documents properly referable to the committees provided by the Rules of Order and to such other committees as are or may be provided by the Rules of Order or especially created by the Conference. Reference of all petitions, memorials, appeals, and other documents to the said several committees shall be made as indicated generally by the title of the committees, and hereafter particularly specified.

The Committee of Reference shall number consecutively its references to the several committees and shall publish the number, title and committee reference of all documents referred during the preceding day in the Daily Advocate.

The following special references shall be made:

To the Committee on Episcopacy, all memorials, petitions, and other documents relating to the general and missionary superintendency.

To the Committee on Judiciary, all appeals coming to the General Conference under the provisions of the Discipline, rulings of the bishops, and other questions referred to it by the General Conference.

To the Committee on Itinerancy, all memorials, petitions, and other documents relating to the pastorate, district superintendency, Conference claimants, the local ministry; also Annual Conference Journals.

To the Committee on Boundaries, all memorials, petitions, and other documents relating to the Boundaries of Conferences and General Conference districts.

To the Committee on Revision, shall be sent all committee reports except from the Committee on Judiciary and Boundaries for final editing and verbal revision prior to being printed in The Daily Christian Advocate or to action by the General Conference. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement.

To the Committee on Temporal Economy, all memorials, petitions, and documents relating to the organization, business, and administration of the Quarterly, District, Annual, and General

Conferences, and also matters relating to lay Conferences, ratio of representation, and all matters relating to Church membership, property, financial, and other temporal matters, including statistical reports.

To the Committee on State of the Church, all memorials, petitions and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other committees.

To the Committee on Book Concern, all memorials, petitions, and other documents relating to our Book Committee, publications, and all other publishing interests.

To the Committee on Foreign Missions, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Foreign Missionary work.

To the Committee on Home Missions and Church Extension, all memorials, petitions, and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, city evangelization, the rural Church, and all other matters relating to Home Missionary Work.

To the Committee on Education, all memorials, petitions and other documents relating to our Board of Education, our higher institutions of learning, courses of study, and all other questions affecting the educational interests of the Church.

To the Committee on Freedmen, all memorials, petitions, and other documents relating to the Freedmen's Aid Society and all other matters affecting the educational interests of the colored people.

To the Committee on Sunday Schools, all memorials, petitions and other documents relating to the Board of Sunday Schools, Methodist Brotherhood, Sunday school literature and all other matters affecting our Sunday school work.

To the Committee on Epworth League, all memorials, petitions, and other documents relating to our Young People's work, the literature of the Epworth League, and other matters affecting the interests of the League.

To the Committee on Deaconess work, all memorials, petitions, and other documents relating to the Deaconess Board and work.

To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, and other documents relating to temperance, prohibition, habit forming drugs, the social evil, and other questions on the attitude of the Church toward public morals and social welfare.

The Committee of Reference shall also refer all memorials, petitions, and other documents not specifically assigned by the

rule to such committee as in its discretion the same shall seem to belong having due regard to the subject matter thereof.

The Committee of Reference shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; the said committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing committee, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may on motion require any document withheld from reference to be properly referred.

RULE 41. **The General Conference shall elect** the following special committees to consist of one member from each General Conference District, to be nominated by the Bishops at the morning session of the third day:

American Bible Society.

Federation.

Also special committees on Credentials and on Fraternal Delegates, to be nominated by the Bishops at the opening session; and such other committees as the General Conference from time to time shall determine.

RULE 42. **A business Quorum of a Standing Committee** shall be thirty-five, except that for the Committees on Judiciary, on Revision, and on Deaconess Work, a majority of all the members of the committee shall constitute a quorum.

RULE 43. **Committees shall not originate business,** but shall consider all subjects referred to them by the General Conference.

RULE. 44. **A Committee shall not consider** a matter which the General Conference has refused to refer to it.

RULE 45. **When a matter has been received** by the General Conference and referred to a committee, and a report thereon has been made, it shall not be in order for another committee to consider the same subject, or for the General Conference to entertain a report from another committee on the same subject; but should a committee ascertain that a subject which has been referred to it has been referred also to another committee, it shall report the fact to the Secretary of the General Conference, who shall reassign the paper to the proper committee unless he be in doubt, in which case he shall report the matter to the General Conference for its decision.

RULE 46. **Committee of Conference.** Whenever in any committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the standing committees, a Committee of Conference, which shall be composed of three members from each standing committee involved, shall be appointed by the chairman of each Committee; which Committee of Confer-

ence shall consider said proposed legislation and report back to their respective committees before any report on the proposed legislation is made to the General Conference.

RULE 47. **There shall not be reported** as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

RULE 48. **Committee reports which propose changes** of the Discipline shall recite not only the paragraph and line to be amended, but also the paragraph as amended.

REPORTS

RULE 49. **Committees shall furnish to the Committee on Revision duplicate copies** of their reports, one copy for the Secretary of the General Conference and one for the Daily Christian Advocate.

RULE 50. Reports of standing committees signed by the Chairman and Secretary, and minority reports signed by at least ten members, shall be considered to be in possession of the Conference when they shall have been printed in The Daily Christian Advocate. But in a minority report from the Committee on Judiciary one signature shall be sufficient. Such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report.

RULE 51. **When the chairman of a committee is not in harmony with a report** ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Conference; but, if in such a case the committee fail to select such a representative, the chairman shall designate a member to represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to such report.

RULE 52. **The person designated to present the minority report** shall have all the privileges in reference to the minority report that are given in Rule 12 to the chairman presenting a majority report; except that the chairman presenting the majority report shall have the right of closing the debate on the question of substituting the minority report for the majority report.

MISCELLANEOUS

RULE 53. **Demonstrations** of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 54. **No persons except members, ushers, and pages shall stand** in the open spaces in the room.

RULE 55. **The ushers** shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure reserved for the delegates.

RULE 56. **In all matters not specified** herein the proceedings of the General Conference shall be governed by Common Parliamentary Law.

RULE 57. **These rules shall not be suspended** except by a vote of three fourths of the members present and voting.

THE EPISCOPAL ADDRESS

Dear Fathers and Brethren:

In presenting their Quadrennial Address to the thirty-second General Conference of the Methodist Episcopal Church, your General Superintendents bring to you, who are come from all continents, affectionate greetings and Christian salutations: Grace to you and peace be multiplied in the knowledge of God and of Jesus Christ our Lord.

We are bound to give thanks always for you, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ. Coming from many lands, being of many kindreds, speaking many languages, we joyfully share the wide fellowship of love in Christ Jesus. Without uniformity in many of our traditions and much of our circumstance and education we hold firmly to that unity of inheritance and purpose which is indispensable in "the company of persons having the form and seeking the power of godliness." We are Methodists the world over.

MEMORIAL TRIBUTES

Seven highly honored and greatly beloved Bishops of the Church have died during the quadrennium. Reverently and affectionately we here speak their names:

Henry White Warren,
John Morgan Walden,
Thomas Bowman,
Robert McIntyre,
Charles William Smith,
David Hastings Moore,
Naphtali Luccock.

These all died in the faith, having fought the good fight, having kept the faith, having finished their course with joy. The General Conference will hold proper memorial services at which fitting tributes will be paid to the lives and services of these

faithful and beloved brethren. We only speak their names in tender love and grateful memory.

Less conspicuous, but not less faithful and consecrated than the ministers of the Church, are the noble women who share their lives and services. Into the homes of four Bishops death has come to take away the wives of men who through years have walked the paths of devotion and service, in loving fellowship with noble men, in loyal obedience to the Master of us all. We speak their names with reverence and affection:

Mrs. Annie Seegar Wiley,
Mrs. Emma Battelle Hamilton,
Mrs. Susan Matthew Andrews,
Mrs. Jennie Culver Hartzell.

In the death of Homer Eaton, Robert Forbes, John Thomas McFarland, and now Adna B. Leonard, the Church has suffered great loss. By their services they promoted the interests of the Kingdom, by their lives and characters they enriched our life and adorned the gospel of Christ.

Other eminent men, members of the General Conference but not in official position, have died during the quadrennium and tributes will be paid to their memories in the Memorial Service.

ONE HUNDRED YEARS AGO

The General Conference of 1816 introduced a new era into American Methodism. The war with England was ended, the Treaty of Peace had been signed, and the adjustment of relations with the Societies in Canada demanded not only careful consideration by the General Conference but its kindly offices in the correspondence with the Canadian preachers.

The direct line of Mr. Wesley's appointments had been broken. Bishop Thomas Coke had died during the quadrennium. "Great itinerant that he was, it took an ocean to bury him." Bishop Francis Asbury, the actual Founder and Father of the Church in the United States, on his way to the General Conference had stopped in Spottsylvania, Virginia, but only to die. His farewell Address had been committed to Bishop McKendree to read to the Conference.

The delegates from the nine Annual Conferences were nearly, if not quite all, born in America. Freeborn Garrettson, William

Phoebus, Thomas Ware, and Nelson Reed were the only delegates left of all the preachers who composed the Christmas Conference when the Church was organized in 1784. The close relation existing between the Methodists in America and the Wesleyans in England had been so interrupted by the war that American Methodism was thrown upon its own resources for leadership. But there were some strong men then, all of whom had minds of their own. With the death of Bishop Asbury, the General Superintendency devolved wholly upon Bishop William McKendree, the first native American to be elected Bishop. He was a man of superior talents, had been "the life and soul of the army of itinerants" and "his administration was generally appreciated by both the ministry and the people." Among the men of creative and constructive minds in the second decade of the century who were associated with Bishop McKendree, in giving to our Methodism its distinctively American type, were Joshua Soule, Nathan Bangs, John Emory, Elijah Hedding, Martin Ruter, and Wilbur Fisk.

The Conference having met as a delegated body for the second time, seriously felt its responsibility, under the Constitution, to act for the whole Church.

The first business transacted after the organization was the action taken to remove the remains of Bishop Asbury from the place where he died to Baltimore. This Conference will doubtless observe in some appropriate way, as many of the churches have done, the Centennial Anniversary of the death of Bishop Asbury.

Other noteworthy actions were as follows: the denial of an appeal of a member of an Annual Conference who had been expelled for "denying the divinity of Jesus Christ," and the appointment of a "Committee of Safety" to protect the doctrinal standards of the Church; renewed provision for the publication of the Methodist Magazine, now the Methodist Review; the first authorization of the Bishops to prepare the Conference Course of Study; and the election of Enoch George and Robert Richard Roberts as Bishops.

ONE HUNDRED YEARS LATER

The Church in this country, as in England, and like the early Christian Church, was a pent-up Missionary movement.

The War of 1812, like the American Revolution, had restricted its impulse to the Western World and it now set out "to reform the Continent and spread Scriptural holiness over these lands."

Within thirty-six years from its organization its communicants had increased in number to more than two hundred and fifty thousand or more than one twentieth of the population of the United States, at that time. There were more than nine hundred itinerant preachers who, with their faithful horses, climbed the mountains, swam the rivers, and crossed the plains until there were no frontiers which were not acquainted with their Gospel message.

There have been divisions in the Church which at times have materially reduced the number of members. When the Methodist Episcopal Church, South, was organized the membership of the Methodist Episcopal Church was reduced by nearly a half million members. And the membership was further greatly depleted by the war of 1861-65.

But in each of four quadrenniums since, there have been as many as between three hundred thousand and four hundred thousand additions. The increase during the present quadrennium will exceed four hundred thousand, making the present membership more than four millions, and when the branches of Methodism are included the Methodist population is equal to nearly one third of the population of the United States.

Nevertheless, let us not think more highly of ourselves than we ought to think, but let us think soberly in the full light of our responsibilities and our opportunities.

THE CITY OF SARATOGA

The city to which we have come is one in which "inspiration must find inspiration." It is not only the city in which springs have been sent into valleys as fountains of living waters to which the invalids of all countries have come to find healing, but it is within a very few Sabbath-day's journeys of the town where the farmer-soldiers were baptized in one of the decisive battles of the world. When General Burgoyne surrendered his army a nation was born in a day. The surrender "saved the New York State, destroyed the plan for the war, induced the King to offer the Colonies peace with representation in Parliament

or anything else they wanted except independence, and secured the aid of France." The American Revolution had triumphed and the Independence of the American people was assured.

THE NEW YORK METHODISTS

But "religion is the highest humanity of man" and we should most naturally inquire for our religious surroundings. We may be in the midst of the unnoticed and unnoticeable beginnings of Methodism in America. Just when Captain Thomas Webb came to Albany is not so important as that he was there, and in New York and in Philadelphia. The fact of his presence and the power of his preaching made him the most influential Methodist in the founding of the first Societies. Then Philip Embury removed from New York to Ashgrove, which is in this neighborhood, where he organized another Society which became a center and stronghold of Methodism. There Bishop Asbury held the New York Conference when thousands of persons came to attend the meetings. The first Methodist parsonage was built there. And before its erection Mr. Ashton, a prominent layman, had the "Preacher's Room" set apart in his own house and dedicated as the prophet's chamber. He "gave a cow for the use of the preacher and a perpetual annuity of ten dollars to be paid to the oldest unmarried preacher in the New York Conference." Bachelor preachers who, like Asbury, would "wholly abstain from matrimony" were at a premium. The remains of Philip Embury were buried in the Woodland Cemetery at Cambridge, New York. Under the leadership of the Rev. Arthur Mooney the National Association of Local Preachers in 1873 erected an imposing granite monument at Embury's grave, when Bishops Simpson, Janes, and Campbell; Reverends J. B. Wakeley, O. A. Brown, and others at the unveiling of the monument paid tribute to the memory of the notable local preacher.

Bishops Hedding and Newman, Doctors Stephen Olin and Noah Levings, the eccentric Lorenzo Dow, and scarcely less eccentric Billy Hibbard, came from within the bounds of the first Conference here. Among other prominent preachers who traveled here were Freeborn Garrettson, Samuel Merwin, Laban Clark, Tobias Spicer, John Lindsay, Erastus Wentworth, the

Eatons, and many another. They were men of great gifts. We are entered in their labors.

PRESENT OPPORTUNITIES AND OBLIGATIONS

The General Conference has never assembled under weightier responsibility and with greater opportunity. It is an inestimable privilege and high honor to be associated in the care for the world-Church, where in the love of fellowship and service, a holy will holds sway. The Christian Church faces an all but infinite duty.

The strife and upheaval of nations has distracted the minds of all men everywhere. Never have so many millions of people been "scattered and peeled" by the shameless perfidies and terrifying cruelties of an utterly lawless war. Thousands of the members of our own communion are impoverished and bereaved by the losses of relatives and friends. Civil governments are in transition, and new maps of the world are being sketched but still are unfinished and undecided. It was not an extravagant statement which one of our brothers made recently when he said, "We are living at the most dangerous time in the history of the world." There has never been even an Epochal Period in the history of the Christian Church or the world when the exhortation of the Apostle was more needed and should be more heeded in the great councils of the Church.

Therefore we should indeed be of sound mind and be sober unto prayer, above all things being fervent in love among ourselves.

There are certain compensations for all the wrathful utterances of government and murderous deeds of mad men. There is a rising up of the better nature of both men and nations which pours forth sympathy with the helpless and bereaved; seeks the unoffending but comfortless hearts which are hidden away under the heavy clouds of sorrow with which the brutal passions of inhuman men have invested them. No greater evidence of this sympathy could have been expressed than was manifested in the unparalleled giving of multi-millions of dollars, which the American people have contributed so generously to the relief impartially of the sufferers in all the warring nations and which was so extensively supplemented by the personal service of American physicians and nurses in hospitals and on battlefields.

If through ignorance and wickedness this needless war was begun, there is a God that judgeth in the earth: His judgments are a great deep, but they shall return unto righteousness and he that worketh righteousness shall never be moved. There never was a war in which the Son of man was defeated. Out of the ruins of our vaunted civilization shall rise the surer foundation of His eternal Kingdom. He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law. It is He who shall recompense the iniquities of men. But He was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. And He hath committed unto us the word of reconciliation—

> "We are the ancients of the earth
> And in the morning of the times!"

It is the opportunity of the Christian Church, and of the American people.

The occasion requires the keenest discernment and most tolerant appreciation of the opinions and feelings of the people in the several belligerent nations. Much as is their need of material relief, there is more and far greater need of unfeigned sympathy and spiritual consolation. If we would render greatest assistance to those in need, there must be perfect understanding and mutual confidence between ourselves and the people whom we serve. They who are most charitable, kind, and wise will therefore be strongest in their helpfulness. "No, not even virtue," said Thomas à Kempis, "is accepted by God without charity and grace."

Religion which is a means and not an end "alone will make gentle if unmixed with cant." In its spirit and service "Earth has no sorrow which heaven cannot heal." Christianity has "made martyrdom sublime and sorrow triumphant." Burke declared, "it is the basis of civil society." Certain it is the Christian Church only can furnish tranquility to the State. When human nature is paralyzed and outraged in its highest faculties and instincts, only the Church is possessed of the privilege to deliver it from the dark thralldom of passion and overpowering bondage of sin.

The connectional spirit, the interests held in common, and

the itinerant General Superintendency of the Methodist Episcopal Church afford us greater privilege than is given to any other communion for making common cause with all the sufferers, knitting our hearts in closer bonds and tenderly relieving the distress with brotherly and substantial aid. Neutral as the Church has been and should be, we should have much influence in making peace between dissevered Methodists and possibly between the hostile states. Special care should be given to the reports from all our distressed communions in Europe. Very much then depends upon the delicacy and wisdom of our action in this General Conference. But whatever may be done, our people at home and abroad should feel that the Methodist Episcopal Church, in all lands and under all flags, stands for world righteousness and world peace, the ultimate disarmament of all nations, the social redemption of all peoples as a practical application of the teachings of Jesus Christ, the Redeemer of mankind.

EPISCOPAL ADMINISTRATION

The General Superintendents have been able to visit all the Conferences and Missions in the United States, territories, and Porto Rico, and in foreign countries until restrained by the war. Bishop Hamilton, who was assigned to Southern Asia, had crossed to Europe when he was turned back because unable to secure transportation further. He returned to the United States and was advised by the official representatives of the Church, as well as by representatives of the General Government, to await the issue of affairs in Europe before proceeding even by the Western route. In the ensuing Semi-annual Conference of the Bishops he was elected to prepare the Episcopal Address and released by the vote of the Bishops from his previous assignment. Bishop Burt was then selected to make the visitation to Southern Asia. But at the semi-annual meeting of the Bishops which followed the appointment, he was advised not to attempt the journey during the present quadrennium; the assignment, however, was continued, and he will go whenever it is advisable for him to do so.

Bishop Anderson, who was assigned to visit Africa, also went by way of Europe on his journey and succeeded in reaching Northern Africa, where he presided with Bishop Hartzell over

the North Africa Mission Conference. He would have completed the official visit but for a cablegram from the Bishops who were in session in their Fall Conference. He was advised not to proceed but to return to this country. He is still under assignment to go later. All the Conferences and Missions in Southern Asia and Africa were therefore held as usual by the Missionary Bishops. The Korea Conference was held once under the joint Presidency of Bishops Bashford and Harris and twice under the joint Presidency of Bishops Lewis and Harris. The General Superintendents residing in Eastern Asia were able to preside over all their Conferences. No one of the Bishops has suffered more embarrassment or faced greater peril than Bishop Nuelsen. In charge of the Conferences and Missions in several of the belligerent countries, he refrained, very prudently, after the war began, from visiting the Finland Conference and the Missions in Russia and France. He was happily fortunate in his presidency of the Italy Conference, where he was received cordially before the kingdom entered the war. We are more indebted to him than the Church ever can know for preserving the integrity and connectional relation of the Societies and Missions in Germany, Austria-Hungary, and Bulgaria. Bishop Wilson presided over the Conference in Norway and Sweden in 1915, and the Finland Conference was also in his charge, but as it met after the war had begun, the Reverend George A. Simons, Superintendent of the Russia Mission, presided, and he has presided in the Conference which was held this year. Notwithstanding the lamentable decimations by the war, our Societies in nearly all foreign countries report a healthy growth, with prospects after the war, which this country cannot appreciate. The recent acquisition of valuable properties in several of the countries in Europe has given a fresh impetus to all our work there. The building site in Petrograd gives us an excellent opportunity to secure a central and suitable headquarters with room enough in a location with creditable surroundings. The purchase of this very desirable property was made possible by the gift of fifty thousand dollars by Mrs. Francesca Nast Gamble, of Cincinnati. The ample and eligible tract of land with conspicuous building site secured in Rome for the new college for boys, which will overlook the Vatican and the whole city, will certainly give renewed emphasis to Paul's determina-

tion to preach the Gospel to them that are at Rome also. Forty thousand dollars have been given for a mission building in France and fifty thousand dollars for another in Hungary. The new building for the Theological Seminary at Frankfort, in Germany, would have been dedicated but for the disturbance occasioned by the war.

Bishop McConnell, who has been in charge of the work in Mexico, has held three Conferences during the quadrennium, but because of the revolutions he has deemed it prudent the other year to meet only the District Superintendents. He reports that all important posts have been filled, all churches have been crowded, and that no American or native worker has abandoned his charge. Our work has kept the good will of all the different groups of leaders. A good day for Protestantism in Mexico is just ahead and our people are sure to reap bountifully of the harvest.

Bishops Bashford and Lewis have not only presided over all the Conferences in China during the four years, but they have each stood firmly at a post of distinguished honor and have been called upon to act the part of Christian statesmen in the marvelous awakening of more than one fourth of the world's population.

Bishop Stuntz has held all the Conferences in South America and a number in this country. The work in South America has been one of harmony and spiritual forward movement. One church, under a Pentecostal outpouring of the Holy Spirit, received more probationers than the increase of members in the whole Conference in a previous year. The addition to the number of members in the several Annual Conferences ranges from nine per cent to twenty-eight per cent. There has been an increase in the number of churches which have become self-supporting, and new work has been taken up in several hitherto unoccupied cities. Mr. George S. Ward has given $25,000 for the establishment of a Boys' Commercial School in Buenos Aires, and his brother, the late Mr. R. B. Ward, gave $10,000 toward the endowment of our work in East South America. The Congress on Christian Work in Latin American which was held in Panama in February, 1916, was the most significant event in the moral history of the eighty million Latin-American people. Three hundred representatives of more than fifty Evangelical Missionary Boards and Societies, and coming from twenty-two re-

publics, gave ten days of serious and prayerful consideration to the spiritual welfare of the people between the Rio Grande and the Straits of Magellan. Plans of united effort in Evangelical Christian Education and in the creation and circulation of wholesome literature were discussed and commended to supporting missionary boards for favorable action. Unity, love, and a common desire to serve Latin America marked every session. The Congress opened a new era in the moral life of Latin America.

THE EPISCOPACY

The Episcopal office has been the subject of frequent discussion. Radical at times, as have been some of the measures proposed in long continued debates, no legislation has ever been enacted to change the Restrictive Rule which protects the Itinerant General Superintendency.

The Bishops in the Episcopal Address suggested to the General Conference four years ago, as "a safe experiment," "without any infraction of the Restrictive Rule," a plan of "residential supervision" by which the Bishops should have jurisdiction "within the territory contiguous to their respective residences" in the intervals between the sessions of the Annual Conferences—all this "without any infraction of the Restrictive Rule" which makes a General Superintendent a Bishop for and throughout the entire Church. This course had already been pursued by agreement between themselves, by several of the presiding and resident Bishops, particularly by those whose respective residences were remote from each other.

This suggestion of the Bishops was approved by the General Conferences and, acting under it, the Bishops arranged the Conferences, and twice during the quadrennium readjusted them on account of the death of Bishop McIntyre and that of Bishop Smith, so that each Conference has all the time a resident Bishop. The Bishops are pleased to report that in their judgment the plan of residential supervision and presidential administration has given general satisfaction.

But the plan of dividing the Church into large groups, each including several residential areas, has not met with equal favor. After faithful trial of the plan we have found that it tends to limit the experience and knowledge of the Bishops to

restricted sections, to prevent a wise and proper use of the transfer system, to hinder their most perfect service to those parts of the Church which are wholly or in part missionary in character, and their largest use of the Boards whose operations cover the entire country. In too large a measure it limits the most effective administration of a Church like ours. The unity of the Church as a whole is all important. Serious questions have arisen within the churches themselves, due to that feeling that under this plan they are deprived of the privilege of sharing and sharing alike the versatility of talents found in the Board of Bishops where, as among other preachers, some are apostles, some prophets, and some evangelists.

THE SECRET AND SUCCESS OF METHODISM

Methodism is a distinct spiritual revelation. It can no more be accounted for as a natural occurrence than Christianity itself. It has in its history marvels and transformations as significant as any found in the history of the Early Church. The evidence of their supernatural character is as clearly intelligible in the one instance as in the other. But it is spirit that must discern spirit. "The basest thought about man," said Ruskin, "is that he has no spiritual nature," and yet we must admit if left to himself he soon forgets he has a spirit, a soul within him, or acts as if he had none, which is worse, and sets himself off to his physical nature alone to eat, drink, and be merry. There is a spirit in every man which cries out constantly, loudest at first, then, if not heeded, less and less to a whisper, until silenced by neglect. The man who neglects his bodily needs is stupid, but he is the arch-stupid who is indifferent to the cries of his spiritual nature, and the "arch-enemy is the arch-stupid." He must be aroused "as a man that is wakened out of his sleep."

John Wesley came as a prophet, with an authority in his voice, but to a very froward generation, spiritually stupid, in whom there was no faith. Knowing that "the spirit is the substance wherein the thinking and the power of moving subsists," he listened first to the cry of his own soul. Standing between a hemisphere of light and another of darkness, he said to himself, how shall a man give kindling in whose inward man there is no live coal? He determined that his own soul should be livened first. Was ever a spirit tossed to and fro with

more of fear and unbelief? Did ever a day appear to man more like night until there came that "noiseless revelation in the sky?" The scales never fell from the eyes of Saul of Tarsus more certainly than they fell from the eyes of John Wesley when he said an assurance was given him that Christ had taken away his sins—"even mine and saved me from the law of sin and death." And Charles Wesley, who, the day before led by a "poor ignorant mechanic," received the same light in his own soul, hurried away to show John, by means of a new hymn that he had written, what he had seen and felt. With joy unspeakable the brothers sang:

> **"Oh, how shall I the goodness tell,**
> **Father, which Thou to me hast showed?**
> **That I, a child of wrath and hell,**
> **I should be called a child of God,**
> **Should know, should feel, my sins forgiven,**
> **Blest with this antepast of heaven!"**

There the full meaning of Methodism was realized by the personal experience, which had brought it home. It was a doctrine in Lincoln College, Oxford; it became a life in Aldersgate Street, London. There the secret of Methodism was revealed to the Wesleys. It was no new revelation, but another day of Pentecost had come. It was what Neander called the "fire of emotion which streamed forth from the holy flame that glowed within the soul."

"The wind bloweth where it listeth," said the Son of man, "and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the spirit." "The mixtures of spiritual chemistry refuse to be analyzed." But

> **"How happy every child of grace**
> **Who knows his sins forgiven!"**

Even Goethe has said, "The spiritual world is not closed: it is thy sense that is; thy heart is dead." The Gospel came with great assurance. We having the same spirit of faith also believe, and therefore we speak. Shall we not then, during this Conference, commemorate again in our devotions that twenty-fourth day of May?

OUR DOCTRINES

The Doctrines of Methodism are a rich inheritance. The Methodists, like Timothy, have been nourished up in words of faith and of good doctrine. Wesley could have said to all his followers, no less to this Conference than to the first one, as did the wise man in the Book of Proverbs, "Hear, ye children, the instruction of a father, and attend to know understanding, for I give you good doctrine, forsake ye not my law." Age has carried nothing of its foundation truths away. The Lord gave the word and the Wesleyans were the company that published it. The Holy Club could have been styled the Schoolmen of Oxford—they gave attention to reading, to exhortation, to doctrine, to good works, to prayer, they believed the Scriptures and the word which Jesus had said. They were called "Bible Moths" before they were called Methodists. From the first they were made to understand the doctrines through their wills. "Obedience is the fortifying virtue of Christianity." Never vain in their imaginations their heart was not darkened. As many as were ordained to eternal life believed.

The Church therefore has had little trouble from its doctrines. The new doctrines are the old doctrines. They have lost nothing of their power with age or usage. They have been cherished, not only because they have been bequeathed, but walled about with a devoted intelligence and consistent piety, both their authority and force are still inflexible and inviolate. Besieged in every generation, they are more firmly intrenched because of the repeated assaults.

In The History of Methodism in Miniature, written by Amos Binney in 1829, it is said, "During the rise and progress of the Methodists, calumny has never slept and opposition scarcely leaned on her oar." Hence the first Methodist preachers were polemics in uniform. They mobilized very readily. But their battlefields were in their closets. They were not lovers of strife, but they stirred up the people as an eagle stirreth up her nest. They themselves went about—and go about they did—peaceably and with composure. They were men on horseback and "they rode between bridle and spur." They believed mightily and genuine Methodists believe what they believed. Is not their faith and ours written down undisturbed in our Book of

Discipline? Has not every Episcopal Address repeated it and emphasized it?

CHRISTIAN FELLOWSHIP

There is only one Church and one Bishop of Souls. He and His own people constitute that Church. The one Bishop only can describe its boundaries and name its members. Of the glorious Church without spot or wrinkle, holy and without blemish, Paul said, "This is a great mystery, but I speak concerning Christ and the Church." The organization of the Christian Church began with the manifestation of the Holy Spirit when Peter preached to the one hundred and twenty charter members. From that day to this it has been shaping itself according to its own conceptions of what it should be, always listening to the voice of the Spirit which animates the Church. "The spiritual will always body itself forth in the temporal history of men." The form given the Church by the Apostles was not one of immediate conception and perfect equipment. It grew in their minds as necessity and expediency required. In the beginning it was a very simple communion. "There was only one article of faith which formed the peculiar mark of the Christian profession, and from this point believers were led to a clearer and more perfect knowledge of the whole content of the Christian faith, by the continual enlightenment of the Holy Spirit. . . . Hence baptism at this period in its peculiar Christian meaning referred to this one article of faith which constituted the essence of Christianity . . . it was the holy rite which sealed the connection with Jesus as the Messiah." That one article of faith was the belief that Jesus was He that should come, the Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace, the one Mediator between God and men, the man Christ Jesus, who was and is the Messiah. The whole Nicene teaching is but the evolution of Christian thought around this central doctrine in the growth of the Visible Church. Here, then, is the one basis of Christian fellowship, and not the eccentricity of any form of ecclesiasticism.

"The distinguishing marks of a Methodist," said Wesley, "are not his opinions of any sort. . . . But as to all opinions which do not strike at the root of Christianity we think and let think." In the first Wesleyan Conference it was asked, "Shall we be

fearful of thoroughly debating every question which may arise?" It was answered, "What are we afraid of? If they are false the sooner they are overturned the better. If they are true they will bear the strictest examination. Let us all pray to receive light to know every doctrine whether it be of God."

COOPERATING WITH OTHER CHRISTIAN COMMUNIONS

From the third to the twelfth century the Church was distracted by frequent Schisms. Hence the Dark Ages. Schisms always imply heresy—heresy of opinion and heresy of conduct. Paul said to the Church in Corinth, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you."

There is no hope of union in heresy nor cooperation in Schism. Disbelief is smitten with solitude and inability to do any good thing. Divisions make factions and factions bring ruin. All that is left of them the whirlwind scatters, and the wind carries away. The root of almost every Schism and heresy from which the Church has suffered has been the effort of men to have a way of their own, and to earn a plan of salvation for themselves. Unity is a spiritual gift based on character penetrated with mind and soul, and character is founded on faith and love. It is the unseen and spiritual in man that determines the outward and actual. Functional unity is the unity of that which operates to a single end or system of ends—it is a unity of intention and conduct. The disciple whom Jesus loved said, "We know that we have passed from death unto life, because we love the brethren. Unity, then, becomes an ally of cooperation. John Wesley's fellowship before he had received the assurance of his conversion was confined to the "studious cloister's pale" of the Church, and the High Church at that. Miss Wedgewood says of his return from Georgia, "Wesley's homeward voyage in 1738 marks the conclusion of his High Church period." But it was not until the Spirit gave him utterance that he said, "I look upon all the world as my parish," which was the inscription Dean Stanley chose for Wesley's Memorial Tablet in Westminster Abbey. It is this wideness of vision, hope, and activity which inclines his followers to include all other Christian communions within their fellowship.

We have, therefore, joined cordially with most of the larger denominations in the United States in forming the Federal Council of Churches of Christ in America. The General Conference will be asked to continue the Commission that represents our Church in this Council. This Federation should have not only our hearty cooperation, but we should continue to share in its substantial support.

When the General Convention of the Protestant Episcopal Church appointed and authorized a Commission to invite all the Christian Churches in the world to cooperate in a movement for closer unity and fellowship, we responded promptly with the appointment of a Commission to join all the others to consider just such questions of faith and order as those on which all can unite. It was only to be expected that the movement would be "viewed askance," since it proceeded from the communion whose aloofness had kept it apart from other Protestant Churches. A number of the denominations were averse to joining in the movement until assured that in the Conference they would be recognized as valid Christian Churches.

But the assurance given of hearty cooperation, and the cordial and insistent invitations to unite in the plan for World Conference of Faith and Order, have induced all the leading Protestant Communions in English-speaking countries to join in the movement. Fifty-eight Commissions have already been appointed, and, but for the war, many more would have been secured on the Continent of Europe. Two of its important ecclesiastic Reviews have urged the cooperation of the Russian or Greek Church. The wideness of horizon, frankness of expression, deep spiritual concern, and evident manifestation of the leading of the Spirit in the recent Preparatory Conference is an assurance that there will be a more united front given to Christianity than the world has seen heretofore. Our Commission should be continued.

ORGANIC UNION OF METHODISTS

If the river Lethe should quench the thirst of all the disputants who dwell on all the original causes of dissidence and disseverance and all the ensuing differences, including those which are material and voluntary; if the rank and file of the membership of the several families of Methodists should meet

with one accord in one place; if another day of Pentecost should come and John Wesley could come with it to stand as Peter stood, and repeat his "Farther Appeal," think you we would wait long to have a Methodist union for which the venerable Wesley prayed: "One throughout; united together under one uniform administration of government; one discipline; one system of doctrine; one spirit in their ministry; one fellowship and spirit in their membership, and one general mode of promoting revivals"?

The day has not yet arrived for the organic union of all forms of organized Christianity, which differ in doctrine and polity; but would it not require a superman with more than a metaphysical turn of mind, free and fetterless heart, and great dialectical skill in "splitting hairs" and churches to lay before the Great Head of the Church, without covering his face, the real reasons why the Methodists in the United States do not form one communion?

There will come before this Conference the subject of the closer union of the Methodist churches represented in the Joint Commissions on Federation. This matter will come in due form in the report of our own Commission on Federation, the certified action of the General Conference of the Methodist Protestant Church, and the certified action of the General Conference of the Methodist Episcopal Church, South. This whole subject, with all these documents and reports, will doubtless receive the fullest and most sympathetic consideration by this General Conference.

The Bishops of the Methodist Episcopal Church, considering this subject and believing that when a work has a unity it is as much so in the whole as in a part, at their semi-annual meeting in Des Moines, with a sincere desire for such union of all Methodist bodies as will lead them to coalesce in all their interests and administration, adopted the following paper:

"The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference, none the less our hearts prompt us to the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and life, and this essential union must

in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

"To the great end of this union we pledge our constant prayers, and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism."

The Bishops now reiterate with solemn and hopeful emphasis the views expressed in the Des Moines Resolution: and as a further definite step in the direction of union we recommend that this General Conference appoint a Committee to make special report to this General Conference.

THE COLORED MAN'S BURDEN

The white man's prejudice is the colored man's burden. It is not always a conspiracy of the passions. Neither is it an "inherent baseness." It is more an inheritance or result of environment. "We inherit not life only," said an eminent Scotchman, "but all the garniture and form of life; and work and speak and even think and feel as our fathers and primeval grandfathers from the beginning have given to us." But come in whatever way it has come to many American people, it has come to be their own worst enemy; it has set itself as an insuperable hindrance to both their intelligence and integrity. Accompanied with contemptuous disdain, it has expressed itself in the persecution of the whole colored race. But the world has never witnessed such exhibition of patience under persecution as has been exhibited by the slaves and the sons of the slaves in this country. When reviled they reviled not again. With them patience has been a matter of religion. Driven from the State they have turned to the Church for recognition and encouragement. They have not been disappointed.

In the Methodist Episcopal Church the colored members sustain precisely the same relation to the Church that the white members do. Both the laymen and the preachers share in all

the rights and privileges, including immunities and emoluments, guaranteed any other members, and we desire and expect them to continue in membership in our Church. "If ye have respect of persons ye commit sin." The Christian Church shall make all races and all classes to be one in Christ Jesus. Aristides, "the Athenian philosopher" and first of the Church Fathers, tells us, "If one or the other of the Christians has bond-men and bond-women or children, through love toward them, they persuade them to become Christians, and when they have done so they call them brethren without distinction."

The fiftieth anniversary of the organization of the Colored Conferences occurred one year ago. Can any other fractional part of the Church show an equal record of achievement and advancement in fifty years?

Remember, after three hundred years of unrequited toil, the race began with no money and few friends. The report of 1866 shows that they had been able to get together thirty thousand three hundred and thirty-nine members and by various gifts and efforts of their own had secured two hundred and one churches, valued at three hundred and forty thousand three hundred and thirteen dollars. Just fifty years later they report three hundred and thirty-one thousand seven hundred and sixty-two members, and three thousand five hundred and thirty-four churches, valued at six millions six hundred and eighty-one thousand seven hundred and one dollars. They had then but one parsonage valued at one thousand two hundred dollars; they have now one thousand three hundred and forty-four, valued at one million one hundred and thirty-eight thousand seven hundred and seventy-seven dollars. During the quadrennium just closed they have raised for pastoral and church support three millions five hundred and forty-four thousand one hundred and eighty-five dollars, which is an increase over the preceding four years of two hundred and twenty thousand one hundred and twenty-eight dollars. The increase for ministerial support alone is one hundred and thirteen thousand two hundred and seventy-nine dollars. They have raised for benevolences during the quadrennium two hundred and ninety-seven thousand seven hundred and seventy-nine dollars. Notwithstanding, they have lost by death one thousand four hundred and five preachers and one hundred and ninety-two thousand nine hundred and eighteen

members, they have a net gain over the preceding years of nine thousand two hundred and five members, which is not far from their proportion of the gain made by the whole Church.

The nation owes this people, whom it made free, but left poor, hundreds of millions of dollars. Let us put five millions of what the Church owes into their religious care in the next quadrennium and they will guarantee the return of other five talents of their Lord's money.

THE STATE AND THE CHURCH IN THE UNITED STATES

We have come again to the parting of the ways. Two civilizations are at our doors—one which the fathers piously set up on these shores in the earliest settlements in America, and the other from which they had fled. The same difference of ideals and aspirations that exist now existed then. But then there was an ocean between them. Agitations with threats which may result in open conflict are going on all about us. It is proposed to turn and overturn both State and Church until such ideals shall take the place of Christian ideals. "The State, I am the State," said Louis XIV. And it is said, "The principal point of greatness in any State is to have a race of military men." But here we have government by the people: "the State must follow, and not lead, the character and progress of the citizens." "Neither armies nor material treasures are the chief safeguards of the State, but friends," Christians and patriots.

The same challenge is thrown down by an alien Church. In Europe this Church has claimed the right to rule the State, but the State has taken possession of the Church and now both State and Church are reaping what they have sown. Americans are aroused, therefore, to have no monarch of the Church to be monarch of the State. It is for this cause they have looked with such distrust and apprehension on "Romanism as an ecclesiastico-political power, which forces itself upon the attention of all patriotic and evangelical thinkers who know her history and appreciate her greatness and her spirit as a menace to our liberties and a snare to our people; and yet the millions born within her pale and baptized at her altars are entitled to our sympathy and need our ministration." No plan of evangelism is complete which does not deal wisely and generously with this problem. If the mission of Wesley was not to antagonize

the existing churches but to evangelize and vitalize their members and adherents, Methodism has no less a mission now to seek and save the unregenerate everywhere.

EDUCATION AND THE CHRISTIAN CHURCH

Education is never more endangered than when it is deprived of the guardianship of the Christian Church. It is then no match for evil, but readily becomes an evil itself, and it is "better to be untaught than ill-taught."

The world is in bitter perplexity now. Nearly a dozen nations with deadliest hatred, "for great causes never tried on their merits," have taught their people and commanded them to fall on each other with the sword. No one of these nations has counted the cost. The waste of billions of treasure is the least of the loss to mankind. Young men, the hope and reliance of the home, the Church, the State, are dragged from the school, the mine, the shop, the office, the law, medicine, and the Church, to kill and to be killed, and for no trouble of their own making. The more ruthless the killing the better the war. No law of God or of man is inviolate. Crimes catalogued and uncatalogued are committed with savagery. Man has fallen from his high estate to the underworld and is killing both friends and foes. As the bird by wandering, as the swallow by flying, his army of the skies is maiming and murdering playing children and inoffensive women; would make "a shambles of the parliament"; ashes of the cathedral, library, museum of the arts and science, hospital and quiet home of the people. His malignant spirit is abroad until all men are in perils of water, perils of robbers, perils of their own countrymen, perils among false brethren. All the world is laid under heavy burdens too grievous to be borne. The pity of it all is, the belligerent nations are the peoples from whom have come the higher forms of education, civilization, and enlightenment; whose commerce is on all seas; whose discoveries and inventions are in all lands; whose governments direct the worship and guide the morals of their people, and whose missionary agencies are in all continents. They have not left a single corner of the field unexplored in science, poetry, history, philosophy. But the destruction now of all they have ever promoted is the flat contradiction of all their pretensions. "Might knows no right." The one essential point is to know that it is wrong.

Truth is not "forever on the scaffold" and wrong is not "forever on the throne." The world has gone wrong. There has been mistake, perilous mistake in its education, an inversion of the whole process of human progress, a reversion to an age of "brute force that holds communities together as an iron nail, if rusted with age, pieces of wood."

But herein is the opportunity, glorious opportunity of the Christian Church. A straight line is the shortest in righteousness as in geometry. Surely all the world will come to its knees, and when it does it will rise to recover itself. It will then seek first the Kingdom of God and his righteousness,—the same standard of right for the State as for the Church and the one man. Christian education must reverse the work of the world; it will have to be done over again. Men must learn of Him who is meek and lowly in heart, to find rest for their souls. The schools of Methodism in all nations will help to teach the people to fear God and work righteousness. Every effort should be made not only to give these schools continuous support and better equipment, but their number should be doubled. There will be a world call for the Christian scholar in every department of trade, politics, letters, science, and religion.

George Washington gave us the same high ideal of education in setting forth the mission of the American people, when he declared that "Reason and experience forbid us to expect that national morality can prevail, in exclusion of religious principle." The education of the intellectual faculties alone,—is going to sea without chart or compass. James Russell Lowell, whose life was devoted to teaching, was not mistaken when he said, "The intellect has only one failing; it has no conscience." We have not yet come to an agreement in this country by which we can provide for more than this one-sided education in all our public instruction. In the recent Episcopal Address of a sister communion it is boldly stated that "there is not a religious text book in any public school of the United States." While placing this constant emphasis upon moral and religious training as essential to all education, no Church has been more loyal and devoted to the public schools than the Methodist Episcopal Church.

Methodism was safeguarded by being born in the Christian university and nurtured in its own schools. This was the plan

for Cokesbury College, and this plan was made before the Church was organized.

The Christian Church could incur no greater peril than in the loss of its schools. The peril would not result in ignorance merely, but "superstition would be lying in ambush" for the religious nature of all who would be left ignorant. And "superstition erecteth an absolute monarchy in the minds of men."

So determined has been the purpose of the Methodist Episcopal Church that education should go hand in hand with the Christian religion that it has founded and conducted more church schools than any other denomination in the United States.

Confident that the Christian Church must create and advance the leadership of the State, there has been a demand for the best possible equipment of both preachers and teachers. The intelligence and character of the citizens is never better than the example of the pulpit. What greater blight could smite a sermon than the curse of ignorance unless it be that of error which proceeds from it. During the last half of the century the Church has been planning courses of study and founding schools of theology for both the English-speaking young men and those of the races and languages in which the Church has founded missions and organized Conferences. Nevertheless the schools for the training of our ministry do not begin to furnish an adequate number of trained men for meeting the imperative needs of the Church. Henceforth Methodism can only endure, not to say prosper, by the influence and instruction of a ministry at once educated and consecrated. And we reverently and urgently call upon our youth and their parents to be fully obedient and responsive to the present call of Christ for service wherever He may wish.

THE CHURCH AGENCIES

The Manual issued for the General Conference will contain the official reports of the auxiliary agencies of the Church, but some mention of their efficiency should be made in this address.

(a) *Publishing Interests.*—The character of the people is determined by the quality of their literature. Persons are made good or bad by the kind of books they read. The world just now is looking for a ministry of good literature. One of the best of the present-day authors says, "In America we demand

from our writers, as we demand from our politicians and in general from those who theoretically are our men of light and leading, an evasive idealism instead of straightforward facing of realities."

Floods of fiction, requiring little thinking, have engulfed the minds of many persons. With the easy-going, luxury-loving, religiously indifferent, reading is merely a pastime.

The Methodist people who have given attention to reading have been fortunate in the guidance given them in good books, and they are more indebted to their literature than to any other agency, except the pulpit. The Methodist fathers were responsible for the literature in the family and, like the Wesleys, they founded their own publishing interests.

The Methodist Book Concern has both distinction and good will in its name. Because unique in its designation among other book-houses, it is more widely known. It is an "old house" and the firm name never changes; its good-will therefore has commercial value. The original partners are still in the business, and the business, all things considered, was never better than during the present quadrennium. The periodical literature published annually, placed page by page, would encircle the earth a half dozen times. And a family library is issued every year. But its distinction must continue to be in its high-class publications. It must not enter into competition with the news-stands and publishers that fail in business. It must give to the Church better books year after year,—books of scholarship, literary flavor, but always books with the high Christian end in view, for which the publishing house was founded. Methodist preachers and Methodist people are pledged by every personal interest to support and increase the business of the Book Concern, for it is their own investment and all the profits accrue to their own benefit.

(b) *Foreign Missions.*—The religious passion of the Christian man is for the salvation of the world. An evidence of the new life in his soul being his love for his brother, he begins with his neighbor but ends with all men, in all conditions and everywhere. Jesus Christ came into the world to establish a universal empire, whose rule should follow the sun around the earth. The Christian man is the only citizen of the world. It has taken nineteen centuries for him to rise to this outlook. Just now he

has the wide vision. He no longer thinks in neighborhoods, nations, or continents, but in spheres and hemispheres. The greatest minds are now engaged in thinking profoundly over world plans, world enlightenment, and world outlook. Hence it is that nothing has moved the world like Christian missions. They have awakened the backward nations and opened their doors to modern civilization and Christian enlightenment. The devotion, self-denial, and self-sacrifice of the missionaries have not only won the confidence of the people among whom they have toiled, but silenced the skeptics and critics at home. The United States has been moved by the reports of the missionaries quite as much as their success has moved the mission countries themselves.

The Methodist Episcopal Church has taken on a new form of missionary zeal which has occasioned a revival of interest both within and without the Church in every part of the country.

The plan for interdenominational comity and cooperation so successfully carried out by the missionaries in China in the organization and direction of the four universities is one of the most significant incidents of the quadrennium. The report of the Board of Foreign Missions will be looked for with unwonted interest.

Since Methodism has become a world presence and world power, the beginning of the program for the future must first of all be abandonment of local prejudices, and the enlargement of the horizon of the obscurest member of the Church in this country. He must forget all invidious discriminations of race, color, poverty, language, inheritance and set himself to his share of the task, by every form of service to save his brother man. There can be neither Jew nor Greek, bond nor free, no male or female; ye must be all one in Christ Jesus.

Nations, as well as individuals, must be missionary. The administration of the Church must rise to the statesmanship of saving nations as well as individuals by the simple preaching of the Gospel, with that largeness of freedom which shall not interfere with the rights of the foreign man and the foreign State to which the Gospel is preached, and with the unselfish interest of the Apostle whose motto was, "I seek not yours, but you."

(c) *Woman's Foreign Missionary Society.*—The Woman's Foreign Missionary Society furnishes an example of piety,

fidelity, and efficiency worthy of any period of the Christian Church. More than two hundred thousand women praying every day in carrying forward their work contributed to their missions during the year 1914, one million and ninety-six thousand two hundred and twenty-eight dollars and eighty-five cents. Of this amount one hundred and sixty-three thousand seven hundred and ninety-five dollars was a bequest by Mrs. Francesca Nast Gamble in addition to what she had given to the Board of Foreign Missions for buildings in the several countries in Europe. Since its organization more than fifteen million dollars have been invested over the earth by the Society in hospitals, homes, and schools.

The five-year Jubilee will close in 1919, when the Society celebrates the fiftieth anniversary of its organization, and the Church will again be surprised at the result.

(d) *Board of Home Missions and Church Extension.*—All agencies of the Church must find their principal resources at home. As these resources are increased, the Church is not only strengthened, but its agencies multiplied. Home missions promote foreign missions.

The Church Extension Movement has come very close to the local societies throughout this country. We have more than thirty thousand churches; of these more than seventeen thousand have received aid by donation or loan. The principal of the Loan Fund now amounts in dollars to one million and three quarters. Since the union of the Home Mission and Church Extension Boards, the department of Home Missions has been helping annually more than four thousand preachers, nearly seven hundred of whom speak a foreign language; between six hundred and seven hundred are negroes. The total receipts of the General Fund since the last General Conference are more than three million dollars.

No greater responsibility has been committed to these Boards than that of

(e) *The City Evangelization Union.*—The provisions of the Discipline for City Evangelization Unions are thus far applied only to cities in the United States.

The modern American city is the modern world in miniature. Of the three thousand four hundred and twenty-four languages or dialects spoken, we have one thousand six hundred and twenty-

four in the Americas, or more than in Europe and Asia combined. From eighty-five to ninety per cent of the population in our great cities are anachronistic to our civilization—they have come out of the Middle Ages. They are therefore our nearest available mission fields. Every immigrant who imbibes nothing more than the learning of the street becomes a colporteur of the American spirit,—an apostle to the kindred he has left behind him. "Cities have always been the fireplaces of civilization, whence light and heat radiated out in the dark, cold world." They are no less now. It is there the great churches are established, the great schools are founded; there the assimilation of languages begins; from thence the great reforms and philanthropies emanate.

God has used all the great languages of earth for great purposes; and in city missionary work the English language is a symbol of the providential purpose in American history. That language is "the sea which receives tributaries from every region under heaven." Its growth is as phenomenal as the growth of the nation. At the beginning of the nineteenth century there were only twenty millions of English-speaking people on the earth; now there are one hundred and seventy-five millions. It is the American city which is circulating the English language over every highway of travel and commerce. If it can be made the constant vehicle of Christian teaching its mission will hasten the spread of the Gospel in all lands. The city is thus the great teacher and preacher of righteousness. Surely the city must receive a measure of attention never yet given to it. For its redemption the Church must lay down her gold as she has never yet done.

We commend to the thoughtful consideration of the General Conference a plan suggested by the Board of Home Missions and Church Extension to incorporate in its activities, departments devoted to city evangelization, the rural church, and evangelism.

(f) *The Rural Communities.*—For the first two centuries after the settlement of this country, the farms ruled the shops, the country dominated the city. But in the present century this is often reversed; the town not only rules the country but neglects it. In certain regions the abandoned farm reduces the number of agencies at work for the welfare of the people. In the Missis-

sippi Valley thousands of Methodist farmers have retired to towns and cities, robbing our circuits of congregations and financial support. In some sections of the country the little red schoolhouse and the little white church are no longer the tokens of the new intelligence and integrity of the community; their doors are closed. Once prosperous farming neighborhoods are no longer even neighborly. The native people are dispersing, or retiring within themselves, which is far worse, and the invading populations are strangers in a strange land. Both neighbors are "cut off from the congregation of Israel, whether they be strangers or born in the land." Half the people follow Tibni and half follow Omri, "provoking the Lord God of Israel to anger with their vanities." There is no preacher of righteousness there; there is no money for his support. Whole counties are destitute of the gospel. No subject invites more careful consideration by this Conference, and no territory pleads more certainly for some wise provision to remedy this growing negligence.

The quickened interest in the Country Life Movement is one of the significant events of our day. At the very center of the movement by the consensus of opinion is the Country Church. This fact was strongly set forth by the first National Commission appointed in 1908. Already the movement has taken strong hold of the leaders East and West and has developed an extensive and truly excellent literature upon the various phases of the subject.

(g) *Woman's Home Missionary Society.*—The Woman's Home Missionary Society is the helpmeet of the Board of Home Missions and Church Extension. The Board of Home Missions aids the preachers, the Woman's Society aids both preachers and teachers. To the office of good women, like that of Eleazar, pertaineth the oil for the light and the sweet incense and the daily meat offering. The gathering of the barrels and boxes which are opened with tears of joy in the homes of the preachers on the frontier, and in the one-room cabins of the South, is a ministry worthy of grateful mention, but after a little more than three decades this society reports sixty-two mission stations, including Industrial Homes, Immigrant Homes, Day Schools, distributed among the colored people, Indians, Southern and Western Highlanders, Mormons, Spanish, Chinese, Japanese,

Koreans, and Alaskans, with work among others of the foreign nationalities. It employs two hundred and sixty-three superintendents, teachers, and workers of all classes. Besides four hundred and forty-eight deaconesses are at work under its auspices. But all this is but the beginning of what woman intends to do, to help undo what was so wickedly done in the dispersion under sin. Here under our skies they have found, as their brothers have found for the first time since the babbling of tongues began, man's opportunity to bring together again in one fellowship, one blood, all men and show how good and pleasant it is for brethren to dwell together in unity—to make "brothers, brothers evermore."

(h) *Board of Sunday Schools.*—The greatest discovery of the nineteenth century was the child. There were no boys and girls —certainly, no boys a century or two ago. They were taught from the cradle to play the man. As the tuition produced neither natural boys nor full-grown men, the children were commanded to be seen and not heard. The youthful ardor was all suppressed. Of the thirty-two rules printed to govern the students of Cokesbury College one hundred and thirty years ago, Rule eighteen reads as follows: "The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old." With such training there is little wonder that it was said, "Young men think that old men are fools but old men know that young men are fools."

The greatest miracle of the twentieth century will be the salvation of the boy. This will require the saving of both his youth and his manhood—keeping him the bounding, blessed boy; making him the sensible Christian man. The emphasis laid upon this thought in the Episcopal Address eight years ago led to the creation of the Board of Sunday Schools, which has thoroughly shaken and awakened with its surprises the many churches which were habitually asleep. The Corresponding Secretary of the Board of Sunday Schools reports that the average annual increase in the number of members in the Sunday schools since the close of the quadrennium in 1908, when it was only thirty-five thousand, has been one hundred and fifty thousand; the net increase for the eight years, one million two

hundred thousand; never equaled in the history of the Methodist Episcopal Church or of any other Church. During this same period the schools have reported one million four hundred thousand conversions—these wonderful results due to the combined labors of faithful pastors and teachers. Besides the schools have contributed more than five million dollars to the world movements of the Church. While there are four million five hundred thousand members in the Methodist Episcopal Sunday schools, there are yet twenty millions of youth and children under twenty years of age in the United States that are not in the Church schools—Protestant, Roman Catholic, Jewish, or Pagan. And how many there are in our Sunday schools not yet converted! How these figures and facts are emphasized when it is made known that almost ninety-five per cent of the persons who do not accept Christ in their youth never accept Him! The motto of the Board of Sunday Schools for the next quadrennium should be hung over the altar of every Methodist Episcopal Church in all lands: a million new members for the Sunday schools, a million scholars for Christ, and a million a year for missions.

(i) *Methodist Brotherhood.*—The problem of the pastor in every charge is to give all the members of the society something to do. The responsibility for the maintenance of the fellowship of the Church and much of the financial support has long been imposed on the women. Ladies' Societies have existed in every charge to promote all its interests. But the Church has as much claim upon the men as the women. And the men owe as much to the Church and themselves, and they can secure as much in return. As the family furnishes brothers provided by nature the Church furnishes brothers provided by grace. Some one has said, "There is no brotherhood possible, at any rate stable, between man and man, but a brotherhood of labor."

The Methodist Brotherhood came providentially into the Church to care for the men and boys—provide them something to do. There are already one thousand six hundred and sixty-six chapters organized. And since by an agreement between the Brotherhood and the Board of Sunday Schools the two are identified with the Adult Bible Class Movement, there are now nearly six thousand groups, making all told one million Methodist men organized with a great common purpose.

(j) *Epworth League.*—The reply of Jesus to his parents when they missed him from their care and found him in the temple busy in the midst of the Doctors should be the Scriptural motto of the Epworth Leagues: "Wist ye not that I should be about my Father's business?" It is encouraging to learn that the membership of the twenty-two thousand four hundred and thirty-three chapters reported to the Conferences of 1914 was eight hundred and twenty-six thousand nine hundred and sixty-five, an increase over 1913 of fifteen thousand five hundred and twenty-eight, and the increase still continues. During the quadrennium they have raised one hundred thousand dollars for self-support. The circulation of the Epworth Herald has increased more than fifteen thousand during the quadrennium and is now nearly one hundred thousand. The General Secretary reports that the decisions for definite religious life work at the Summer Institutes have averaged five hundred a year.

(k) *Board of Education.*—With a single object in view the Board of Education, projected in 1864 and chartered in 1869, occupied a limited but eminently helpful field for nearly a half century. During this time there was distributed through its treasury two millions five hundred thousand dollars to aid worthy Methodist students; of this amount seven hundred and fifty thousand dollars has been paid back by the beneficiaries, and a half million dollars of outstanding loans are not yet due. Twenty-five thousand young persons have been helped to secure an education, hundreds of whom are now the successful leaders in Church and State.

In 1908, enlarging the scope of the work, all the schools of the white people in the Southern States were given over to its supervision. The Board has since adopted also the policy of giving aid in emergencies to any institution under the patronage of the Church. Nearly two hundred thousand dollars has been received for this purpose during the four years, and thus distributed. The Corresponding Secretaries have rendered invaluable service in assisting the schools to pay their debts; in giving advice where new institutions were being founded, and in determining a constructive policy of education. But over and above all, the religious influence which they have exerted in all the schools has done most to preserve their high standards of personal integrity and Christian education.

An effective reply to the statement that the Church Colleges are decreasing is found in the fact given in the Secretary's report: Our Methodist Episcopal Colleges in the present quadrennium have added thirteen million dollars to their assets, not counting unpaid subscriptions, and have an increase in candidates for Bachelors' degrees of seven thousand and six.

Rejoicing in the spiritual triumphs of our Methodist schools during the quadrennium, we urge that increasing emphasis be placed upon Christian experience, and that professors shall be men of deep religious life and fealty to Methodist ideals.

The Board has planned a great educational movement for the years 1916-1918 which will be the period that marks the one hundred and fiftieth anniversary of the founding of Methodism as commonly accepted in this country, and the four hundredth anniversary of the Protestant Reformation.

We are deeply concerned for the religious welfare of the students in the colleges and universities of our land. The justification of the appeal of our Methodist Colleges for the support of our people lies in the purpose of the Colleges to make the Christian view of life and the Christian spirit of service a part of the cultured training of scholars. We urge upon our people the primacy of the claim of our schools upon the young people of the Church; and upon the school authorities themselves the earnest attempt to maintain such standards of scholarship and of life as shall make the merits of the schools themselves more and more a compelling influence in attracting students.

It is no reflection on our own colleges to state the facts that in many phases of spiritual activity the Methodist colleges do not attempt to compete with State educational institutions. Because of facilities for vocational and technical training for which only State funds are adequate, many thousands of Methodist students are pursuing courses in State schools. The State authorities take the position that they cannot legally undertake any form of religious instruction. In view of this situation, we urge upon the General Conference the need of some action which will authorize the Board of Education, or the Board of Home Missions, or both, to make special provision for the religious care of students in State institutions.

We suggest to the patrons of the Board of Education the creation of a substantial Endowment Fund, the income of

which shall be used to assist immediately any school of the Church, in case of an emergency. This Fund can be made either a Donation or Loan Fund. This should not only greatly add to the efficiency of the Board but would unite still more actively all the schools in its support.

(l) *American University.*—This school at Washington, the Capital of the Nation, with all the facilities which the United States Government has put at its disposal, was founded to meet the requirements which post-graduate young men and young women have sought in the universities of Europe.

Every department of scholastic training will have instructors who combine ripe scholarship and sane judgment with the highest New Testament type of Christian life and experience.

The University was opened May 26, 1915, with addresses by the President of the United States, members of his Cabinet, and three of the Bishops. A number of fellowships have been given to students carefully selected by the schools from which they have graduated.

No better opportunity to provide the higher education under the direction of the Church appeals to the broad-minded and generous persons who can and will give for such purpose either large or small amounts.

(m) *The Freedmen's Aid Society.*—Unlike the serfs of Russia, when given their freedom, the slaves of the United States were given neither a dollar nor a letter when they were emancipated. They were alienated from their masters by the national methods of reconstruction. Left thus by both the North and the South to care for themselves in ignorance and poverty, only one result could follow—a race without a country. But for the Missionary Churches and schools no greater peril could have come on the inhabitants of the Southern States.

The Freedmen's Aid Society was one of the earliest agencies to go to the rescue of both races. Tens of thousands of trained and self-respecting men and women have been given to the farms and shops and schools of the South, as the hope of their own race and safeguard of all the races in the communities where they reside, and the school for training young men for the ministry has furnished most of the educated men found in all the churches of the colored people. In the State of South Carolina they pay taxes on more than a hundred million dollars

worth of property and give nearly a half million dollars for education. They pay nearly a hundred thousand dollars for the education of white pupils.

The Freedmen's Aid Society has never made so good a report as the Secretaries bring to this Conference. The Society has under its care 21 schools having 351 teachers and 5,804 students. It has received from the Conference during the quadrennium $641,180.59, one fourth of which has come from the Conferences of the colored people. The total receipts from all sources amount to $1,603,916.97, more than one-half of which was paid by the colored people themselves. They increased their gifts each successive year during the four years. They are giving nearly one hundred thousand dollars more than they gave twelve years ago. There is no such proportionate giving by the white members of the Church anywhere.

The Semi-Centennial Anniversary of the Society will occur August 7 and 8, and should be observed by the entire Church.

(n) *General Deaconess Board.*—Phœbe in the church at Cenchrea and the women who labored with Paul in the church at Phillippi give evidence that women were not only "born worshipers" but "twice-born" helpers in the Early Christian Church. The revival of the office of Deaconess recognizes the rightful claim of the Church to woman's help and gives back to Christianity a power of its own. It is only a quarter of a century since the first Deaconess was consecrated in America. Now there are 49 Deaconess Homes, 25 Hospitals, 10 Missions, 11 Training Schools, 10 Rest Homes, 1 School for Boys, 2 Schools for Girls, 1 Coeducational School under the direction of the General Deaconess Board. These are located in 89 cities and towns. Seven new buildings were erected in 1914 at a cost of $55,000. There are 1,067 licensed Deaconesses and Probationers. The income for the last year was $1,212,851.

By the authority of the General Conference of 1912 the General Deaconess Board was organized to have charge of all these interests. At the first meeting of the Board in October, 1912, it was determined to make Buffalo the headquarters. Meetings of the Board have been held regularly during the quadrennium. Matters pertaining to the work have received the most careful consideration. A spirit of harmony has prevailed and real progress of the constructive sort has been

registered. Another quadrennium of the same kind of effort will bring this department of the Church's undertaking to a high level of efficiency.

Here is a field for usefulness which should make strong appeal to the cultured young womanhood of the entire Church. Those who are familiar with the great need are praying continually that the Lord of the harvest may send more laborers into the vineyard.

There are more than a dozen Homes, Hospitals, Training Schools and Stations in the German Deaconess Work; there is no more prosperous undertaking than this work among the German-speaking people. The appointment of a Superintendent is authorized by the General Conference.

We have 668 Deaconesses employed in the Homes and Hospitals in Germany, Russia, Switzerland, Austria, Italy, Norway, Denmark, and Finland.

(o) *Methodist Temperance Society.*—There is no evil requiring more certainly the presence and power of the supernatural for its riddance than the evil of intemperance. When it stalks abroad it taxes the faith and courage of the emboldened Church. God's pity only can enter the iron gates which imprison the victims of intemperance. All other sympathy turns cold as if smitten with despair. But "when the heart of men shuts out, the heart of God takes in." The only real physician for the intemperate is to be found in the Christian Church.

The Temperance Society of the Methodist Episcopal Church has surely found a mission. It is organizing total abstinence societies in the Sunday schools, arousing the sound sleepers in the churches, and educating the dull students of reform through the preachers and teachers who are bold to tell the whole truth. It is the only temperance organization which employs a salaried representative among the colored people. It has scattered during the four years 50,000,000 leaflets and pamphlets and 70,000 books, including several printed in different languages. It has sent a copy of the Pocket Cyclopedia of Temperance to every Methodist preacher in the world. The Secretaries have held each year a thousand public meetings under the auspices of the Society.

(p) *American Bible Society.*—The Bible is still here. Its dethronement threatened, another battle has raged about it, but

it continues to be the Holy Bible—the treasury of knowledge, inspiration, and guidance of the Church.

The Book has certainly acquired the more distinction when it has withstood the battles of twice a thousand years and come off with its integrity unscarred, while nearly every other book of its period has disappeared, or so much of it has been lost as to leave only imperfect and fragmentary parts of it.

The Christian Church always welcomes whatever constructive benefit may have come out of Biblical criticism to throw new light on the history, literature, and revelation of the Bible. The Book in itself is its own defense. The profoundest argument for the Bible continues to be that it is still here.

The American Bible Society has secured within the last five years more than a million dollars for endowment. It has published within the same period 5,250,000 copies of the Bible in 89 different languages, making with the publications of the Bible Societies in Europe 18,000,000 in more than 500 languages. The total issues of the American Bible Society in ninety-eight years have been 103,519,891 volumes. The Bible is not only called for as never before, but there has been more study of it in the twenty-five years now closing than in the twenty-five hundred preceding.

This great agency is rendering invaluable pioneer service in opening our way to the evangelization and spiritual training of the millions in our mission fields. The expense of translations and of the circulation of the one Book absolutely essential to the conversion of the world is entirely borne by this Society. In this Centennial Year of the Society, cooperating with all other societies, provision should be made for every people of the babbling earth to have the Bible or some portion of it in their own tongue.

THE CHURCH AND ECONOMIC EMPLOYMENTS

(a) *Laymen's Missionary Movement.*—Within the last five years the Laymen have come forward with a worthy and generous spirit to secure greater efficiency for the Church, and thereby a quickening has been given to the energies and enterprises in all departments of the work. The first undertaking was an interdenominational and missionary one in 1909-1910, to which reference has already been made. Four hundred and fifty

conventions were held under the direction of the federated Boards of Foreign and Home Missions. As stated by the Laymen themselves, "The missionary responsibility has been definitely ascertained and accepted; surveys have been made, making known the men and means needed for the evangelization of the world." Other men's movements have followed and a new atmosphere has been created not only in the interest of missions, but in all forms of religious activity.

(b) *The Financial Plan.*—The Laymen's Missionary Movement gave to our Church and indeed to all other Churches what is called "The New Financial Plan," which is really only a return to the Pauline method, as well as the early Methodist system of Finance, with emphasis on systematic education, systematic and proportional giving, the weekly basis for regular contributions, and the principles of Christian stewardship.

The Laymen's Missionary Movement was largely instrumental in framing and securing the General Conference legislation for creating the Commission on Finance. By the introduction and working of the Financial Plan in the different denominations in the United States and Canada the benevolences have been doubled. For the same years the contributions to Home Missions and to ministerial support were increased in even greater proportion.

The General Secretary of the Commission on Finance reported September 15, 1915, that 139 District Superintendents reported that 2,129 out of 5,028 charges were working the new system, 1,929 of which had adopted it within the past two years.

(c) *The Church and Social Problems,* or *The Methodist Federation of Social Service.*—This Federation was organized in 1907 and recognized by the General Conference in 1912. Its object can be stated in a few words: How to live, to let live, and to help live. But to state all the rules by which such life is to be lived would require in the midst of all the present-day complications and perplexities of the Church, society, and State, a voluminous manual of conduct for each individual.

Christianity has to do only with principles and practice of those principles by its representatives. The Committee on the "Church and Social Problems" in the General Conference of 1908 set forth the position of the Church on Social Service as follows: "We believe that the teachings of the New Testament

will be found the ultimate solution of all the problems of our social order."

There is no better authority and never will be on social and political economy than the author of this one of the two greatest commandments: "Thou shalt love thy neighbor as thyself." One of the social problems to which the Federation devotes much attention is "A living wage." Nothing could be more readily settled than this claim, and the whole "labor problem," if adjusted by two intelligent, consistent, and devoted Gospel neighbors, one the employer and the other the employee. Such sophistries as the "doctrine that wage increases are uniformly offset by price advances" would not be resorted to by academic teachers to blind the eyes of either the wage earner or the capitalist. There are many employers and laborers already approaching, if by a slow and tortuous movement, the solution of their differences by the rule of the One Great Teacher. All business soon or late will come to a just cooperate system. This has always been clearly taught in the Methodist economy. "The noblest result of the religious revival," says Green in his History of the English people, "was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate, and the poor."

We call upon our members as employers, investors, or wage-earners to do everything in their power to further measures such as trade agreements between employers and organized workers, minimum wage adjustments, profit-sharing cooperative plans, which look toward the maintenance of a living wage, the correction of unjust inequalities in the distribution of wealth, the increasing democratization of industry, the Christianization of the world's work in the name of that abundant life which Our Master came to promote.

Likewise we reaffirm our approval of the action of a previous General Conference as recorded in the Appendix to the Discipline in Paragraph 564, and as later adopted almost verbatim as the platform of the "Federal Council of Churches of Christ in America."

(d) *Immigrants: Relation to Church and State.*—When according to Matthew, Jesus was describing the last Judgment, when the Son of man is come in His Glory He represents the

King, in dividing the righteous from the unrighteous, as saying to the hospitable disciple: "Come, ye blessed of my Father. . . . I was a stranger, and ye took me in." And the writer to the Hebrews said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It would seem that in Heaven it is an evidence of discipleship, and on earth at least a good prospective investment to entertain strangers.

The multitudes of every race, nation, and language who have come or are still coming to our shores are strangers, seeking relief from oppression or poverty or conditions of servitude. They have come to make this country their permanent home. They expect to find the welcome and opportunities which the government has promised them. They come with an aptitude of mind which is susceptible to friendly approach and, if warmly welcomed, can be readily assimilated in not only our manner of life, but worship and fellowship. Every American becomes a responsible host and the "host should be a self-appointed brother of his race; called to it as truly as the preacher is called to preach." When Job was making a solemn protestation of his integrity in several duties, he said, "The stranger did not lodge in the street: but I opened my doors to the traveler."

What a glorious prospect of soul-winning and soul-saving in these new comers, who have taken the ancestral houses that we have vacated in the old city and town to make them room! Here is the newest, nearest field for missions, another frontier with the latest opportunity and earliest possible harvest of practical evangelism. The children of the strangers have at once become the responsibility and hope of the Church and the State. They are in the street in front of the very churches we builded when we were immigrants ourselves. We all came over.

The Methodist Episcopal Church, having entered the doors of all nations by a living way, is the host under commission to be the first to receive with kindred hospitality the strangers within our gates. We have already shown ourselves hospitable to the peoples of more than a dozen languages. With what cordiality whole Conferences of different races, colors, and speech testify with gratitude to our Christian hospitality! What noble examples we find in them of fidelity, brotherly kindness, and munificent generosity! Then let every Methodist continue to be first to forget his provincial preferences and go to the wharves and

highways and bring in the strangers to share in the best gifts of his Church and his home. They are to be the future citizens on whom the nation must depend for stability and maintenance.

(e) *Child Labor.*—There is no greater crime than to rob a child of his childhood. Nature has given to him his "careless day" for active innocent play, and reserved to herself the plastic force with which to shape the growth of his youth. He comes into the world to be helped and not to help. The glory of the children is their fathers, and that includes their mothers, and if they are made orphans by the course of their parents' lives or the accident of their deaths, it is the solemn duty of the Church, society, and State to make up to them all that they have lost. The duty of parents is explicitly laid down in the instincts of their nature, and in the Scriptures: Train up a child—as a clinging vine is trained—in the way he should go. The Church, society, and State are then only other names for father and mother.

All thefts from the children come back to curse the thieves,—the children come back to be thankless men and women. The destruction of their youth is the destruction of their manhood. To compel the child to neglect his play and his mind in order that he shall bear burdens before the age of burden-bearing begins is to curse the land with ignorance, poverty, worthlessness, and crime. The Christian Church can and must save the State from such criminal folly.

While protesting earnestly against all State laws permitting the forms of industrial labor by children that dwarf young bodies and darken young minds, we likewise record ourselves as heartily favoring the Keating-Owen Bill which has recently passed, by a large vote, the National House of Representatives. We trust that this bill may soon be passed by the Senate and may receive the approval of our President, that the children of the Republic may have just and gracious protection.

THE CHURCH AND MORAL REFORMS

(a) *Harmful Amusements.*—Recreation and amusement are as essential to the well-being of the Christian as of the "worldly-minded"; for the "bow cannot stand always bent nor can human nature or human frailty subsist without some lawful

recreation and amusement." But "let pleasure be ever so innocent, the excess is always vicious" and there can be no good in harmful pleasures.

There is always distinction between persons who would live cheerfully and righteously and lovers of pleasure more than lovers of God. The pleasures of worldliness are absolutely opposed to a life of faith in God. And the "one law of the Church" has always been and is now "to avoid what is not for the glory of God." But if all things were to be enumerated which ought to be left undone, the catalogue would never be complete and no one could know all the law. There must be some individual judgment which is intelligent and law-abiding. The General Superintendents believe with Saint Paul that we must "delight in the law of God after the inward man," and as they have thrice spoken they must speak again in simply reiterating what they have said in previous General Conferences. With Mr. Wesley, and with renewed emphasis, they beseech earnestly and lovingly all the members of all the societies to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

(b) *Desecration of the Lord's Day.*—It is on the highest authority that the "Sabbath was made for man, and not man for the Sabbath." Man was made first and then the Sabbath. God set in the members of man's body, in the nature of his mind and of his soul, the need of the seven-day division of time for both rest and worship. The Sabbath is not therefore an afterthought in the mind of God resting only on commandment, but is as much a law of man's being as his sleeping at night. Shakespeare spoke of another inherent law of man's being when he said, "God is to be worshiped." Back of the Bible, then, in the man himself, as in the law of rest, is found the need of the law of worship.

Both laws may be violated, but man will pay the penalty. There is justice therefore in the claim for protection by civil law of the freedom of rest and freedom of worship. The law should protect the individual and thereby protect the State. The desecration of the day in our time is very largely an invasion from Continental Europe taken advantage of by the avarice of great corporations and irresponsible lovers of excessive and harmful pleasure. The desecration is mostly by persons who care nothing for law of any kind. "In the presence

of the danger to the Sabbath which this state of things engenders, the Church can do nothing less than bear ringing testimony and hold unflinchingly to the teaching that all worldly business and labor except the works of necessity and mercy are forbidden on that day." It can do more: it can insist on the enforcement of such laws as will preserve and protect Christian rest and Christian worship.

(c) *The Family and Divorce.*—God has set the solitary in families and the law of such relation is in the order of nature, and that "one touch of nature makes the whole world kin." Jesus did not in His statement, by the exercise of His authority, make the law of the family. He simply revealed it. "He has gone back of tradition, back of the legislation of Moses, and rested the whole case on nature's outlines of the ideal family structure. Here we can find common ground on which the Christian, the Statesman, and the Scientist can stand together." But the recourse to divorce in most cases is taken by persons who care nothing for the appointment of the family, and who set at naught the laws of their own being as recklessly as they violate the sanctities of the home.

In 1867 there were granted in all the United States 9,937 divorces; in 1906, 72,062, or more than seven times as many as were granted forty years before. Divorces of late have increased more than three times as fast as the population. By far the greatest number have been on account of strong drink, defiance of all obligations by great wealth, and insubordinate selfishness. The alarm created by these startling facts has awakened several States to appoint commissions for the purpose of securing uniformity of legislation on the subject. The General Conference has always taken a firm stand in its legislation.

And we reiterate urgently our suggestion of four years ago that the paragraph relating to "Divorce," now placed under the heading "Advices," be so located in the Discipline as to put beyond all doubt the legal and mandatory character, as already determined by the General Conference.

The Bishops recommend the continuance of the Commission to confer with the Commissions of other denominations, that they may aid the States to restrict this shameless destruction of the family. If the Methodist preachers anywhere violate either the letter or spirit of the Discipline in this matter, their Annual

Conferences should proceed against them as in any other instances of the violation of the Discipline.

(d) *Mormonism.*—Although forbidden by national law the blight of polygamy is still upon the land, taxing the ingenuity of statesmen to deal with it in its criminal bearings and "puzzling the Church as to how to grapple with its immoralities." The attempt made recently by "Mormon Missionaries" to secure license to promulgate their doctrine in the public park of one of the Eastern cities led to their denial that polygamy is practiced anywhere, since the enactment of law prohibiting it, but to the admission that they still held that it was the ecclesiastical right of the Mormon Church to include it in the articles of its faith, and to which they gave their adherence. Such blinking at the Federal law could be suspected when copies of the Bible are printed in which there are found certain interpolations of Mormon doctrine to give them a show of authority. A definite deliverance from this Conference, which shall also commend the Utah Mission, will be helpful in keeping the conscience of the people awake to the enormity of the vile system.

(e) *The Saloon and License.*—Whether in martyrdom or monument temperance knows nothing but triumph. John Wesley was in advance of his times on this as on many another reform. What is still in force on this subject in the General Rules of the Methodist Episcopal Church was written by Mr. Wesley for his societies in England in 1743, when breweries were thicker than cathedrals and alehouses than schoolhouses. This was the first rule of the kind, so far as known, ever published by any church organization. It was adopted in 1784 by the Christmas Conference, and this was thirty years before any other religious body published a total abstinence creed among the rules of its Church. In 1848 the original Wesleyan rule by the votes of the Annual Conferences and the General Conference was made a part of the Constitution of the Church.

When in Congress and the State Legislatures compromise and indifference ruled supreme, the Anti-Saloon League was organized. With the firmness and courage of the editor of the Liberator, who was also the editor of the first journal established in America to promote the cause of total abstinence from intoxicating liquors, the founders of the League have inspired a thousand leaders to adopt the motto of William Lloyd Garrison,

"I am in earnest. I will not retreat a single inch, and I will be heard." Why not? What other peril has so traduced the honor of mankind? Beginning with the flattering appeal to the innocent propensities of man's lower nature, how soon the indulgence pervades and traverses all the sanctities of the nobler nature to deceive, betray, and destroy all its higher ministries. Gently, at first, exhilarating the feelings and emotions of the carnal nature, a highway soon is opened to inflame the passions, bewilder and paralyze the intellect, humiliate, bemean the whole man, producing a reversion to the very lowest bestial type—nay, a type is no longer a type when the thing typified comes to be fully exhibited—man is a brute.

What shall we say then of this traffic which gleefully buys and sells the youth of the land, not infrequently its own flesh and blood, as many of the slave owners did, to gratify the avarice for a dollar! Little wonder that men wish to hide behind the screens the business of making abominable rags in the life among the lowly, robbing women of their husbands, husbands of their wives, children of their fathers and mothers, and then masquerading in the streets as paupers to beg graves for them, having digged already more than war, pestilence, and famine. What honor is there in the subsidized voter, who with a concealed ballot conjures with the legislation that protects and promotes this business?

Bishop Merrill cannot be answered when he says, "The liquor traffic can never be legalized without sin." And he might have added that the saloon can never be licensed without murder.

With vodka absolutely prohibited in Russia and absinthe in France, accompanied by such remarkable decreases in crime and such improvement in economic conditions as give promise of permanent prohibition; with unusual progress in official condemnation and legal restriction of the traffic in Germany, in the United Kingdom and in other European nations; with nineteen States and large sections of the remaining States under prohibition; with a recognition of the injury of intoxicants to industrial and economic efficiency; with a growing conviction of all great men that it can never be legalized without sin; and even with the supporters of the traffic in a panic over the handwriting on the wall, we call upon our members to press forward with good hope for the submission of a national constitu-

tional amendment and the speedy outlawry of this execrable traffic.

Still we are in what Harriet Martineau called the "martyr age in America." We are in battle with the hired Hessians at the polls. But in martyrdom or monument, with crown of thorns or crown of gold, the white-robed queen, long before the last judgment shall be enthroned with all honor in her own country.

MENDING OUR RULES

(a) Inasmuch as there is widespread confusion as to the meaning of the action of the General Conference on the subject of Non-Resident Members, attention is called to the necessity of such action as will end this confusion.

(b) *Appointments by District Superintendents.*—Paragraph 186, Section 3, in the Discipline, is in conflict with other provisions of the Discipline from the beginning. It is highly important in the interest of efficient administration that the paragraph be made to harmonize with the other provisions of the Discipline.

(c) An Amendment to the Constitution, known as "the Colorado Amendment," granting the right of voting on Constitutional questions to members of Annual Conferences who are serving in Missions or Mission Conferences, was presented by the Bishops to the several Annual Conferences, and will therefore come to the General Conference for concurrence or non-concurrence. An Amendment to the Constitution relating to the election of a Bishop for Races and Languages and another granting veto power to the Bishops under certain conditions and limitations were presented to the Annual Conferences and will be reported to this General Conference.

THE ECUMENICAL CONFERENCE

The fourth Ecumenical Conference held at Toronto, Canada, adopted a plan for a Continuation Commission to "gather and exchange information concerning the condition, progress, and problems of the various Methodist Churches; to promote closer fellowship and cooperation between them; to further great moral causes affecting the peace and welfare of our respective countries and to make arrangements for the next Conference."

The leading Methodist denominations in this country appointed representatives to serve on the American Commission.

An International Methodist Commission was also organized in London; the Chairman of the American Executive Committee was present and participated.

The Executive Committee of the Western Section in response to a general request projected the Asbury Memorial Association.

As the Commissions of the other Methodist Churches in this country are represented in the Continuance Commission, a request will be made for the continuance of our Commission.

THE RETIRED PREACHERS

Honor thy father and thy mother is the commandment to the Church and the State, as well as to the children of the family. In honor preferring one another, we have called prophets, priests, and kings fathers. But he whom the world has "seen toiling for the spiritually indispensable" is most honored in his old age. When Paul had fought a good fight, finished his course and kept the faith "he was not of an age, but for all time." His honors were the measure of his service. But honor is neither meat nor drink, and more than one of the apostles was of necessity honored with the alms of the people.

The Methodist Episcopal Church during the first half century of its history lost hundreds of men from its ministry because they feared that when they were old their families, like the young lions, would "lack and suffer hunger." At the instance of a few devoted, earnest, and sagacious minds, the Christian Church has been awakened to its responsibilities, and our Church in this as in many other directions has taken the lead in some wise provision for its aged preachers.

It is only since the Board of Conference Claimants was created that there is beginning to be an impartial and connectional provision for the pioneers and venerable preachers in the smaller and less favored Conferences, which is at all worthy of the great Church.

The Annual Conferences contributed last year for the beneficiaries $584,808, and their present total investments for the Claimants amount to $6,975,634. The Permanent Connectional Fund of the Board is $209,029, and it distributed last year to the Boards of Stewards in the Annual Conferences $27,000.

The Methodist Book Concern has declared dividends since 1836 amounting to $4,148,066, most of which has gone to the Annual Conferences for this cause. Twenty-four Conferences have no permanent fund. The others are now at work aiming to raise in the several sums for endowment an amount aggregating $15,000,000.

METHODIST HOSPITALS

Jesus went about healing all manner of sickness and all manner of disease among the people. And he imparted the gift of healing to the apostles. The importance of this holy ministry was recognized in the Early Church, and hospitals sprang up in many countries. We find them in the centers of Christian influence as soon as persecutions ceased. Constantine became a promoter and patron of hospitals during his reign. We find one in Cæsarea in the fourth century. Saint Chrysostom built one in Constantinople, Fabiola in Rome, Jerome at Jerusalem. The hospital is a Christian institution; there were none among the Greeks and Romans. They disappeared for centuries during the Dark Ages and reappeared all over the Continent of Europe with the Reformation.

Although the Methodist Episcopal Church did not begin its hospital work until 1887, we already have forty-three hospitals in this country valued at $8,130,249.78, and endowments amounting to $3,074,767.49. They treated 75,279 patients in 1915, and 603,089 since the first one was founded.

In India twelve hospitals for both sexes, one tuberculosis sanitarium, and several dispensaries are proving an unspeakable blessing to multitudes of men, women, and children. In one or two of the larger dispensaries more than 16,000 visits annually have been recorded, and over 500 in-patients in eighteen months have been registered in one of the hospitals.

We have 23 hospitals in China in which 8,761 in-patients were treated in 1915. In addition to this number 122,689 different persons came to be treated in the hospital dispensaries, making a total of 131,450 different persons treated in the one year.

COMMEMORATIVE EVENTS

(a) *Centenary of the Missionary Society of the Methodist Episcopal Church.*—The year 1919 will mark the one hundredth birthday of the Missionary Society of the Methodist Episcopal

Church. As the Society included during most of the century the work now committed to the Board of Foreign Missions and the Board of Home Missions, the anniversary will be observed with gladness and thanksgiving by both Boards.

As we look on the marvelous achievements of our Missions at home and abroad, our hearts stir us up with gratitude to the Great Head of the Church for His providential presence, power, and help in this high and holy task. Our hearts are so enlarged we want words to express the sentiments which crowd in upon us as we remember his mercies and as we look upon the fields we have occupied. We can but exclaim, "What hath God wrought!"

It is with devout prayer and supplication and with thanksgiving we now let our requests be made known unto God and the Church for the future. Let 1918-19 be designated as a time of Jubilee for Missions. Let us lay aside as God shall prosper us, that we may be ready in the very dawn of the Jubilee to do those things which will not only show our faith by our gifts, but shall be well pleasing to Him that commanded us to go into all the world with His gospel. May we not confidently expect that the Church will respond in gifts for property and the extension of the gospel in the areas beyond, from all sources in sums aggregating $10,000,000?

We rejoice that there has been an annual increase in the contributions to missions during the quadrennium, but every increase increases the demand. We must give more to save what we have. Let every preacher and every church set the goal so as to increase the collections that in 1919 we may distribute to the missions at home and abroad, through the Boards and the Societies of the good women, $1,000,000 more than in 1915.

We suggest to our benevolent patrons of missions that an endowment fund be created, the income of which shall be used to pay permanently the overhead charges of administration, so that the moneys from the givers may be carried to the mission fields without even the small per cent of administration expense now necessary.

But it must not be forgotten that the world cannot be saved by money only, "by my spirit," saith the Lord. We pour out our offerings as evidence of gratitude that cannot be expressed in terms of wealth. We name the one supreme need in the

Church of Christ at home and abroad as increased power for intercessory prayer. The Church on her knees shall find the secret of the Life More Abundant.

The cross of Christ makes deep appeals to humanity. As the Church prays belated races and nationalities shall catch new visions, kings and princes shall dream new dreams, nations shall behold with joy a new heaven and a new earth.

(b) *Morning of the Reformation.*—On October 31, 1517, Martin Luther nailed upon the door of the Castle Church, in Wittenberg, 95 theses against the Roman doctrine of indulgences, thus beginning the Reformation period. Taken from the door they were rapidly printed and widely scattered; the University Press of Wittenberg could not supply copies fast enough for the demand. The content has proved to be 95 sledge-hammer blows heard through four hundred years and which are still resounding in all lands. The Methodist Episcopal Church preaching an unfettered Gospel will join with Protestant Christendom in fittingly celebrating this momentous event in the history of the Church.

(c) *The New World.*—The foundations of all free institutions, religious and political, in America were laid with the Landing of the Pilgrim Fathers. After signing the compact on board the Mayflower they landed on Plymouth Rock December 21, 1620. The Tercentenary Anniversary of this event and the founding of Plymouth Colony will be appropriately observed by the Commonwealth of Massachusetts December 21, 1920. This will be more than a single State celebration; it will be nation-wide and even international in its scope. The Governor of Massachusetts has appointed the Commission to plan for the great occasion. This Commission has already begun its work. All departments of State and representatives of the Churches in America will participate in the commemoration of this event. Commissions from all the Churches will doubtless be called for before the meeting of the next General Conference. Should the Conference be held that year in Boston, as has been suggested by the Methodists of New England, some preparation for suitable recognition by the Methodist Episcopal Church should be anticipated.

EVANGELISM

When Paul selected Timothy to go with him through the cities of Lycaonia, it was, as he said, because "he worketh the work

of the Lord as I do." He wrote to the Philippians when he sent Timothy to them saying, "I have no man so dear to me who will naturally care for your state." Addressing the church in Corinth, he said of him that "he preached the Son of God, Jesus Christ, which preaching was not yea and nay, but in him was yea." Paul exhorted Timothy that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. In his last letter to him from Rome, when he was brought before Nero the second time, he gave this as his final word: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . endure afflictions, do the work of an evangelist, make full proof of thy ministry." Have we not here the typical evangelist and typical evangelism? Did not John Wesley have this messenger and these messages in mind when he said, "You have nothing to do but to save souls; therefore spend and be spent in this work, and go always to those that may want you most." What was Methodism but this burning, all-consuming zeal to save dying men and the dying world? Has it not been called the Revival, the Second Reformation? But was it anything less than early Christianity again in earnest?

Shall we then set our hearts on any other business, our affections on things in the earth? What are houses and cities, tunnels and bridges, wires over land and sea, great stores and riches of silver and gold? What shall it profit a man if he gain the whole world and lose his own soul? What are all the works of man, works of discovery, invention, achievement, but instruments in the hands of men for saving the sinning world? Have we forgotten that all these means with which we work to the one great end must perish? Do we remember that the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up? Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? Are we not servants of the Master who, when the foxes had holes, and the birds of the air had nests, had not anywhere to lay His head? Did not His first disciples say, "We have forsaken all and

followed thee"? Do we recall, when we put as the first things in our ministry great salaries, fine parsonages, genteel congregations, and the luxuries of good society, that it was Jesus who said, "He that taketh not his cross and followeth after me is not worthy of me; he that findeth his life shall lose it, and he that loseth his life for my sake shall find it"? When we turn from the toil, if such it may be, of the pastorate, fail to hunt out the places of life among the lowly and the haunts of wickedness, have we not read somewhere, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," and again that He was gone to be the guest with a man that was a sinner, and that He was the friend of publicans and sinners?

When we are only looking for the pulpits where we can give instructions in righteousness, be great preachers of the word, but preachers only, loving the comforts and satisfaction of great libraries with many of the latest and best books, is it then we turn to the Gospel and read, "Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you"?

Did we not know that when we were called to this ministry that it is and must be one of sacrifice, self-sacrifice? But what *needs!* It is the need, the all-engrossing need, which calls for the ministry and the self-sacrifice. Sin lieth at the door, at every door, and sin when it is finished bringeth forth death. Have we who are called to be saints the consciousness of the awful need? Do we know what our fathers knew when they were bowed down with the burden of souls? A father yonder is broken-hearted over a son who must die for his crime. A mother is crushed with grief because her daughter in the great city is forever hidden from her through her shame. Is there not sin everywhere? Have sinners no longer the sense of sin? Is the power of awakening still in the appeal of the preacher? Is there not grief for sin everywhere? Is there not heard the voice of the sinner's despair?—"O wretched man that I am, who shall deliver me from the body of this death!" Have we a vicarious sorrow and sympathy that can weep with those that weep? Are we willing to pay the price to be the saviours of men?

A few years ago a ship was wrecked near the Pacific Coast. Among the passengers was a miner returning from the mines with his whole fortune buckled about him in his belt. Just before the vessel sank, freeing himself from his outer clothes, he sprang into the sea to swim to the shore. Scarcely had he reached the water when he heard the cry of a child above him saying, "Please take me, too." There was but a moment to choose. It must be the gold or the child. In an instant the man within him rose above the gold about him; he flung his belt to the deep, and with outstretched arms gathered the child to his embrace, and stout swimmer that he was, buffeting the waves, he soon crept up the strand—a pauper—but with a living child in his arms.

The sinning world is a sinking ship. The wind-swept voices of our pleading, drowning kindred come over the billows to us as to the life-saving crew. The Father sent the Son to be the Saviour of the world. The Son has sent you and me to "save the lives despaired of." Do we hear? Do we dare to "do all that may become a man"?

> "The restless millions wait
> The Light whose dawning
> Maketh all things new;
> Christ also waits,
> But men are slow and late.
> Have we done what we could?
> Have I? Have You?"

The hour is come and now is when every layman should be preacher without waiting to be ordained. Ye are a chosen generation, said the Apostle, a royal priesthood, a peculiar people. Every parish church of Europe is filled to repletion with the praying multitudes. The soldiers in the trenches carry as many Bibles as guns, and the chaplains administer the sacraments on the battlefields. With crape on every door, the great cities of Europe are no longer playhouses, but houses of sorrow and worship.

It is significant that the strong denominations had united to hold again 75 great Conventions for prayer and exhortation in strategic cities over all the country. Our own Commission on Evangelism has held 60 Methodist Conferences in the important centers where the District Superintendents were able to bring

to these Conferences the pastors and official laymen from all their charges. The "volunteer work" of Christian students in the universities and colleges has resulted in an average of 1,000 conversions of students a year.

What an army with banners if all our millions were to take sweet counsel together to equip themselves as the Commission on Evangelism has martialed the tens of thousands, and then make full proof of their ministry as evangelists! How long would we wait for the 250,000 net gain in membership in one year? "Lord, give us such a faith as this."

As it appears that both our law and our usage with reference to Conference Evangelists may be considerably improved, we recommend that this matter shall receive special consideration.

We suggest that the General Conference give attention to the subject of the selection and support of a very limited number of general evangelists for the purpose of quickening the evangelistic spirit throughout the Church.

Recognizing the widespread interest in evangelism throughout this land, evidenced by the gathering of great concourses to hear the gospel in many of the centers of the country, we call upon our pastors and people to give themselves with increased devotion to the primary mission of the Church, viz., the bringing of lost men to God, and their development in Christian life and service. To this end, your chief ministers earnestly entreat every pastor in Methodism to prepare a definite constituency roll of the unsaved people of his community who may be available for the Christian life and for membership in our church; that every Quarterly Conference be summoned to share with the pastor the responsibility of making definite and effective plans for the winning of these unsaved persons to Christ; that in the regular services of worship there shall be sounded, with frequency and impassioned earnestness, the call to immediate and complete surrender to Jesus Christ followed by an opportunity for open confession of Christ; and that at least once a year, under the leadership of the pastor and his laymen, a protracted meeting be held in every church where revival fires shall be kindled and genuine conversions be secured.

We rejoice to learn that at least 10,000 churches in the year just closing have used the season preceding Easter for evangelistic effort, and we commend the observance of this season,

wherever practicable, as a permanent evangelistic opportunity in the life of the Church. Relying upon the constant help of Almighty God, trusting in the full redemption of our divine Saviour, dependent on the heavenly assistance of the Holy Spirit, we plead with the whole Church to join us in availing prayer and sacrificial toil to secure one million new converts to Christ during the coming quadrennium.

TO-DAY AND TO-MORROW

What shall we say more? The time has already failed us to tell of all the privileges and opportunities of the Methodist Episcopal Church to-day and its promises for to-morrow.

Let brotherly love continue. That we will do, but the world is not yet our parish. As the clouds promise rain, we dare promise ourselves that our world-wide mission shall not fail. The harvest of the earth is ripe. Let us consider one another to provoke unto greater love and good works. Our numbers and our experience make us to be spiritual leaders. Mightily has grown the word of God and prevailed. Now thanks be to God which always causeth us to triumph in Christ and maketh manifest the savor of His knowledge by us in every place; His name shall be declared throughout all the earth.

We shall have great need to watch, for we know not what hour the Lord will come. Many will say, "Where is the promise of His coming?"

There hung in the window of an art store in Boston recently an engraving of a company of colored persons kneeling on the top of the mountain, with hands uplifted in prayer and straining their eyes in the dawning of the morning to catch the first glimpse of the rising sun. We were told that the engraving was a representation of the slaves in the West Indies who had been all night in prayer looking anxiously for the day to arrive on which their emancipation was announced. So shall we watch for the coming of our Lord. Even so come, Lord Jesus. Come quickly!

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

The following MEMORIALS, RESOLUTIONS, and PAPERS were passed by the Committee on Reference to the proper committees. They are arranged in alphabetical order of Conferences.

ALABAMA

J. L. Brasher presented a memorial from the Conference favoring new legislation on evangelism. Referred to the Committee on Evangelism.

Also a memorial from the same requesting the formation of a Federal Council for Methodism. Referred to the Commission on Federation and Union.

ARKANSAS

J. M. Carter presented a memorial from the Conference concerning an episcopal residence. Referred to the Committee on Episcopacy.

Also a memorial from himself relating to a change in the ritual for the baptismal service. Referred to Special Committee on Ritual.

W. C. Hays presented a memorial from the Lay Electoral Conference concerning a new episcopal residence. Referred to the Committee on Episcopacy.

BALTIMORE

J. F. Goucher presented a memorial from the Conference asking that the Discipline be edited in accordance with the findings of the Joint Commission on Priority of Methodist Centers.

Also a memorial from the Commission on Priority relating to the Priority of Methodist centers in America.

Both referred to the Special Committee on Priority.

Edward Hayes presented a memorial from the Conference asking for an Anniversary of the Lord's Day Alliance at the sessions of Annual Conference. Referred to the Committee on State of the Church.

Also a memorial from the Frederick District Preachers' Meeting concerning Conference claimants' funds for local preachers. Referred to the Committee on Itinerancy.

Also a memorial from himself proposing changes in Chapter III of the Discipline relating to the election of delegates to Lay Electoral Conferences. Referred to Committee on Temporal Economy.

Also a memorial from himself in support of the work of the Lord's Day Alliance. Also a memorial from himself favoring laws for Sabbath observance for the District of Columbia.

Both referred to the Committee on State of the Church.

J. F. Heisse presented a memorial from himself and others asking that the pastor report to the Quarterly Conference whether or not he uses the Probationer's Manual. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference relating to lay representation in Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial from C. H. Richardson amending ¶ 67 of the Discipline with respect to divorces. Referred to the Committee on State of the Church.

W. L. McDowell presented a memorial from himself asking that literature for the blind shall be provided. Referred to the Committee on Book Concern.

Also a memorial from the Conference asking for a correction of ¶ 485 of the Discipline relating to the Boundaries of Baltimore Conference. Referred to the Committee on Boundaries.

Also a memorial from the Board of Home Missions and Church Extension and the Board of Education with reference to the religious care of students at State universities. Referred to the Committee on Education.

Also a memorial from the Washington Epworth League on the Unification of Methodism. Referred to the Committee on Federation.

Also a memorial from himself proposing an amendment of ¶ 429 of the Discipline regarding a District Board of Home Missions and Church Extension. Also a memorial from the Board of Home Missions and Church Extension concerning Home Missions.

Both referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Religious Welfare League of the United States Army and Navy concerning chaplains and religious conditions in the army and navy. Referred to the Committee on State of the Church.

Also a memorial from delegates of the Conference praying that the offices of the Church Temperance Society be removed to Washington, D. C. Referred to the Committee on Temperance, Prohibition, and Public Morals.

BENGAL

D. H. Manley presented a memorial from the Central Conference of the Southern Asia Field asking for an enabling act for the Burma Mission Conference. Referred to the Committee on Boundaries.

Also a memorial from the Central Conference of the Southern Asia Field asking that no change be made in the office of District Superintendent. Referred to the Committee on Itinerancy.

BOMBAY

W. E. Bancroft presented a memorial from the Conference requesting a division of the Conference. Referred to the Committee on Boundaries.

E. W. Fritchley presented a memorial proposing Scripture texts for hospitals. Referred to the Committee on Temporal Economy.

Also a memorial relating to certain courses of instruction for missionaries going to foreign fields. Referred to the Committee on Foreign Missions.

Also a memorial from himself requesting a change in the Apostles' Creed. Referred to the Commission on Ritual.

Also a memorial from the Conference favoring the Organic Union of Methodism. Referred to the Committee on Federation.

C. B. Hill presented a memorial from the Conference requesting that local preachers in regular service for ten years or more be made participants in the Conference Claimants' Funds. Referred to the Committee on Itinerancy.

CALIFORNIA

F. D. Bovard presented a memorial from the Conference requesting an Enabling Act for the Nevada Mission. Referred to the Committee on Boundaries.

Robert Davis presented a memorial from the Lay Electoral Conference requesting the return of Bishop Edwin H. Hughes as their resident bishop.

Also a memorial from the Annual Conference asking for the return of Bishop Hughes to California.

Both referred to the Committee on Episcopacy.

Edward Dennett presented a memorial from Alfred Inwood and others requesting a reorganization of the District Stewards as now required by ¶ 318 of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial from the District and Missionary Superintendents of the San Francisco Episcopal Area concerning loans on local church property made by the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the District Superintendents of San Francisco Area concerning work among Italians. Referred to the Committee on Boundaries.

E. P. Dennett presented a memorial from E. G. Keith and others concerning leave of absence for ministers. Referred to the Committee on Itinerancy.

Also a memorial with reference to the relation of the Book Concern to labor. Referred to the Committee on Book Concern.

Also a memorial from the Quarterly Conference of Trinity Methodist Episcopal Church, Berkeley, Cal., concerning religious work in State universities. Referred to the Committee on Education.

Also a memorial from the Conference concerning religious work in secular institutions. Referred to the Committee on Education.

Also a memorial from the superintendents of the San Francisco Area requesting areal organization of district superintendents. Referred to the Committee on Itinerancy.

Lulu Heacock presented a memorial from the women delegates of the General Conference requesting better Sunday school literature for the junior departments. Referred to the Committee on Book Concern.

H. B. Johnson presented a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial asking that ¶ 58 of the Discipline be amended with regard to church membership.

Also a memorial from the Board of Examiners of the Italian Mission suggesting that candidates for membership in an Annual Conference, but who are to work in foreign-speaking missions, be examined by a board of examiners from such Mission who shall recommend to the Annual Conference.

Both referred to the Committee on Itinerancy.

H. E. Milnes presented a memorial from San Francisco District Conference concerning church membership. Referred to the Committee on State of the Church.

Also a memorial from the Conference requesting legislation preventing administrative and executive officers of the General Conference from being members of the same. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference requesting legislation that a change of residence of a church member shall automatically change his membership within sixty days. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting that a course of study be prepared for those applying for local preachers' licenses. Referred to the Committee on Itinerancy.

Also a memorial from W. S. Bovard favoring the correlation of the Methodist Brotherhood with the Board of Sunday Schools. Referred to the Committee on Brotherhood.

John Stephens presented a memorial from district superintendents, San Francisco Area, concerning the Commission on Evangelism. Referred to the Committee on Evangelism.

Also a memorial from the Hawaii Mission concerning the

Korean Christian Advocate. Referred to the Committee on Foreign Missions.

John Tunnicliffe presented a memorial from the Lay Electoral Conference asking for an amendment of ¶376 of the Discipline relating to Book Concern real estate transactions. Referred to the Committee on Book Concern.

R. V. Watt presented a memorial from himself concerning the support of Missionary Bishops. Referred to the Committee on Episcopacy.

CENTRAL GERMAN

C. A. J. Walker presented a memorial proposing an addition to Part Six of the Discipline relating to Judicial Administration. Referred to the Committee on Judiciary.

Also a memorial from himself and L. C. Fritsche proposing an additional paragraph in Part Six of the Discipline relating to Judicial Administration. Referred to the Committee on State of the Church.

CENTRAL ILLINOIS

W. D. Agnew presented a memorial from himself favoring required biblical study in all educational institutions of the Church. Referred to the Committee on Education.

J. H. Ryan presented a memorial from himself proposing a reorganization of the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from C. A. Kuehn asking that the words "Holy Catholic Church" in the Apostles' Creed be changed to "Holy Christian Church." Referred to the Committee on Revision.

W. E. Shaw presented a memorial from the Commission on Country Church asking that a Commission on the Rural Church be appointed. Referred to the Committee on Home Missions and Church Extension.

CENTRAL MISSOURI

B. F. Abbott presented a memorial from himself praying that the missionary episcopacy be abolished and that a General Superintendent be elected for Liberia. Referred to the Committee on Episcopacy.

CENTRAL NEW YORK

W. E. Brown presented a memorial from the Annual Conference concerning the care of Methodist students in State and secular institutions. Referred to the Committee on Education.

Also a memorial from the Epworth League Board of Control favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Epworth League Board of Control

requesting a change in ¶ 474, Article 5, of the Discipline, adding the words "a recording secretary." Thus adding that office to that board.

Also a memorial from the same requesting a change in Chapter XI of the Discipline, adding a new paragraph providing for an anniversary at each Annual Conference.

Also a memorial from the same changing ¶ 474, Article 4, of the Discipline by providing that vacancies in the Board of Control may be filled by that board.

Also a memorial from the same requesting a change in ¶ 474, Article 4, of the Discipline, so as to add the general secretary and editor of the Epworth Herald to the Board. Also to add the assistant secretary of the Junior League as an advisory member.

All referred to the Committee on Epworth League.

F. T. Keeney presented a memorial from the Conference concerning the administration of Bishop Burt.

Also a memorial from the same asking that the episcopal area plan be continued.

Both referred to the Committee on Episcopacy.

Also a memorial from the Conference asking that the status of a minister's widow be defined.

Also one from the same asking that the dividends from the Book Concern be distributed to the Conferences on the basis of the total claims paid annuitants as reported by the Conference Stewards.

Both referred to the Committee on Itinerancy.

Also a memorial from the same requesting a common treasurer of the districts of Annual Conferences. Referred to the Committee on Temporal Economy.

E. M. Mills presented a memorial from the Conference requesting that the Board of Education provide a plan of pastoral care over Methodist students in non-Methodist institutions. Referred to the Committee on Education.

Also a memorial from the same requesting evangelists at large instead of Conference evangelists. Referred to the Committee on Evangelism.

Also a memorial from himself requesting that item 8, to postpone indefinitely, be stricken from Rule 16. Referred to the Committee on Rules.

Eli Pittman presented a memorial from W. S. H. Heermans proposing plans for world peace. Referred to the Committee on World Conditions.

CENTRAL PENNSYLVANIA

H. T. Ames presented a memorial from the Harrisburg Preachers' Meeting concerning the support of missionary bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Laymen's Association of the Conference concerning the time limit. Referred to the Committee on Itinerancy.

Also a memorial from F. E. Hartman concerning pastoral support. Referred to the Committee on Home Missions.

Also a memorial from the delegates from the Conference concerning a national Prohibition amendment. Referred to the Committee on Temperance.

W. A. Bouse presented a memorial from the Conference Laymen's Association concerning lay membership in the Annual Conference. Referred to the Committee on Itinerancy.

S. B. Evans presented a memorial asking for certain readjustments in the Conference boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Board of Trustees, Trinity Methodist Episcopal Church, Philipsburg, Pa., asking for a building or architectural commission. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Conference concerning the Ritual. Referred to the Committee on Ritual.

A. S. Fasick presented a memorial from the delegations of the Central Pennsylvania and the Philadelphia Conferences relating to certain changes in the Conference boundaries. Referred to the Committee on Boundaries.

G. G. Hutchison presented a memorial from the Lay Electoral Conference concerning the Ritual. Referred to the Committee on Ritual.

H. L. Jacobs presented a memorial from M. K. Foster and others requesting that the pastoral term be made three years or multiplies thereof.

Also a memorial from M. K. Foster and others requesting that the amount of the annuity claims of Conference claimants be left to the Annual Conference.

Also a memorial from F. E. Hartman suggesting a common fund for the payment of all ministers.

The above referred to the Committee on Itinerancy.

Also a memorial from himself and others requesting supplemental reports in the Annual Conference Minutes.

Also a memorial from the Conference, from the district superintendents and trustees of the Conference, and from the General Conference Commissions on Annual Conference Reports offering certain additional forms for Annual Conference reports.

Both referred to the Committee on Temporal Economy.

J. H. Morgan presented a memorial from himself and others requesting a different basis of representation from the small Conferences to the standing committees of the General Conference. Referred to the Committee on Temporal Economy.

W. P. Shriner presented a memorial from E. R. Heckman favoring the transfer of probationers.

Also a memorial from himself proposing a form of church letter to include the names of baptized children.

Both referred to the Committee on Temporal Economy.

E. M. Stevens presented a memorial from F. E. Hartman proposing a connectional fund for pastoral support. Referred to the Committee on Home Missions.

Also a memorial from the Conference amending ¶ 203 of the Discipline with reference to the length of pastoral term.

Also a memorial from himself and one other concerning ministerial support.

Also a memorial from B. F. Hilbish requesting that the estimate of the Quarterly Conference on pastors' salary be made legally binding.

Also a memorial from himself asking that ¶ 203 of the Discipline relating to the appointment of district superintendents be amended.

Also a memorial from the Bloomsburg Quarterly Conference requesting an automatic transfer of membership when a member removes from one town or city to another.

Also a memorial from F. E. Hartman requesting that all ministers' salaries be paid from a common fund.

Also a memorial from E. B. Davidson requesting a form of dropping the names of delinquent members from the church roll.

The above referred to the Committee on Itinerancy.

Also a memorial from the Cherry Tree Epworth League asking that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial from the Conference proposing an amendment of ¶ 338 of the Discipline relating to the term of trustees.

Also one from himself concerning the Cradle Roll.

Both referred to the Committee on Temporal Economy.

W. L. Woodcock presented a memorial from the Conference proposing certain changes in ¶ 106 of the Discipline relating to the Quarterly Conference Order of Business. Referred to the Committee on Temporal Economy.

CENTRAL PROVINCES

Miss E. L. Clinton presented a memorial from the Conference concerning the Missionary Episcopacy. Referred to the Committee on Episcopacy.

CENTRAL SWEDISH

J. W. Swenson presented a memorial from representatives of the Swedish Conferences concerning the publication of Swedish periodicals. Referred to the Committee on Book Concern.

Also a memorial from the Chicago Swedish Preachers' Association in favor of electing local church officers by vote of the church members. Referred to the Committee on Temporal Economy.

CENTRAL TENNESSEE

B. W. Blessing presented a memorial from the Dickson Epworth League asking that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

CHILE

W. A. Shelly presented a memorial from the Lay Electoral Conference requesting that Bishop Homer C. Stuntz be continued as their resident bishop. Referred to the Committee on Episcopacy.

W. H. Teeter presented a memorial from himself requesting that the Panama District be given the status of a Mission.

Also a memorial from the Conference praying that the Bolivia District be constituted a Mission Conference.

Both referred to the Committee on Boundaries.

Also a memorial from the Conference asking for two episcopal residences for South America. Referred to the Committee on Episcopacy.

COLORADO

A. L. Chase presented a memorial from W. F. Steele suggesting uniform blanks for Conference Claimants to sign.

Also a memorial from W. F. Steele asking that the rights and honors of retired ministers be more clearly defined.

Also a memorial from the same asking that the General Conference define the difference between local and traveling ministers and why one is to be supported while the other is not.

Also a memorial from the same with reference to the rewriting of amounts of annuitants' claims, especially orphans.

Also a memorial from the same asking that action be taken to stimulate the relinquishment of annuities and their deposit in the permanent fund.

Also a memorial from the same asking that pastoral reports to the Annual Conference be made in duplicate and certified by the recording steward.

Also a memorial from the same concerning the Conference Minutes.

Also a memorial from the Conference asking that the dividends from the Book Concern and Chartered Fund be distributed on the annuity basis.

All the above referred to the Committee on Itinerancy.

Also a memorial from W. F. Steele requesting a larger partici-

pation in legislation by the membership of the Church. Referred to the Committee on State of the Church.

Also a memorial from the same offering a plan for greater exactness in reporting total benevolences. Referred to the Committee on Temporal Economy.

J. J. Lace presented a memorial from W. F. Steele requesting an earlier announcement to the local board of stewards of the amount necessary for ministerial support.

Also a memorial from the same on the duties of district stewards.

Also a memorial from himself and others concerning the title to personal property used in local churches.

The above referred to the Committee on Temporal Economy.

D. D. Forsyth presented a memorial from the Utah Mission requesting union with a part of the Idaho Conference.

Also a memorial from the same concerning boundaries of General Conference districts.

Both referred to the Committee on Boundaries.

Also a memorial from W. F. Steele requesting the induction into office of two bishops-elect during the quadrennium as they may be needed.

Also a memorial from the same concerning the support of Bishops.

Also a memorial from W. F. Slocum asking for the return of Bishop McConnell to the Denver Residential Area.

Also a memorial from the Salt Lake Preachers' Meeting on the same subject.

Also a memorial from the Conference on the same subject.

All referred to the Committee on Episcopacy.

Also a memorial from the Conference requesting that the proposition of union with the Methodist Church, South, be submitted to a vote of our churches. Referred to the Committee on Federation.

Also a memorial from the Conference amending ¶ 203 of the Discipline on the time limit of district superintendents.

Also a memorial from W. F. Steele relating to official evidence of the transfer of preachers.

Also a memorial from the same suggesting forms to be substituted for Question 24 at the Annual Conference.

All referred to the Committee on Itinerancy.

W. C. Williams presented a memorial from W. F. Steele requesting a Conference Bureau of Entertainment for Annual Conferences.

Also a memorial from himself requesting an order of business for the Lay Electoral Conference.

Also a memorial from himself asking that the Minutes of Lay Electoral Conferences be presented to the General Conference for examination.

All referred to the Committee on Temporal Economy.

Also a memorial from himself favoring the principle of a World Peace Court. Referred to the Committee on World Conditions.

COLUMBIA RIVER

Robert Brumblay presented a memorial from Wenatchee District Ministerial Association concerning coordination of benevolent agencies.

Also a memorial from the Wenatchee Woman's Foreign Missionary Society requesting that offerings for that society may be received in public meetings other than the regular services.

Both referred to the Committee on Temporal Economy.

U. F. Hawk presented a memorial relating to a change in the boundaries of the Conference. Referred to the Committee on Boundaries.

G. G. Koontz presented a memorial from the Conference concerning the life tenure of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Conference calling attention to the perils of popery and requesting the Bishops to place books on this subject in the Conference course of study.

Both referred to the Committee on State of the Church.

Also a memorial from the Conference requesting that the assessment for the Episcopal Fund be made per capita. Referred to the Committee on Temporal Economy.

B. F. Kumler presented a memorial from ministers and laymen of the Conference indorsing our Sunday school literature in form and substance. Referred to the Committee on Sunday Schools.

Robert Warner presented a memorial from Epworth League Chapter No. 454 asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Grace Church Epworth League, Piqua, Ohio, asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the First Methodist Episcopal Church, Moscow, Idaho, asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

DAKOTA

W. Carpenter presented a memorial from the Garden City,

South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Cresbard, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Hecla, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Bristol, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Pierre, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Andover, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the White Rock, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Big Stone City, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Frankfort, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Claremont, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Conde, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Clear Lake, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Clark, South Dakota, Epworth League praying that no change be made in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Sisseton, South Dakota, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Chelsea Epworth League praying that no change be made in ¶ 271 of the Discipline relating to Amusements.

Also a memorial from the Doland, South Dakota, Epworth League praying that no change be made in ¶ 271 of the Discipline relating to amusements.

All referred to the Committee on State of the Church.

Thomas Nicholson presented a memorial from the Board of Education concerning the revision of the constitution of the Board of Education.

Also a memorial from the Board of Education concerning revision of the constitution of the Board of Education.

Also a memorial from the Board of Education concerning care of Methodist students at State universities.

Also a memorial from the Board of Education concerning training workers for foreign-born populations.

All referred to the Committee on Education.

Also a memorial from the delegation of the Conference requesting that General Conference officers be given a local Quarterly Conference relation. Referred to the Committee on Itinerancy.

Also a memorial from the Conference asking for better legislation for the locating of ministers. Referred to the Committee on Itinerancy.

Also a memorial from the Conference concerning episcopal supervision. Referred to the Committee on Episcopacy.

DENMARK

Anton Bast presented a memorial from all the European delegates requesting that Bishop John L. Nuelsen be returned as Bishop of Europe for another quadrennium. Referred to the Committee on Episcopacy.

DES MOINES

J. L. Hillman presented a memorial from E. D. Sampson and others asking that the hospitals of our Church be included among the regular benevolences. Referred to the Committee on the State of the Church.

E. A. Samson presented a memorial from the Inter-Conference Commission of Iowa requesting that the Board of Education provide a plan for pastoral care over Methodist students in non-Methodist institutions.

A. A. Thompson presented a memorial from W. H. Shipman concerning student pastors at State universities.

Both referred to the Committee on Education.

Also a memorial from the Conference asking that the plans for apportioning the benevolences be followed in apportioning the Bishops' and District Superintendents' salaries.

Also a memorial from W. H. Shipman relating to the election of district superintendents.

Both referred to the Committee on Itinerancy.

DETROIT

C. B. Allen presented a memorial from forty-seven members

of Howell Church concerning ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

George Elliott presented a memorial from the Copper Country Methodist Episcopal Preachers' Meeting requesting that children enrolled in special classes only shall be reported as probationers. Referred to the Committee on Itinerancy.

Also a memorial from C. E. Wakefield and others concerning the revision of the Apostles' Creed. Referred to the Committee on Ritual.

Also a memorial from the Conference concerning religious work among Methodist students in State institutions. Referred to the Committee on Education.

Also a memorial from Port Huron Methodist Preachers' Meeting concerning arrangement of Annual Conference Districts.

Also a memorial from Copper Country Methodist Preachers' Association concerning arrangement of Annual Conference Districts.

Also a memorial from the Conference concerning episcopal administration.

All referred to the Committee on Episcopacy.

Also a memorial from the Conference proposing an additional chapter on the provisions regarding Quarterly Conferences. Referred to the Committee on Temporal Economy.

Also a memorial from the Copper Country Preachers' Meeting amending ¶¶ 89 and 57 of the Discipline with reference to non-resident members.

Also a memorial from the Conference asking that plans be made for the admission of laymen to the Annual Conferences.

Also a memorial from the Conference offering a new method of transfer of membership.

Also a memorial from the Copper Country Methodist Episcopal Preachers' Association requesting that ¶ 51 of the Discipline be changed so that baptized children shall be enrolled as probationers in charges to which they shall have removed on notification by the pastor of the church from which they come.

Also a memorial from the Conference asking that ¶ 283 of the Discipline with reference to the dividends of the Book Concern be amended.

All referred to the Committee on Itinerancy.

Also a memorial from the Copper Country Preachers' Meeting amending ¶ 202 relating to a committee on districts.

Also a memorial from the Conference requesting an episcopal residence at Detroit.

Both referred to the Committee on Episcopacy.

M. S. Rice presented a memorial suggesting an amendment of ¶ 305 of the Discipline on the number of stewards. Referred to the Committee on Itinerancy.

EASTERN SOUTH AMERICA

H. P. Coates presented a memorial from the Lay Electoral Conference requesting the return of Bishop Homer C. Stuntz as their resident bishop.

Also a memorial from the Lay Electoral Conference asking that a general superintendent be assigned to South America who speaks the Spanish language.

Both referred to the Committee on Episcopacy.

C. W. Drees presented a memorial from the Conference concerning bishops for races and languages. Referred to the Committee on Episcopacy.

EAST MAINE

C. N. Garland presented a memorial requesting that educational loans be made to ministerial students in State institutions. Referred to the Committee on Education.

Also a memorial asking for an amendment of ¶ 203 on the district superintendent's term of office. Referred to the Committee on Itinerancy.

Also a memorial from the Conference with reference to the title to church property. Referred to the Committee on Temporal Economy.

Frederick Palladino presented a memorial from members of the Italian Mission relating to the status of Italian mission work in the United States. Referred to the Committee on Home Missions.

Also a memorial from the Conference asking for action by which Bishop Hamilton may be continued in the effective relation. Referred to the Committee on Episcopacy.

ERIE

J. P. Burns presented a memorial from J. H. Clemens and others requesting the return of Bishop William Burt as their resident bishop. Referred to the Committee on Episcopacy.

Also a memorial from Corry (Pa.) chapter of the Epworth League concerning ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial from W. P. Murray and others requesting that ¶ 283 of the Discipline be changed so that dividends from the Book Concern may be divided on the basis of annuities of the several Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting legislation against our members belonging to clubs who serve liquors. Referred to the Committee on Temperance, Prohibition, and Morals.

Also a memorial from the Conference concerning the administration of Bishop Burt.

Also a memorial from the Conference relating to the residence of Bishop Burt.

All referred to the Committee on Episcopacy.

FINLAND

J. W. Haggman presented a memorial from the Russia Mission relating to an enabling act. Referred to the Committee on Boundaries.

FLORIDA

G. W. Perkins presented a memorial requiring ministers to report to their Annual Conference the amounts raised for charitable purposes.

J. S. Todd presented a memorial from the Conference asking for a connectional board on pastors' salary.

Both referred to the Committee on Temporal Economy.

FOOCHOW

R. A. Ward presented a memorial from the Conference asking for an enabling act for a new Annual or Mission Conference. Referred to the Committee on Boundaries.

GENESEE

Ray Allen presented a memorial from Rochester Methodist Ministers' Association amending ¶¶ 253 and 257 with reference to judicial procedure.

Also a memorial from the Rochester Methodist Ministers' Association relating to the duties of district superintendents.

Both referred to the Committee on Itinerancy.

Also a memorial asking that the title of the "Board of Home Missions and Church Extension" be changed to "Board of Home Missions." Referred to the Committee on Home Missions and Church Extension.

Also a memorial asking that ¶ 106 of the Discipline be simplified. Referred to the Committee on Temporal Economy.

Also a memorial from the Rochester Methodist Ministers' Association favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from Salvatore Musso favoring an amendment of Chapter IV of the Discipline on the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Rochester Methodist Ministers' Association relating to questions asked candidates for Church membership.

Also a memorial asking for the repeal of ¶ 85 of the Discipline relating to pastors' reports at the Annual Conference.

D. D. Cottrell presented a memorial from himself and others requesting a change in ¶ 333 in the Discipline seeking to protect "needy" Conference claimants.

H. A. Cram presented a memorial requesting an amendment of ¶ 262 relating to charges against local preachers who are preachers in charge.

All referred to the Committee on Itinerancy.

Also a memorial from the Olean District Epworth League against any change in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial from F. H. Coman and others requesting a new method of electing stewards and trustees at an annual meeting in the local Church. Referred to the Committee on Temporal Economy.

W. A. Notman presented a memorial from the Genesee Laymen's Association favoring lay representation in Annual Conferences.

Also a memorial from the Genesee Laymen's Association favoring a limited pastoral term.

Both referred to the Committee on Itinerancy.

Also a memorial from the City Union of Buffalo requesting that Bishop William Burt be retained as their resident bishop. Referred to the Committee on Episcopacy.

S. C. Wells presented a memorial from himself and others requesting that a volume on Methodism, Methodist polity, and Methodist men be published in brief form for the instruction of the youth of our Church. Referred to the Committee on Book Concern.

Also a memorial from himself and others requesting that the Quarterly Conference appoint a recording secretary whose duty shall be to notify pastors of members who have or are about to move. Referred to the Committee on Itinerancy.

GEORGIA

E. J. Hammond presented a memorial from the Conference concerning the actions of the Federal Council.

Also a memorial from the Conference relating to the plan for union proposed by the Methodist Episcopal Church, South.

Also a memorial from the Conference relating to the actions of the Federal Council.

All referred to the Committee on Federation.

Also a memorial from the Conference favoring the maintenance of the Southern Area. Referred to the Committee on Episcopacy.

Also a memorial from the Conference concerning a change in Conference boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Conference concerning the adminis-

tration of Bishop Leete. Referred to the Committee on Episcopacy.

GULF

R. T. Fuller presented a memorial from the Alvin, Texas, Quarterly Conference favoring the organic union of Methodism.

Also a memorial from the Lay Electoral Conference favoring the organic union of Methodism.

Also a memorial from the Lay Electoral Conference asking that our periodicals educate the public on the needs of the Southland.

All referred to the Committee on Federation.

J. W. Hervey presented a memorial from the Conference concerning an episcopal residence at Port Arthur. Referred to the Committee on Episcopacy.

HINGHWA

W. N. Brewster presented a memorial from the Central Conference of Eastern Asia relating to the episcopal area of that Conference.

Also a memorial from the Central Conference of Eastern Asia requesting a general superintendent for eastern Asia.

Both referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia asking for an enabling act for Kiangsi Mission.

Also a memorial from the Central Conference of Eastern Asia asking to unite two Mission Councils in Japan.

Also a memorial from the Central Conference of Eastern Asia asking for an enabling act for parts of Foochow and Hinghwa Conferences.

All referred to the Committee on Boundaries.

Also a memorial from the Central Conference of Eastern Asia relating to organic union. Referred to the Committee on Federation.

Also a memorial from the Central Conference of Eastern Asia asking that the southern episcopal residence be changed from Foochow to Shanghai. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia asking that the Japan Methodist Church may be represented in the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Central Conference of Eastern Asia concerning the assignment of Bishops Bashford and Lewis. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia asking for the repeal of the law granting the Board of Sunday Schools a part of the Sunday school missionary collections.

Also a memorial from missionaries in Asia asking that Bishop McConnell be requested to deliver a series of lectures in the student centers of the Orient in the near future.

Both referred to the Committee on Foreign Missions.

Also a memorial from himself requesting a change in the manner of making apportionments. Referred to the Committee on Temporal Economy.

IDAHO

P. F. Chandler presented a memorial from the Lay Electoral Conference relating to retaining or removal of pastor. Referred to the Committee on Itinerancy.

J. D. Gillilan presented a memorial proposing that retired bishops return to their Conferences as retired members. Referred to the Committee on Episcopacy.

Also a memorial from the Boise District Conference requesting that ¶ 271 on amusements be retained in the Discipline. Referred to the Committee on State of the Church.

Also a memorial from the La Grande District Conference petitioning for an enabling act. Referred to the Committee on Boundaries.

Also a memorial from the Apple Valley, Idaho, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Meridian, Idaho, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Mountain Home Epworth League requesting that ¶ 271 on amusements be left in the Discipline.

Also a memorial from the Mountain Home League asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

A. I. McMahon presented a memorial from the Lay Electoral Conference favoring lay representation in the Annual Conference. Referred to the Committee on Itinerancy.

H. W. Parker presented a memorial from the Conference requesting legislation favoring Conference evangelists. Referred to the Committee on Evangelism.

Also a memorial from the Conference favoring organic union. Referred to the Committee on Federation.

Also a memorial proposing a change in ¶¶ 456 and 457 of the Discipline relating to the educational collection. Referred to the Committee on Education.

ILLINOIS

F. A. McCarty presented a memorial from the Conference concerning the administration of Bishop William F. McDowell. Referred to the Committee on Episcopacy.

Mrs. Ellen M. Orr presented a memorial from the Pittsfield, Illinois, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Quincy District Epworth League requesting that ¶ 271 of the Discipline relating to amusements be not changed.

Also a memorial from the Pittsfield, Illinois, Epworth League asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

J. W. Van Cleve presented a memorial from the Conference delegation amending ¶¶ 370 and 371 of the Discipline relating to the composition of the Book Committee. Referred to the Committee on Book Concern.

Also a memorial from the Conference proposing legislation with reference to the transfer of membership. Referred to the Committee on Itinerancy.

INDIANA

L. C. Bentley presented a memorial from the Indiana and the Northwest Indiana Conferences requesting an episcopal residence at Indianapolis. Referred to the Committee on Episcopacy.

Joshua Stansfield presented a memorial from the Bloomington District proposing a change in ¶ 57 of the Discipline relating to non-resident members. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Ministers' Association of Indianapolis praying that our various editors be elected by the local boards. Referred to the Committee on Temporal Economy.

W. C. Van Arsdel presented a memorial requesting a change in ¶ 201 of the Discipline regarding the licensing of preachers. Referred to the Committee on Itinerancy.

Mrs. A. S. Wood presented a memorial from the Epworth League of Crossplains, Indiana, against any change in ¶ 68 of the Discipline.

Also a memorial from the Epworth League of Fairview, Indiana, against any change in ¶ 68 of the Discipline.

Also a memorial from the Epworth League, Aurora, Indiana, against any change in ¶ 68 of the Discipline.

Also a memorial from the Epworth League of Butlerville, Indiana, against any change in ¶ 68 of the Discipline.

Also a memorial from the Greensburg Centenary Epworth League against any change in ¶ 68 of the Discipline.

Also a memorial from the Epworth League of West Madison, Indiana, against any change in ¶ 68 of the Discipline.

Also a memorial from the Mount Zion, Rykers Ridge, Madison Epworth League against any change in ¶ 68 of the Discipline.

All referred to the Committee on State of the Church.

IOWA

J. M. Beck presented a memorial from his delegation requesting the admission of laymen into the Annual Conference. Referred to the Committee on Itinerancy.

J. S. Bellamy presented a memorial from himself and others requesting a Board of Labor Interests in the Church. Referred to the Committee on State of the Church.

J. C. Kendrick presented a memorial from H. C. Millice and many others requesting the restoration of the name "presiding elder" instead of district superintendent. Referred to the Committee on Itinerancy.

E. A. Schell presented a memorial relating to the anniversary of the various benevolent boards at the Annual Conferences. Referred to the Committee on Temporal Economy.

E. J. Shook presented a memorial from the Conference relating to the transfer of ministers. Referred to the Committee on Itinerancy.

Also a memorial from the Oskaloosa, Iowa, District Conference suggesting a possible amalgamation of the Woman's Home Missionary Society and the Woman's Foreign Missionary Society. Referred to the Committee on State of the Church.

ITALY

B. M. Tipple presented a memorial from the Conference requesting that Bishop John L. Nuelsen be continued as their resident bishop. Referred to the Committee on Episcopacy.

KANSAS

H. J. Coker presented a memorial from the Kansas Conference concerning the ratio of representation in the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference asking for a change in the law relating to pro-rating of preachers' salaries.

Also a memorial from Bascom Robbins proposing an amendment of ¶ 351 of the Discipline relating to the claims of retired ministers.

Both referred to the Committee on Itinerancy.

S. S. Glasscock presented a memorial from the citizens of Kansas City, Kansas, requesting that their city be continued as an episcopal residence. Referred to the Committee on Episcopacy.

Edwin Locke presented a memorial from the Girard, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Oakland, Topeka, Epworth League requesting no change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Walnut, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Hallowell, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Cherokee, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Mound City, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Galena, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Walnut Circuit, Kansas, Epworth League asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

O. G. Markham presented a memorial from the Lay Electoral Conference requesting a change in the ratio of representation to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference favoring equal lay representation in Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial from the McCune Epworth League asking that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

John Maclean presented a memorial from the Conference asking that the number of the Board of Examiners be enlarged. Referred to the Committee on Itinerancy.

J. D. Smith presented a memorial from members of Junction City, Kansas, Church requesting that ¶ 271 on amusements be retained in the Discipline. Referred to the Committee on State of the Church.

H. E. Wolfe presented a memorial from the Conference requesting that a different basis be adopted for distribution of Book Concern dividends to the Conference claimants. Referred to the Committee on Book Concern.

KENTUCKY

F. W. Harrop presented a memorial from the Epworth League Federation of Northern Kentucky favoring federation.

Also a memorial from Federation of Epworth League of Northern Kentucky concerning organic union.

Both referred to the Committee on Federation.

E. L. Shepard presented a memorial from the Conference with reference to the activities of the Federal Council. Referred to the Committee on Federation.

Also a memorial from the Conference with reference to the

collections for Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

KOREA

C. D. Morris presented a memorial from the Conference concerning an episcopal residence at Seoul. Referred to the Committee on Episcopacy.

LEXINGTON

J. S. Bailey presented a memorial requesting a Board of Trustees for Walden College that will represent the patronizing Conferences. Referred to the Committee on Freedmen's Aid.

LIBERIA

Mrs. Mary Ragland presented a memorial from the Conference on the unification of the Methodist Church. Referred to the Committee on Federation.

J. H. Reed presented a memorial from the Conference favoring episcopal supervision for Liberia.

Also a memorial from West Central Africa Mission Conference concerning an episcopal residence in Southern Africa.

Both referred to the Committee on Episcopacy.

Also a memorial from the Conference opposing union with the Church, South, under the present plan. Referred to the Committee on Federation and Church Union.

LITTLE ROCK

W. S. Sherrill presented a memorial from R. B. Hayes and nine others proposing to change Discipline, ¶ 323, § 2, line 4, concerning age of children of Conference claimant. Referred to the Committee on Itinerancy.

LINCOLN

H. T. S. Johnson presented a memorial from John H. Stephens and others relating to reports of presidents of the Ladies' Aid, Woman's Home and Woman's Foreign Missionary Societies. Referred to the Committee on Temporal Economy.

Also a memorial asking for an additional field secretary for colored Conferences. Referred to the Committee of Twenty-five.

LOUISIANA

B. M. Hubbard presented a memorial from himself and others concerning the election of bishops. Referred to the Committee on Episcopacy.

Also a memorial asking that a book depository be established in New Orleans. Referred to the Committee on Book Concern.

Also a memorial from himself and others requesting a number of changes in the Discipline. Referred to the Committee on Temporal Economy.

MAINE

W. W. Cole presented a memorial from D. B. Holt and others offering a new plan for retiring bishops.

D. B. Holt presented a memorial from the Conference requesting a change in the manner of retiring bishops.

Also a memorial from the Conference requesting that Bishop J. W. Hamilton be not retired.

All referred to the Committee on Episcopacy.

Also a memorial from the Conference asking for legislation relating to local preachers and the Conference claimants' fund.

Also a memorial from the Conference with reference to the distribution of Book Concern dividends.

Both referred to the Committee on Itinerancy.

MALAYSIA

W. G. Shellabear presented a memorial from the Conference asking that the enabling acts granted in 1912 for Southern Asia and the Netherlands Indies District be reenacted. Referred to the Committee on Boundaries.

Also a memorial from W. G. Shellabear and others concerning an episcopal residence at Singapore.

Also a memorial from the Central Conference of Southern Asia with reference to the status of the Malaysia and Philippine Islands Annual Conference.

Both referred to the Committee on Episcopacy.

MEXICO

J. W. Butler presented a memorial from the Conference requesting that Bishop Francis McConnell be continued in that episcopal area. Referred to the Committee on Episcopacy.

MICHIGAN

Samuel Dickie presented a memorial from G. A. Crawford proposing an addition to ¶ 183 of the Discipline relating to ministers left without appointment to attend some one of our schools. Referred to the Committee on Itinerancy.

J. C. Ketcham presented a memorial from the Conference concerning an episcopal residence in Michigan. Referred to the Committee on Episcopacy.

P. J. Maveety presented a memorial from the Freedmen's Aid Society concerning the work of that society. Referred to the Committee on Freedmen's Aid.

Also a memorial from W. H. Thompson suggesting a change

in ¶ 202 of the Discipline regarding membership in Quarterly Conferences. Referred to the Committee on Episcopacy.

W. H. Phelps presented a memorial from the Conference concerning ¶ 383 of the Discipline relating to the distribution of Book Concern dividends. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference amending ¶ 57 of the Discipline relating to non-resident members.

Also a memorial from the Conference concerning recognition of evangelists at large apart from the pastoral relation.

Both referred to the Committee on Itinerancy.

Also a memorial from the Conference concerning the administration of Bishop Burt. Referred to the Committee on Episcopacy.

D. C. Riehl presented a memorial from himself and others requesting that the five-year limit be taken from the supernumerary relation and that further protection be given to Conference claimants. Referred to the Committee on Itinerancy.

C. S. Wheeler presented a memorial from A. H. Russell and others requesting the retention of ¶ 271 in the Discipline. Referred to the Committee on State of the Church.

MINNESOTA

G. A. Cahoon presented a memorial asking that the word "Christian" be substituted for the word "Catholic" in the Apostles' Creed. Referred to the Committee on Ritual.

Also a memorial from F. A. Cone and others requesting a change in ¶ 180, § 1, thereby requiring a report in open Annual Conference on benevolent collections.

Also a memorial from C. E. Southwick and others requesting that the time limit be taken off the district superintendency.

Both referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting the return of Bishop Quayle. Referred to the Committee on Episcopacy.

F. A. Cone presented a memorial from G. Gutterson and others requesting that candidates for foreign mission fields be utilized in the home field. Referred to the Committee on Foreign Missions.

H. C. Jennings presented a memorial from the Church Publishing Agents requesting a commission for preparing proper records, requisites, etc., for the use of the Church. Referred to the Committee on Temporal Economy.

C. E. Southwick presented a memorial asking that the General Conference approve the uniform marriage act of the American Bar Association. Referred to the Committee on State of the Church.

A. C. Stevens presented a memorial asking that there be but

one corresponding secretary of the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

MISSOURI

J. W. Anderson presented a memorial from himself and others requesting a Judicial Conference for Missions.

Also a memorial from himself asking that members who are removed have their membership automatically transferred after one year's absence if it has not been transferred before.

Also a memorial from C. H. John requesting that stewards' decisions on the amount to be given each Conference claimant be final.

Also a memorial from the Conference requesting a better definition of non-resident members.

Also a memorial from himself and others requesting that each Annual Conference be asked by the presiding bishop if it is incorporated.

All referred to the Committee on Itinerancy.

Also a memorial from a Conference member concerning change in ¶ 342 by adding the words "and foreign countries."

Also a memorial from a Conference member concerning change in ¶ 336 by adding the words "and foreign countries."

Also a memorial from himself and others requesting a change in ¶ 73 by adding the words "in foreign countries."

All referred to the Committee on Temporal Economy.

Also a memorial from the Oregon, Missouri, Epworth League asking that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

Also a memorial from himself and others requesting additional statistical tables. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

A. W. Baker presented a memorial from the Brookfield District Conference amending ¶ 310 of the Discipline with reference to ministerial support. Referred to the Committee on Itinerancy.

W. F. Burris presented a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from himself and others asking that the questions concerning debt and the use of tobacco now made in open Conference by candidates for admission on trial be made to the Conference Relations Committee. Referred to the Committee on Itinerancy.

Also a memorial from the Methodist Ministerial Alliance of

Saint Joseph, Missouri, relating to organic union with the Methodist Episcopal Church, South. Referred to the Committee on Federation.

Also a memorial concerning the membership records. Referred to the Committee on Itinerancy.

Also a memorial from the Conference asking for a revision of ¶ 196, § 36, relating to church records. Referred to the Committee on Revision.

Also a memorial from himself and others concerning the constitution of the Epworth League Board of Control. Referred to the Committee on Epworth League.

Also a memorial from the Conference asking for an amendment of ¶ 183 relating to Conference evangelists. Referred to the Committee on Itinerancy.

Also a memorial from the Conference proposing an amendment of ¶ 91 of the Discipline relating to the election of lay delegates. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference amending ¶ 56 of the Discipline regarding a certificate of membership. Referred to the Committee on Itinerancy.

Also a memorial from the Conference asking that the Book Concern provide a record of membership which shall contain a column for non-resident members. Referred to the Committee on Book Concern.

Also a memorial from himself and others providing for the employment of Conference evangelists. Referred to the Committee on Itinerancy.

Also a memorial proposing an amendment of ¶ 46 of the Discipline relating to missionary bishops. Referred to the Committee on Episcopacy.

Also a memorial from himself and others amending ¶ 85 of the Discipline relating to the work of the pastor. Referred to the Committee on Itinerancy.

Also a memorial from himself requesting a new method in electing delegates to the Lay Electoral Conference. Referred to the Committee on Temporal Economy.

Also a memorial from himself requesting a change in ¶ 106 of the Discipline thereby making a fuller report on education. Referred to the Committee on Education.

Also a memorial from himself requesting a change in ¶ 106, §§ 22, 23, 24, striking out the numeral (4). Referred to the Committee on Revision.

Also a memorial amending ¶¶ 79 and 428 of the Discipline relating to the Conference Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

Also a memorial concerning a modification of ¶ 106, § 38, of the Discipline.

Also a memorial proposing an amendment of ¶ 106 of the Discipline relating to the order of business of a Quarterly Conference.

Both referred to the Committee on Temporal Economy.

Also a memorial from the Conference requesting that Kansas City, Kansas, be retained as an episcopal residence. Referred to the Committee on Episcopacy.

Also a memorial from the Conference asking that a series of special advices be substituted for ¶¶ 271–278 of the Discipline. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

MONTANA

C. L. Bovard presented a memorial from the Conference requesting an enabling act for the Montana and North Montana Conferences. Referred to the Committee on Boundaries.

Also a memorial from District Conferences of the Montana and North Montana Conferences relating to the episcopal residence in Helena, Montana. Referred to the Committee on Episcopacy.

Also a memorial from the Commission on Methodist Union of the Conference indorsing the plan of unification with modifications as passed by the last General Conference of the Methodist Episcopal Church, South. Referred to the Commission on Federation and Union.

Also a memorial from the Conference concerning episcopal areas. Referred to the Committee on Episcopacy.

Also a memorial from the Conference requesting that the promise to abstain from harmful amusements be added to the Epworth League pledge. Referred to the Committee on Epworth League.

E. H. Fisher presented a memorial from the Conference relating to amusements. Referred to the Committee on State of the Church.

NEBRASKA

U. G. Brown presented a memorial from the Conference asking that the episcopal residence of Bishop Bristol be fixed at Omaha for another quadrennium. Referred to the Committee on Episcopacy.

J. W. Embree presented a memorial from U. G. Brown and others defining who shall be the non-resident members.

Also a memorial from U. G. Brown and others offering certain forms of transfer for members.

Also a memorial from U. G. Brown and others offering a form

for a fuller report for the Sunday school superintendent to the Quarterly Conference.

Also a memorial from U. G. Brown and others requesting that certain forms be used for the Quarterly Conference.

Also a memorial from U. G. Brown and others requesting that the Ladies' Aid Societies report quarterly to the Quarterly Conference.

Also a memorial from U. G. Brown and others offering a new form for order of business for the Quarterly Conference.

Also a memorial from U. G. Brown and others requesting the appointment of a "Communion Steward" by the Quarterly Conference.

Also a memorial from U. G. Brown and others who request that the delegates to the Lay Electoral Conference be elected by the Quarterly Conference.

All referred to the Committee on Temporal Economy.

Also a memorial proposing an amendment of ¶ 51 relating to baptized children and the Church.

Also a memorial from the Conference delegation proposing an amendment of ¶ 88 of the Discipline relating to the pastor's report to the Annual Conference.

Both referred to the Committee on Itinerancy.

E. M. Furman presented a memorial from the Conference concerning the religious life of students in non-denominational schools. Referred to the Committee on Education.

Also a memorial from the Conference praying for the organization of a Bohemian Mission. Referred to the Committee on Boundaries.

Also a memorial from the Conference concerning the status of the Commission on Evangelism. Referred to the Committee on Evangelism.

Also a memorial from the Conference asking for an enabling act for the union of the Nebraska and the Northwest Nebraska Conferences. Referred to the Committee on Boundaries.

Also a memorial from the Conference proposing a fund to promote the moral and religious welfare of soldiers and sailors. Referred to the Committee on State of the Church.

Titus Lowe presented a memorial from R. M. Fagan and others requesting the distribution of home missionary funds by an executive committee of the Annual Conference. Referred to the Committee on Home Missions.

B. W. Marsh presented a memorial from B. H. Thompson and others requesting that ¶ 568 of the Discipline be changed so that a degree from one of our theological schools may be accepted in place of the Conference course of study, excepting examination in the Discipline. Referred to the Committee on Education.

Also a memorial from himself and others concerning the retirement of bishops and support of retired bishops.

Also a memorial from himself and others concerning the retirement of bishops.

Both referred to the Committee on Episcopacy.

Also a memorial proposing an amendment of ¶ 95 of the Discipline relating to the membership of District Conferences. Referred to the Committee on Itinerancy.

I. B. Schreckengast presented a memorial from M. B. Williams relating to statistics of membership. Referred to the Committee on Temporal Economy.

NEWARK

J. A. Cole presented a memorial from himself and others requesting that local preachers serving for more than five years continuously be admitted to claims on the Conference claimants' funds. Referred to the Committee on Itinerancy.

J. R. Joy presented a memorial from the Lay Electoral Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Lay Electoral Conference requesting that hospitals be continued among the regular benevolences. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference concerning the Epworth Herald. Referred to the Committee on Epworth League.

J. W. Pearsall presented a memorial from the Trustees of John Street Church proposing an increase in the funds of the John Street Trust Fund Society.

Also a memorial from himself offering a new plan for financing the local church.

Both referred to the Committee on Temporal Economy.

R. B. Urmy presented a memorial from the Conference asking that the office of Missionary Bishops be raised to that of General Superintendent.

Also a memorial from the East Japan Conference of the Woman's Foreign Missionary Society requesting the appointment of Bishop Harris as Bishop Emeritus of Japan.

Also a memorial from the Japan Mission Council and the West Japan Mission with reference to Bishop Harris and an episcopal residence in the Japanese Empire.

All referred to the Committee on Episcopacy.

Also a memorial from H. A. Buttz and others requesting legislation that appointments be fixed at the place where the Annual Conference is held after consultation with the district superintendents. Referred to the Committee on Itinerancy.

G. G. Vogel presented a memorial amending ¶ 351 of the Discipline relating to Church property.

Also a memorial amending ¶ 350 of the Discipline relating to Church property.

Also a memorial proposing an amendment of ¶ 350 of the Discipline on the mortgaging or sale of Church property.

All referred to the Committee on Temporal Economy.

NEW ENGLAND

L. J. Birney presented a memorial asking that graduates of colleges and of our theological seminaries be excused from the Conference course of studies. Referred to the Committee on Itinerancy.

G. B. Dean presented a memorial from delegates of First General Conference District concerning fixing residence of Bishop E. H. Hughes. Referred to the Committee on Episcopacy.

Also a memorial proposing an amendment of Chapter VIII of the Discipline with regard to the action of the fourth Quarterly Conference on pastoral appointment. Referred to the Committee on Itinerancy.

Franklin Hamilton presented a memorial from the Conference requesting the authorization of evangelistic teams for races and languages. Referred to the Committee on Home Missions.

Also a memorial from the Conference requesting that the Deaconess Board be granted further powers. Referred to the Committee on Deaconess Work.

Also a memorial from the Conference requesting a revision of ¶ 271 of the Discipline relating to amusements. Referred to the Committee on State of the Church.

Also a memorial from the Conference requesting that no more Missionary Bishops be elected.

Also a memorial from the Conference concerning the transfer of ministers.

Both referred to the Committee on Episcopacy.

Also a memorial from the Conference relating to the transfer of preachers.

Also a memorial from the Conference requesting that members of other evangelical churches may be received on vote of the Official Board or Leader and Stewards' Meeting of the local church.

Also a memorial from the Conference amending ¶ 57 of the Discipline relating to non-resident membership.

All referred to the Committee on Itinerancy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

E. J. Helms presented a memorial from G. A. Crawford requesting the elimination of ¶ 202, § 4, of the Discipline; to change ¶ 551, § 1; to change ¶ 553, § 1; to change ¶¶ 337 and 342. Referred to the Committee on Itinerancy.

L. H. Murlin presented a memorial from W. F. Warren and

others asking that a Bureau of Publicity be established. Referred to the Committee on Temporal Economy.

NEW ENGLAND SOUTHERN

J. I. Bartholomew presented a memorial amending ¶¶ 88 and 89 of the Discipline relating to non-resident members.

Also a memorial amending ¶ 51 of the Discipline so that baptized children be enrolled as probationers.

Both referred to the Committee on Temporal Economy.

Also a memorial asking for an amendment of ¶ 89 of the Discipline on Sunday school statistics. Referred to the Committee on Sunday Schools.

Also a memorial from the Middlebury, Massachusetts, Quarterly Conference relating to church membership. Referred to the Committee on Temporal Economy.

Also a memorial asking for the repeal of ¶ 180, § 3, of the Discipline, with reference to the pastor's summary report. Referred to the Committee on Itinerancy.

Also a memorial praying that secondary schools be considered in the coming Educational Jubilee. Referred to the Committee on Education.

J. F. Cooper presented a memorial from the Conference concerning the General Deaconess Board. Referred to the Committee on Deaconess Work.

Also a memorial from the Conference requesting a Standing Committee on Social Welfare. Referred to the Committee on State of the Church.

Also a memorial from the Conference favoring the licensing of women as local preachers. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting an elimination of a pastor's summary report.

Also a memorial from the Conference requesting that benevolences be reported to the Fourth and First Quarterly Conferences.

Also a memorial from the Conference asking that local preachers who are used continuously as pastoral supplies shall participate in the Conference claimants' fund.

Also a memorial from the Conference asking that the Church treasurer shall report financial transactions since the previous Quarterly Conference; also, he shall report for the previous financial year at the first Quarterly Conference.

All referred to the Committee on Temporal Economy.

B. F. Thurston presented a memorial from S. M. Beale asking that ¶ 203, § 2, of the Discipline, relating to the time limit be stricken out.

Also a memorial from S. M. Beale proposing a change in ¶ 101 of the Discipline relating to District Conferences.

Also a memorial from S. M. Beale proposing an amendment of Chapter VI of Part V of the Discipline relating to cases of reform or discipline.

Also a memorial from S. M. Beale requesting that pastors be authorized to preside in Church meetings for the election of officers.

All referred to the Committee on Itinerancy.

Also a memorial from S. M. Beale requesting new legislation with reference to the Epworth League. Referred to the Committee on Epworth League.

Also a memorial from himself and others of the Lay Electoral Conference requesting the admission of laymen into the Annual Conference. Referred to the Committee on Itinerancy.

NEW HAMPSHIRE

Edgar Blake presented a memorial from O. S. Baketel amending ¶¶ 79 and 173 of the Discipline relating to the disciplinary questions at Annual Conferences. Referred to the Committee on Revision.

Also a memorial from the Board of Sunday Schools amending ¶¶ 459–468 on the organization of Sunday schools. Referred to the Committee on Sunday Schools.

Also a memorial from the Conference amending ¶¶ 224 and 225 relating to the General Deaconess Board. Referred to the Committee on Deaconesses.

Also a memorial from the Conference favoring the election of trustees and stewards at an annual meeting of Church members. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference relating to the distribution of Conference claimants' funds.

Also a memorial from the Conference relating to local preachers and the Conference claimants' fund.

Both referred to the Committee on Itinerary.

NEW JERSEY

H. P. Bennett presented a memorial asking that Washington, D. C., be selected as seat of the Temperance Society. Referred to the Committee on Temperance, Prohibition, and Public Morals.

J. W. Marshall presented a memorial from the Newark and New Jersey Conference delegations amending ¶ 485 of the Discipline with reference to boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Quarterly Conference of Saint Paul's Church, Ocean Grove, proposing a revision of the Psalter. Referred to the Committee on Book Concern.

G. H. Neal presented a memorial asking that the headquarters

of the Temperance Society of the Methodist Episcopal Church be moved from Topeka, Kansas, to Washington, D. C. Referred to the Committee on Temperance, Prohibition, and Public Morals.

M. E. Snyder presented a memorial from the Conference offering a plan for general evangelists.

Also a memorial from the Conference concerning General Conference plan for Conference evangelists.

Both referred to the Committee on Evangelism.

Also a memorial from the Conference concerning hasty legislation.

Also a memorial from the Conference calculated to prevent hasty legislation.

Both referred to the Committee on Judiciary.

Also a memorial from the Conference requesting a different basis of division of Book Concern dividends for Conference claimants.

Also a memorial from the Conference requesting that legislation be enacted that when a local preacher leaves our Church he shall surrender his credentials.

Also a memorial from the Conference requesting that after due notice, certain names may be dropped from the roll of membership.

Also a memorial from the Conference to amend ¶ 283 of the Discipline concerning Book Concern dividends.

All referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting the return of Bishop Berry. Referred to the Committee on Episcopacy.

Also a memorial proposing an addition to ¶ 215 of the Discipline relating to local preachers.

Both referred to the Committee on Itinerancy.

NEW MEXICO

S. A. Bright presented a memorial from the Conference asking that a part of the Sunday school hour be devoted to the instruction of probationers of the Church. Referred to the Committee on Sunday Schools.

Also a memorial from the Conference concerning a new episcopal area. Referred to the Committee on Episcopacy.

Also a memorial proposing changes in ¶ 455 of the Discipline with reference to Quarterly Conference questions on students who are attending schools. Referred to the Committee on Education.

Also a memorial from the Conference concerning episcopal supervision. Referred to the Committee on Episcopacy.

Also a memorial asking for a subsidy for El Abogado Christiano. Referred to the Committee on Book Concern.

Also a memorial from the English District Conference requesting that the National Methodist Sanitarium be made a connectional institution. Referred to the Committee on Temporal Economy.

NEW YORK

J. R. Day presented a memorial from students of Centenary Collegiate Institute praying for the removal of ¶ 271 of the Discipline relating to amusements. Referred to the Committee on State of the Church.

Samuel Andrews presented a memorial from the Conference favoring new legislation on evangelism. Referred to the Committee on Evangelism.

J. E. Leaycraft presented a memorial from the New York City Society of the Methodist Episcopal Church asking for the support of the Russian paper Enlightenment. Referred to the Committee on Book Concern.

E. S. Tipple presented a memorial from the Conference requesting that the offering for hospitals be added to the regular benevolences. Referred to the Committee on Temporal Economy.

NEW YORK EAST

O. F. Bartholow presented a memorial from the Conference requesting a General Board of Sustentation for underpaid ministers. Referred to the Committee on Itinerancy.

Also a memorial from himself and others requesting that there be a Connectional Sustentation Fund Society.

Also a memorial from himself and others requesting that the Ladies' Aid Society statistics be printed in the Conference Minutes.

Both referred to the Committee on Temporal Economy.

Also a memorial from the Conference concerning the district superintendency of foreign-speaking work. Referred to the Committee on Itinerancy.

Also a memorial amending ¶ 335 of the Discipline with reference to the relation of the pastor to the Board of Trustees. Referred to the Committee on Temporal Economy.

F. L. Brown presented a memorial from the Lay Electoral Conference asking for a coordination of benevolences and that hospitals be continued among the regular benevolences. Referred to the Committee on State of the Church.

Also a memorial from the Conference Board of Sunday Schools requesting disciplinary changes in Sunday school matters. Referred to the Committee on Sunday Schools.

Also a memorial from the Lay Electoral Conference indorsing organic union with the Methodist Episcopal Church, South. Referred to the Commission on Federation and Union.

Also a memorial amending ¶ 89 of the Discipline relating to

accessions to the Church from the Sunday school. Referred to the Committee on Sunday Schools.

Also a memorial from the Lay Electoral Conference proposing an addition to ¶ 203 of the Discipline so that foreign-speaking work in English Conferences shall be supervised by associate district superintendents.

Also a memorial from the Lay Electoral Conference favoring equal lay representation in Annual Conferences.

Both referred to the Committee on Itinerancy.

Also a memorial from the Board of Sunday Schools amending ¶ 464 and other paragraphs of the Discipline relating to Sunday schools. Referred to the Committee on Sunday Schools.

Also a memorial from the Lay Electoral Conference requesting the placing of hospitals among regular benevolences and bringing various Church philanthropies into closer relationship to each other. Referred to the Committee on Federation.

E. A. Dent presented a memorial from the Conference requesting a better definition of "non-resident members."

Also a memorial from W. A. Layton and others amending ¶ 179 of the Discipline relating to the plan of a charge.

Also a memorial from W. A. Layton and others proposing an amendment of ¶ 156 on the administration of the sacraments.

Also a memorial from W. A. Layton and others amending ¶ 179 of the Discipline authorizing the pastor to examine the treasurer's account.

Also a memorial from W. A. Layton amending ¶ 214 of the Discipline on licensing local preachers.

Also a memorial amending ¶ 217 of the Discipline relating to the status of local preachers who have served as supplies.

Also a memorial from W. A. Layton and himself concerning the transfer of Church membership of members who have changed their residence.

All referred to the Committee on Itinerancy.

Also a memorial from himself and W. A. Layton concerning the membership of trustees in the Quarterly Conference.

Also a memorial from himself and W. A. Layton concerning questions to be added to the business of the Quarterly Conference.

Also a memorial from himself and W. A. Layton concerning the addition of a financial secretary and a treasurer of benevolences to the membership of the Quarterly Conference.

Also a memorial from himself and others concerning the administration of local Boards of Trustees.

All referred to the Committee on Temporal Economy.

Also a memorial from the New York Historical Society asking for a Commission on Priority. Referred to the Committee on Priority.

Also a memorial from W. A. Layton, et al., to empower Quar-

terly Conferences to disband and reorganize local church societies. Referred to the Committee on Temporal Economy.

Also a memorial from himself and W. A. Layton concerning the convening of the Committee on Temperance in local charges. Referred to the Committee on Temperance.

Also a memorial from W. A. Layton, et al., amending Discipline ¶ 179, § 29.

Also a memorial from himself and others concerning the organization of a church.

Both referred to the Committee on Itinerancy.

Also a memorial from W. A. Layton and himself concerning provision for ministerial support.

Also a memorial from W. A. Layton concerning election of stewards.

Both referred to the Committee on Temporal Economy.

Also a memorial from W. A. Layton and himself concerning expenses of General Conferences, Judicial Conferences, Fraternal Delegates, and other General Conference Commissions not provided for. Referred to the Committee on Itinerancy.

Also a memorial from W. A. Layton and himself concerning ministerial support.

Also a memorial requesting a paragraph in the Discipline on the proper investment of trust funds.

Both referred to the Committee on Temporal Economy.

Also a memorial asking for a change in the title Quarterly Conference. Referred to the Committee on Revision.

Also a memorial proposing an amendment of ¶ 202 of the Discipline relating to ministers left without appointments to attend some one of our schools. Referred to the Committee on Itinerancy.

Also a memorial amending ¶ 191 of the Discipline defining the powers and prerogatives of Missionary Bishops. Referred to the Committee on Episcopacy.

D. G. Downey presented a memorial from the Conference requesting the admission of laymen to the Annual Conference.

Also a memorial from the Conference requesting a new order of business for the Quarterly Conference.

Also a memorial from the Conference requesting that it be made clear that a probationary period of some length is required by members received into the Church.

All referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting a change in ¶ 271 on amusements in the Discipline. Referred to the Committee on the State of the Church.

Also a memorial from W. E. Bryant asking that the duties of the Official Board be more clearly defined in ¶¶ 109 and 340 of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial from W. E. Bryant amending ¶ 502 of the Discipline relating to the Communion Ritual. Referred to the Committee on Revision.

Also a memorial from W. E. Bryant amending ¶ 48 relating to Church membership.

Also a memorial from W. E. Bryant relating to the length of time of Annual Conference Sessions.

Also a memorial from the Conference creating a Commission on Course of Study.

All referred to the Committee on Itinerancy.

Also a memorial from the Conference with reference to ¶ 561 of the Discipline on hospitals and other philanthropies. Referred to the Committee on Temporal Economy.

Also a memorial from the Conference on the priority of John Street Methodism in America. Referred to the Committee on Priority.

Also a memorial from the Conference concerning priority of John Street Methodism in America. Referred to the Committee on State of the Church.

Also a memorial amending ¶ 254 of the Discipline on the location of an unacceptable member of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from B. B. Brown and others requesting that a statement on child welfare be placed in the Discipline. Referred to the Committee on State of the Church.

A. S. Kavanagh presented a memorial from himself and others concerning majority required for the election of Bishops. Referred to the Committee on Temporal Economy.

Also a memorial from the John Street Quarterly Conference asking for a Commission on Priority. Referred to the Committee on Priority.

Also a memorial from the Woman's Home Missionary Society requesting that legislation concerning the three forms of deaconess work be made clearly. Also that no deaconess be licensed or transferred without permission from the form of administration with which she is connected. Referred to the Committee on Deaconess Work.

W. G. Miller presented a memorial from the Freeport Church asking a change in the ritual for the burial of the dead.

Also a memorial from the Freeport Church requesting a change in the Apostles' Creed.

Also a memorial from the Freeport Church requesting a change in the ritual for the baptism of infants.

Also a memorial from the Freeport Church offering a different order of worship.

All referred to the Committee on Ritual.

F. M. North presented a memorial from the North Africa

Mission Conference asking for an enabling act. Referred to the Committee on Boundaries.

Also a memorial from the Conference concerning the constitutionality of the acts of the General Conference. Referred to the Committee on Judiciary.

Also a memorial from the East Japan Mission Council asking that missionaries of the Methodist Episcopal Church be permitted to accept the rights and privileges of the Japan Methodist Church. Referred to the Committee on Foreign Missions.

Also a memorial from the Commission on Finance relating to more efficient and economical methods in sending and reporting money for the benevolent boards. Referred to the Committee on Temporal Economy.

Also a memorial from North Africa Mission Conference concerning episcopal administration for North Africa. Referred to the Committee on Episcopacy.

E. G. Richardson presented a memorial from the Conference asking a change in the method of caring for Conference claimants.

Also a memorial from the Conference recommending that Annual Conferences be allowed to receive certificates of work done in theological institutions other than our own.

Both referred to the Committee on Itinerancy.

Also a memorial from himself concerning a commission on episcopal residences. Referred to the Committee on Episcopacy.

Also a memorial from students of Drew Seminary concerning week day religious instruction for our young people. Referred to the Committee on Sunday Schools.

H. W. Rogers presented a memorial proposing an amendment of ¶ 36 of the Discipline so as to admit laymen to Annual Conferences. Referred to the Committee on Itinerancy.

NORTH CAROLINA

R. E. Jones presented a memorial from the Conference voting non-concurrence with the North Montana Conference on the administration of Conference claimants' fund. Referred to the Committee on Itinerancy.

NORTH DAKOTA

P. M. Brown presented a memorial from the Conference requesting that unnecessary expense in publishing literature by the several boards be curtailed. Referred to the Committee on Temporal Economy.

J. I. Asher presented a memorial from A. L. Shute concerning questionable teachings of our Sunday school literature. Referred to the Committee on Sunday Schools.

J. G. Moore presented a memorial from the Conference dele-

gation proposing new statistical blanks for pastor's report. Referred to the Committee on Temporal Economy.

R. A. Lathrop presented a memorial from himself requesting that all officers elected by the General Conference be ex-officio members of the same. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference requesting steps toward union with the Methodist Church, South. Referred to the Committee on Federation.

NORTH INDIA

L. A. Core presented a memorial from the delegates requesting that the Book Concern send certain new publications to theological seminaries in mission fields. Referred to the Committee on Book Concern.

Also a memorial from O. D. Wood concerning the trial of a local preacher. Referred to the Committee on Revision.

N. L. Rockey presented a memorial from himself requesting funds for the salary of the editor of the Indian Witness.

Also a memorial from himself and others asking what relations official publications sustain to the Book Committee.

Both referred to the Committee on Book Concern.

Also a report from himself and P. M. Buck relating to the status of a missionary.

Also a report from the Conference concerning the organization of the English work in India.

Also a report praying that lay missionaries be eligible to membership in Annual Conferences.

All referred to the Committee on Foreign Missions.

Also a report from himself and others requesting that the Sunday schools at home be linked up with the Sunday schools in the foreign field. Referred to the Committee on Sunday Schools.

NORTH INDIANA

B. S. Hollopeter presented a memorial from Taylor University urging that its students be accorded the same privileges in regard to our educational funds as any other Methodist school. Referred to the Committee on Education.

Also a memorial from the Conference concerning episcopal supervision. Referred to the Committee on Episcopacy.

R. J. Wade presented a memorial from the Commission on Social Service, North Indiana Conference, relating to the Book Concern and labor. Referred to the Committee on State of the Church.

W. W. Martin presented a memorial from the Conference asking that there be one Christian Advocate for the connection and

other Advocates for episcopal areas. Referred to the Committee on Book Concern.

Also a memorial from the Conference delegation with respect to the employment of retired ministers. Referred to the Committee on Itinerancy.

R. J. Wade presented a memorial from the Conference favoring one connectional Advocate and other areal Advocates. Referred to the Committee on Book Concern.

Also a memorial with reference to the relation of the Book Concern to labor. Referred to the Committee on State of the Church.

Also a memorial from the Conference requesting that no change be made in its connection with the Chicago area. Referred to the Committee on Episcopacy.

Also a memorial from the Conference asking for an amendment of ¶ 283 of the Discipline relating to the distribution of the Book Concern dividends. Referred to the Committee on Itinerancy.

NORTH-EAST OHIO

F. A. Arter presented a memorial from Cleveland Preachers' meeting and others requesting an episcopal address in Cleveland. Referred to the Committee on Episcopacy.

Charles Gallimore presented a memorial from the delegation opposing any change in the present boundaries of the Ohio Conference.

F. W. Luce presented a memorial from the Conference asking that no change be made in the present boundaries of the Conferences.

Both referred to the Committee on Boundaries.

E. A. Simons presented a memorial from A. Overholt asking that the name "presiding elder" be restored. Referred to the Committee on Itinerancy.

Also a memorial from the same asking that no change be made in ¶ 271 relating to amusements. Referred to the Committee on State of the Church.

W. B. Slutz presented a memorial from himself and others requesting that the name "Quarterly Conference" be changed to "Official Conference." Referred to the Committee on Temporal Economy.

R. T. Stevenson presented a memorial from the General Deaconess Board asking that the names of the officers of the Deaconess Board be published in the Discipline.

Also a memorial from the same proposing new legislation to take the place of the entire chapter on Deaconess Work in the Discipline.

Also a memorial from the same proposing by-laws for the guidance of Annual Conference Deaconess Boards.

All referred to the Committee on Deaconesses.

J. J. Wallace presented a memorial from the Publishing Committee of the Pittsburgh Christian Advocate and from the Pittsburgh, North-East Ohio, Erie, and West Virginia Conferences amending ¶ 387 of the Discipline relating to the various Advocates. Referred to the Committee on Book Concern.

Also a memorial from the Official Board of West Mentor, Ohio, asking for lay representation in the Conference Cabinet. Referred to the Committee on Episcopacy.

Also a memorial from himself and others requesting that laymen be admitted to the Annual Conference. Referred to the Committee on Itinerancy.

NORTHERN GERMAN

W. F. Fritze presented a memorial from the Conference requesting an enabling act for Northern German and Northwest German Conferences. Referred to the Committee on Boundaries.

Also a memorial from the Conference favoring new legislation on evangelization. Referred to the Committee on Evangelism.

Also a memorial from the Steepy Eye Epworth League requesting the retention of ¶ 271 in the Discipline. Referred to the Committee on State of the Church.

NORTHERN MINNESOTA

J. B. Hingeley presented a memorial from West Japan Mission Conference requesting further union educational work for Japan. Referred to the Committee on Education.

Also a memorial from the West Japan Mission requesting more evangelists for Japan. Referred to the Committee on Evangelism.

Also a memorial from the West Japan Mission concerning the residence and administration of Bishop Harris.

Also a memorial from East Central Africa Mission Conference concerning the episcopal supervision of Africa.

Also a memorial from the North Africa Mission Conference concerning episcopal supervision in North Africa.

All referred to the Committee on Episcopacy.

Also a memorial from the Board of Conference Claimants requesting a number of changes favoring Conference claimants.

Also a memorial from the same proposing a revision of ¶ 323, § 1, of the Discipline relating to ministerial support.

Also a memorial from the same concerning its work.

Also a memorial from the same relating to the Veterans of the Cross fellowship.

Also a memorial from himself requesting a change in ¶ 331, § 3, of the Discipline, thus making the annuity claim of widows three fifths of that of a retired minister.

Also a memorial from the East Central African Mission Conference requesting a native course of study instead of the English.

Also a memorial from C. H. John amending ¶ 329 of the Discipline relating to the duties of Conference Stewards.

All referred to the Committee on Itinerancy.

Also a memorial from G. W. Cooper making certain requests concerning statistics.

Also a memorial from the Commission on Statistical Forms presenting such forms for the adoption of the Conference.

Also a memorial from the Commission on Annual Conference Reports offering certain forms for such reports.

All referred to the Committee on Temporal Economy.

W. H. Jordan presented a memorial from Minneapolis Preachers' Meeting concerning education. Referred to the Committee on Education.

NORTHERN NEW YORK

S. J. Greenfield presented a memorial from the Conference requesting that Bishop William Burt be retained as their resident bishop. Referred to the Committee on Episcopacy.

Also a memorial from the Conference amending ¶ 383 of the Discipline with reference to the distribution of Book Concern dividends. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting a bureau of Church publicity. Referred to the Committee on Temporal Economy.

NORTHERN SWEDISH

E. A. Wahlquist presented a memorial from the Conference favoring legislation relating to local preachers and the Conference claimants' fund. Referred to the Committee on Itinerancy.

Also a memorial from himself asking that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

NORTHWEST GERMAN

J. H. Klaus presented a memorial from the Conference asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Girard (Ia.) chapter of the Epworth League concerning ¶ 271 of the Discipline.

Both referred to the Committee on State of the Church.

Also a memorial from the Conference requesting an enabling act for the Northern German and the Northwest German Conferences. Referred to the Committee on Boundaries.

NORTHWEST INDIA

J. C. Butcher presented a memorial from the Conference requesting changes in ¶ 416 of the Discipline.

Also a memorial from the Conference concerning ¶ 416 of the Discipline.

Both referred to the Committee on Foreign Missions.

NORTHWEST INDIANA

Marvin Campbell presented a memorial from himself requesting a consolidation of Church periodicals.

Also a memorial from himself providing for the consolidation of Church periodicals.

Both referred to the Committee on Book Concern.

Also a memorial from himself and others suggesting a new basis for distribution of Conference claimants' funds.

H. L. Davis presented a memorial from the Conference relating to the support of Conference claimants.

Both referred to the Committee on Itinerancy.

Also a memorial from himself requesting that additional stewards be allowed large circuits. Referred to the Committee on Temporal Economy.

W. C. Latta presented a memorial from himself and others requesting larger attention be given to the rural Church. Referred to the Committee on Home Missions and Church Extension.

Also a memorial with reference to changes in ¶¶ 68 and 271 of the Discipline. Referred to the Committee on State of the Church.

E. C. Wareing presented a memorial from the Laymen's Association of the Conference and from the Official Board of the Church at Reynolds requesting a plan for wider activity on the part of Laymen's Associations of the Church. Referred to the Committee on Temporal Economy.

NORTHWEST IOWA

E. S. Johnson presented a memorial from the Conference delegates amending ¶ 79 of the Discipline relating to supernumerary preachers. Referred to the Committee on Itinerancy.

D. A. McBurney presented a memorial from himself and others offering improved forms for Quarterly Conference use. Referred to the Committee on Temporal Economy.

Also a memorial from himself and others requesting a change of ¶ 484 in what constitutes a "Sufficient Notice." Referred to the Committee on Boundaries.

W. H. Spence presented a memorial from F. L. Rumwell and others of Hubbard Church that ¶ 271 be retained in the Discipline. Referred to the Committee on State of the Church.

NORTHWEST KANSAS

J. C. Ruppenthal presented a memorial relating to the

spiritual care of students at State higher schools. Referred to the Committee on Education.

Also a memorial from the Lay Conference of the Conference requesting that no more Bishops be elected than provided for in 1912. Referred to the Committee on Episcopacy.

Also a memorial favoring congressional legislation looking to the adoption of a world alphabet for the American Indian. Referred to the Committee on Home Missions.

Also a memorial from the Lay Electoral Conference of the Conference relating to laymen in Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial proposing a standing committee to be known as "Committee XVII, History, Anniversaries, and Celebrations."

Also a memorial proposing a new arrangement of the Rules of Order.

Both referred to the Committee on Rules.

Also a memorial from himself requesting that the General Conference request Congress to appoint a commission who should pass upon the feasibility of constructing a universal alphabet.

Also a memorial from the Laymen's Conference against any change in ¶ 271 of the Discipline.

Both referred to the Committee on State of the Church.

Also a memorial from the Laymen's Conference in favor of simplifying the record of Church membership.

Also a memorial from R. E. Morgan and others concerning the pay of district superintendents on new and weak charges.

Both referred to the Committee on Temporal Economy.

H. M. Templin presented a memorial from J. C. Ruppenthal and others relating to Kansas and Northwest Kansas Conferences boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Conference with reference to the union of small competing churches.

J. C. Ruppenthal presented a memorial proposing an amendment to ¶ 35 of the Discipline relating to lay representation.

Both referred to the Committee on Itinerancy.

NORTH MONTANA

Parmelia Clarke presented a memorial from the Lay Electoral Conference requesting the reinstatement of class unit organization in our Church. Referred to the Committee on State of the Church.

W. W. Van Orsdel presented a memorial from the Milk River District Conference concerning Conference evangelists. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting that the promise to abstain from harmful amusements be added to the Epworth League pledge.

Also a memorial from the State Epworth League Convention requesting that the promise to abstain from harmful amusements be put back into the Epworth League pledge.

Both referred to the Committee on Epworth League.

Also a memorial from the Conference relating to the administration and distribution of Conference claimants' fund. Referred to the Committee on Itinerancy.

Also a memorial from the Milk River District Epworth League concerning ¶ 271 of the Discipline.

Also a memorial from the Milk River Epworth League concerning the Epworth League pledge.

Also a memorial from the Montana State Epworth League requesting that ¶ 271 on amusements be retained in the Discipline.

Also a memorial from the Lay Electoral Conference requesting that ¶ 271 on amusements be retained.

Also a memorial from the Conference requesting that ¶ 271 on amusements be retained in the Discipline.

All referred to the Committee on State of the Church.

Also a memorial from the Conference concerning the Helena episcopal residence. Referred to the Committee on Episcopacy.

Also a memorial from the Conference requesting that students, when recommended by their district superintendents and the faculties under which they study, may be admitted to full membership in Annual Conferences. Referred to the Committee on Itinerancy.

NORTHWEST NEBRASKA

E. E. Lesh presented a memorial from the Conference concerning union with the Nebraska Conference. Referred to the Committee on Boundaries.

C. H. Burleigh presented a memorial proposing a textbook on the keeping of Church records. Referred to the Committee on Itinerancy.

NORWEGIAN AND DANISH

H. K. Madsen presented a memorial from the Northern Danish Conference relating to ¶ 271 of the Discipline.

Also a memorial from a Norwegian-Danish Church in Duluth, Minnesota, concerning ¶ 271 of the Discipline.

Also a memorial from the Bethany Epworth League, Racine, Wisconsin, against any change in ¶ 271 of the Discipline.

Also a memorial from the Brighton Church requesting that ¶ 271 be retained in the Discipline.

Also a memorial from the Wesley Church requesting that ¶ 271 be retained in the Discipline.

Also a memorial from O. H. Thompson and others requesting that ¶ 271 be retained in the Discipline.

Also a memorial from H. Folksted and others of the Viborg Charge requesting the retention of ¶ 271 in the Discipline.

Also a memorial from Ben Barkeis and others of Hillsboro requesting that ¶ 271 be retained in the Discipline.

Also a memorial from the First Church, Chicago, requesting that ¶ 271 of the Discipline should be retained.

Also a memorial from the Rutland Church requesting that ¶ 271 be retained in the Discipline.

Also a memorial from Carl Thomsen and others requesting the retention of ¶ 271 in the Discipline.

Also a memorial from the Racine Church on the retention of ¶ 271 of the Discipline on amusements.

Also a memorial from Epworth League Chapter No. 10925 concerning ¶ 271 of the Discipline.

Also a memorial from Bethany Church requesting a retention of ¶ 271 of the Discipline.

Also a memorial from Spokane Charge concerning ¶ 271 of the Discipline.

Also a memorial from Bethlehem Church concerning ¶ 271 of the Discipline.

Also a memorial from the Duluth Church asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Minnesota District requesting the retention of ¶ 271 in the Discipline.

Also a memorial from Mary Leland and others requesting that ¶ 271 be retained in the Discipline.

Also a memorial from the Conference requesting a retention of ¶ 271 in the Discipline.

All referred to the Committee on State of the Church.

J. J. Moe presented a memorial from the Lay Electoral Conference proposing to abolish the office of district superintendent. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference asking for the admission of laymen to the Annual Conferences. Referred to the Committee on Temporal Economy.

OKLAHOMA

J. W. Baker presented a memorial from the Conference delegation concerning the doctrinal teaching of our Sunday school literature. Referred to the Committee on Book Concern.

Also a memorial from the Conference requesting a single treasurer for all benevolences. Referred to the Committee on Temporal Economy.

H. C. Case presented a memorial from the Conference requesting to be continued in the Kansas City area. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic

union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference relating to the claims of retired ministers.

Also a memorial from the Conference favoring a large connectional fund for retired ministers.

Both referred to the Committee on Itinerancy.

A. L. McRill presented a memorial from the Lay Electoral Conference favoring the "suggestive plan" of organic union with certain modifications. Referred to the Committee on Federation.

W. M. Short presented a memorial proposing scholarships in our institutions of learning for native workers from foreign fields. Referred to the Committee on Education.

E. S. Stockwell presented a memorial from the Conference delegation asking for certain changes in the Conference boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Conference delegation asking that our people use their influence to prevent Sabbath desecration by summer Chautauquas. Referred to the Committee on State of the Church.

Also a memorial from the Conference delegation requesting that readjustments in home missionary appropriations be reported back to the home office at the close of each quarter.

Also a memorial from the Conference delegation proposing the amendment of ¶ 424 of the Discipline relating to the administration of the Board of Home Missions and Church Extension.

Both referred to the Committee on Home Missions and Church Extension.

Also a memorial proposing a new section in the Discipline relative to the use of tobacco. Referred to the Committee on Temperance, Prohibition, and Public Morals.

OHIO

P. A. Baker presented a memorial from the Conference concerning bounds of Ohio Conference. Referred to the Committee on Boundaries.

A. M. Courtney presented a memorial from the Conference concerning the administration of Bishop W. F. Anderson.

Also a memorial from the Methodist Episcopal Churches of Columbus, Ohio, concerning a new episcopal area.

Both referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference requesting a better distribution of the publications of the Book Concern. Referred to the Committee on Itinerancy.

Also a memorial from the Conference asking for legislation by which editors, secretaries, and others holding appointment under the General Conference shall be prohibited from holding membership in that body. Referred to the Committee on Temporal Economy.

OREGON

A. M. Hammer presented a memorial from himself and others suggesting that the Methodist Episcopal Church request a place on the commission that may settle the European War. Referred to the Committee on State of the Church.

C. C. Rarick presented a memorial from the Conference asking that the Book Concern publish a Hymnal with words between the music. Referred to the Committee on Book Concern.

Also a memorial from the Portland Preachers' Meeting asking for a more adequate support of the work among our German and Scandinavian population. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Conference offering a new plan for distributing the Conference claimants' fund. Referred to the Committee on Itinerancy.

Also a memorial from the Conference proposing an additional section in the Discipline relating to a secretary of benevolences. Referred to the Committee on Temporal Economy.

C. T. Wilson presented a memorial asking that Bishops be elected by a majority vote. Referred to the Committee on Episcopacy.

Also a memorial from the First (Taylor St.) Church members concerning the consolidation of the First and Grace Methodist Episcopal Churches of Portland, Oregon. Referred to the Committee on Judiciary.

Also a memorial from Israel Putnam and five others concerning some doctrines of our Sunday school literature. Referred to the Committee on State of the Church.

Also a memorial from the Temperance Society proposing a constitution for the Methodist Board of Temperance and Prohibition.

Also a memorial from the Temperance Society of the Methodist Episcopal Church asking for a larger apportionment.

Also a memorial from the Conference praying for a larger apportionment for the Temperance Society.

All referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial from H. C. Case and others concerning the sale of Church property. Referred to the Committee on Temporal Economy.

PHILADELPHIA

J. G. Bickerton presented a memorial from the Conference requesting that the Book Committee be instructed to place the financial reports at Annual Conference in parallel columns with the Missionary Society. Referred to the Committee on Temporal Economy.

G. H. Bickley presented a memorial from the Philadelphia

and New Jersey Preachers' Meeting asking for a better definition of "non-resident members." Referred to the Committee on Itinerancy.

Also a memorial from himself requesting uniformity in the form of the Apostles' Creed. Referred to the Committee on Revision.

Also a memorial from Philadelphia City Mission and Church Extension Society requesting City Society representation in Quarterly Conferences. Referred to the Committee on Temporal Economy.

C. M. Boswell presented a memorial from the New Jersey and Philadelphia Conferences requesting the return of Bishop Berry to Philadelphia. Referred to the Committee on Episcopacy.

Also a memorial from the Woman's Home Missionary Society of the Philadelphia Conference requesting legislation on home mission appropriations. Referred to the Committee on Home Missions.

E. E. Burriss presented a memorial from the Conference favoring the Kentucky Conference Memorial on Federation. Referred to the Committee on Federation.

G. G. Fiegler presented a memorial from himself concerning the Committee on Sunday Schools of the Quarterly Conference. Referred to the Committee on Sunday Schools.

W. H. G. Gould presented a memorial from himself amending ¶ 428 of the Discipline relating to home missionary money.

Also a memorial from himself proposing a City Board of Church Location.

Both referred to the Committee on Home Missions and Church Extension.

G. W. Izer presented a memorial from himself and many others requesting the return of Bishop J. F. Berry as their resident bishop. Referred to the Committee on Episcopacy.

A. G. Kynett presented a memorial from the General Committee of Home Missions and Church Extension favoring an appropriation for Russian work in New York.

Also a memorial from the General Committee on Home Missions and Church Extension relative to appropriations for a Russian paper.

Both referred to the Committee on Book Concern.

Also a memorial from Bishop J. C. Hartzell and others requesting an enabling act for a Congo Mission. Referred to the Committee on Boundaries.

Also a memorial from Philadelphia and Camden Preachers' Meeting concerning return of Bishop Joseph Berry. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from himself asking that no change be made in the title of the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions and Church Extension.

J. S. McConnell presented a memorial from himself concerning the work of a Bishop who has been released from traveling throughout the connection for stated reasons. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference favoring the admission of laymen to the Annual Conference.

J. G. Wilson presented a memorial from his Conference offering a new plan for the distribution of the Book Concern dividends.

Both referred to the Committee on Itinerancy.

L. W. Munhall presented a memorial from the Wilson Memorial Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from Wilson Memorial Church, Washington, D. C., asking that no change be made in ¶ 271 of the Discipline.

Both referred to the Committee on State of the Church.

PHILIPPINE ISLANDS

M. A. Rader presented a memorial from C. C. Rarick with reference to a subsidy for certain periodicals. Referred to the Committee on Book Concern.

Also a memorial from the Conference concerning episcopal administration. Referred to the Committee on Episcopacy.

Also a memorial from the Conference concerning the transfer of certain property in Manila, P. I. Referred to the Committee on Temporal Economy.

PITTSBURGH

W. F. Conner presented a memorial from the Conference relating to the Pittsburgh Christian Advocate. Referred to the Committe on Book Concern.

Also a memorial from himself concerning statistical reports. Referred to the Committee on Foreign Missions.

Also a memorial from himself and others asking that the annuity for a child of a retired minister be based upon the father's years of service.

Also a memorial from himself and others requesting a Committee on Conference Relations.

Also a memorial from himself and others requesting that house rent be included in making up the claim for annuitants.

All referred to the Committee on Itinerancy.

Also a memorial from himself concerning application for liquor licenses.

Also a memorial from G. E. Brexneman and others requesting

indorsement of the platform of the National Reform Association as it relates to Mormonism.

Both referred to the Committee on Temperance, Prohibition, and Public Morals.

Harvey Henderson presented a memorial from the West Washington Sunday School opposing any change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Liberty Sunday School opposing any change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Lay Electoral Conference against any change in ¶ 271 of the Discipline.

Also a memorial from the North Avenue Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Official Board of the North Avenue Church asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

Also a memorial from the North Avenue Sunday School praying that our Sunday school literature emphasize the gospel plan of salvation. Referred to the Committee on Sunday Schools.

Also a memorial from himself and others requesting a revision of ¶¶ 342, 343, 344, and 345 relating to conveyance of property, etc. Referred to the Committee on Temporal Economy.

Also a memorial from himself favoring steps to abolish war. Referred to the Committee on World Conditions.

J. F. Jones presented a memorial asking that the Scripture version used in the vest pocket manuals conform to that used in the quarterlies. Referred to the Committee on Book Concern.

Also a memorial from himself favoring legislation admitting laymen to Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial from Cousin Street Methodist Episcopal Church, McKeesport, Pa., requesting the reading and study of Bible in public schools.

Also a memorial from the Cousin Street Church of McKeesport, Pa., requesting the retention of ¶ 271 in the Discipline.

Both referred to the Committee on State of the Church.

Also a memorial from himself concerning Sunday school literature. Referred to the Committee on Sunday Schools.

D. L. Marsh presented a memorial from the Conference delegation requesting that Pittsburgh be made an episcopal residence. Referred to the Committee on Episcopacy.

Also a memorial from members of the Italian Mission concerning the Italian Mission. Referred to the Committee on Home Missions and Church Extension.

J. B. Risk presented a memorial from the Methodist Preachers' Meeting proposing an amendment of ¶ 331 of the Discipline

on the claims of a retired minister. Referred to the Committee on Itinerancy.

W. F. Richardson presented a memorial from the Asbury Sunday School requesting that no change be made in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Gastonville Sunday School opposing any change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from Meadow Lands Sunday School requesting that no change be made in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the West Washington, Pa., Epworth League requesting no change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Official Board of First Church, Newell, W. Va., requesting no change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Zollarsville Sunday School opposing any change in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Midland Sunday School asking that no change be made in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the First Church Sunday School, Newell, W. Va., opposing any change in ¶ 271 of the Discipline relating to amusements.

All referred to the Committee on State of the Church.

J. H. Willey presented a memorial from himself and others requesting a change in the Conference course of studies. Referred to the Committee on Itinerancy.

PUGET SOUND

F. A. Hazeltine presented a memorial from the Conference Laymen's Association concerning the support of retired bishops.

Also a memorial from the Laymen's Association of the Conference concerning pensioning the bishops.

Both referred to the Committee on Episcopacy.

A. W. Leonard presented a memorial from the Conference favoring new legislation on evangelism. Referred to the Committee on Evangelism.

O. H. McGill presented a memorial from himself requesting that the Church finance the Methodist Federation for Social Service through the Board of Home Missions. Referred to the Committee on State of the Church.

W. D. Pratt presented a memorial from himself proposing a Sunday school "home instruction secretary" for the religious training of children. Referred to the Committee on Sunday Schools.

E. M. Randall presented a memorial from the Conference asking for greater autonomy for Annual Conferences in order to

facilitate organic union of Methodism. Referred to the Committee on State of the Church.

W. H. Rees presented a memorial from the Conference asking that the support of our deaconess institutions be one of the regular disciplinary benevolences of the Church. Referred to the Committee on Deaconesses.

E. H. Todd presented a memorial amending ¶ 452 of the Discipline relating to the Annual Conference Board of Education. Referred to the Committee on Education.

Also a memorial from the Fifteenth General Conference District amending ¶ 351 of the Discipline relating to the sale of Church property. Referred to the Committee on Temporal Economy.

ROCK RIVER

D. R. Anderson presented a memorial from delegates of the Conference praying for a committee on Trinity-Marie Church property. Referred to the Committee on Home Missions.

J. P. Brushingham presented a memorial relating to a new form for pastors' reports to the Annual Conferences. Referred to the Committee on Temporal Economy.

G. W. Dixon presented a memorial from the Conference asking that a Publishing House be established in Chicago coordinate with those in New York and Cincinnati. Referred to the Committee on Book Concern.

Also a memorial from the Laymen's Association concerning episcopal administration.

Also a memorial from the Lay Electoral Conference concerning the reassignment of Bishop McDowell.

Both referred to the Committee on Episcopacy.

Also a memorial proposing that district superintendents be members of Epworth League Cabinets. Referred to the Committee on Epworth League.

Also a memorial from the Conference requesting the admission of laymen into the Annual Conference. Referred to the Committee on Itinerancy.

T. P. Frost presented a memorial from the trustees of Northwestern University requesting that Bishop W. F. McDowell be retained as their resident bishop.

Also a memorial from Garret Biblical Institute trustees requesting that Bishop W. F. McDowell be retained as their resident bishop.

Both referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Chicago Preachers' Meeting asking that a Bureau of Church Architecture be established in each episcopal area.

Also a memorial from the Chicago Preachers' Meeting asking that a Foreign Populations Department be created in connection with the Board of Home Missions.

Also a memorial from the Chicago Preachers' Meeting asking that the offices of the Board of Home Missions and Church Extension be in the city of Chicago.

All referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Chicago Preachers' Meeting requesting that a widows' claim on the Conference claimant funds be made on the basis of the length of time she was the wife of an effective minister. Referred to the Committee on Itinerancy.

Also a memorial from the Chicago Preachers' Meeting requesting a Bureau of Church Publicity.

Also a memorial from the Chicago Preachers' Meeting more nearly defining what members are removed without letter.

Also a memorial from the Chicago Preachers' Meeting requesting certain restrictions in holding real estate for the Church.

All referred to the Committee on Temporal Economy.

A. W. Harris presented a memorial proposing an amendment of ¶ 102 of the Discipline so as to admit to membership in the Quarterly Conference all full members of the charge twenty years or older. Referred to the Committee on Itinerancy.

Also a memorial from himself requesting a pronouncement on the drug evil and vice reform. Referred to the Committee on Temperance, Prohibition, and Public Morals.

L. F. W. Lesemann presented a memorial favoring a Department of Evangelism under the Board of Home Missions and Church Extension. Referred to the Committee on Evangelism.

Also a memorial from the Conference asking that the Board of Home Missions organize rural, industrial, and immigrant departments.

Also a memorial from Bishop W. F. McDowell concerning Trinity Church of Chicago.

Also a memorial from himself and others concerning the departments of Home Missions.

All referred to the Committee on Home Mission and Church Extension.

Also a memorial from the Conference proposing a certificate for retired ministers.

Also a memorial from the Conference with reference to the Connectional Fund.

Also a memorial proposing an addition to ¶ 331 of the Discipline relative to Conference claimants.

All referred to the Committee on Itinerancy.

Also a memorial from the General Conference delegates of the Conference concerning the title to Church property.

Also a memorial from himself proposing a Methodist Church Supply Department.

Both referred to the Committee on Temporal Economy.

C. B. Mitchell presented a memorial from J. H. Odgers and others concerning the Conference course of study.

Also a memorial from the Conference requesting that the boundaries of the episcopal area be made to coincide with the boundaries of the General Conference Districts.

Both referred to the Committee on Episcopacy.

Also a memorial from La Moille, Illinois, Quarterly Conference against voting for persons not committed to temperance. Referred to the Committee on Temperance, Prohibition, and Public Morals.

F. D. Sheets presented a memorial from the Conference Board of Examiners proposing changes in the rules governing the "courses of study" in ¶¶ 567, 568, and 569 of the Discipline. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Examiners of the Conference asking that the title of the Book of Discipline be changed to "Manual of the Methodist Episcopal Church." Referred to the Committee on Revision.

John Thompson presented a memorial from our Bohemian pastors asking financial aid for the Bohemian Advocate.

Also a memorial from the Conference requesting that an independent Methodist Publishing House be established in Chicago.

All referred to the Committee on Book Concern.

Also a memorial from himself concerning the qualifications of Epworth League officers.

Also a memorial from himself relating to Epworth League Institutes.

Both referred to the Committee on Epworth League.

Also a memorial from the Official Board of Trinity Church in Chicago relating to the relation of Trinity and Marie Churches.

Also a memorial from himself concerning the appropriations of the Board of Home Missions and Church Extension.

Both referred to the Committee on Home Missions and Church Extension.

Also a memorial from E. C. Arnold with reference to the duties and qualifications of trustees. Referred to the Committee on Temporal Economy.

H. F. Ward presented a memorial from the Conference with reference to the relation of the Book Concern to labor. Referred to the Committee on Book Concern.

Also a memorial from the Methodist Federation for Social Service requesting a department to be known as the Church

Country Life under the direction of the Board of Home Missions. Referred to the Committee on Home Missions.

Also a memorial from the Methodist Federation for Social Service presenting a report of that Commission for the past quadrennium.

Also a memorial from the Methodist Federation for Social Service requesting some additions to the "social creed" of the Church.

Both referred to the Committee on State of the Church.

SAINT JOHNS RIVER

R. A. Carnine presented a memorial from the Conference requesting a book depository at Atlanta, Georgia. Referred to the Committee on Book Concern.

Also a memorial from the Conference concerning the administration of Bishop Leete. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference with relation to the Loan Fund of the Board of Home Missions. Referred to the Committee on Home Missions and Church Extension.

C. W. Kinne presented a memorial from Trinity Church, Tarpon Springs, Florida, asking for the time limit for district superintendents. Referred to the Committee on Itinerancy.

SAINT LOUIS

B. F. Crissman presented a memorial from the Conference concerning the changing of Conference boundaries. Referred to the Committee on Boundaries.

W. T. Wright presented a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference delegation relative to the election of Boards of Trustees of Church property. Referred to the Committee on Temporal Economy.

SAVANNAH

E. D. Giddens presented a memorial from James Jackson and others requesting that the boundary line between the Atlanta and Savanah Conferences be lifted. Referred to the Committee on Boundaries.

Also a memorial from the Conference concerning Haven Academy. Referred to the Committee on Freedmen's Aid.

Also a memorial from the Conference condemning lynch law. Referred to the Committee on State of the Church.

SOUTH CAROLINA

C. W. Caldwell presented a memorial respecting the relation of the Book Concern to labor.

C. C. Jacobs presented a memorial asking that the Book Concern furnish Advocates free of charge to accredited institutions of the Church.

Both referred to the Committee on Book Concern.

SOUTHERN CALIFORNIA

W. S. Allen presented a memorial from the Methodist Preachers' Meeting of Southern California requesting changes in the matter of Sunday school literature. Referred to the Committee on State of the Church.

Also a memorial from the Methodist Preachers' Meeting of Southern California relating to the tendency of our Sunday school literature. Referred to the Committee on Sunday Schools.

A. M. Drew presented a memorial proposing an amendment of ¶ 74 of the Discipline relating to lay representation in the Annual Conferences. Referred to the Committee on Temporal Economy.

M. S. Hughes presented a memorial from the Methodist Preachers' Meeting of Southern California in favor of safeguarding our Sunday school literature.

C. E. Locke presented a memorial from himself and others seeking action by the General Conference in requesting our government to lend its protection to persecuted Jews abroad.

Both referred to the Committee on State of the Church.

Edwin P. Ryland presented a memorial from Methodist Preachers' Meeting of Southern California relating to organic union with United Brethren in Christ.

Also a memorial from the Methodist Preachers' Meeting of Southern California favoring organic union with the United Brethren in Christ.

Both referred to the Committee on Federation.

SOUTHERN ILLINOIS

C. C. Hall presented a memorial from the Conference favoring action leading to federation. Referred to the Committee on Federation.

Also a memorial from the Conference asking for an amendment of ¶ 283 of the Discipline with reference to Book Concern Dividends. Referred to the Committee on Itinerancy.

Also a memorial from H. W. Hurt suggesting a "Home Makers' Day."

Also a memorial from Lillian Bird and others requesting the retention of ¶ 271 of the Discipline.

Also a memorial from the Centralia District Conference against any change in ¶ 271 of the Discipline.

Also a memorial from the Boulder, Illinois, Epworth League asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Wamac (Ill.) chapter of the Epworth League concerning ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

Also a memorial from the Conference asking that a treasurer be appointed for the whole Church to receive all apportioned benevolences. Referred to the Committee on Temporal Economy.

Mrs. S. J. Logan presented a memorial from C. C. Hall and others against any change in ¶ 271 of the Discipline.

Robert Morris presented a memorial from the Pocahontas Church asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Epworth League of Saint John's Church, Edwardsville, Ill., requesting that ¶ 271 on amusements be retained in the Discipline.

All referred to the Committee on State of the Church.

W. H. Poole presented a memorial from the Official Board of the Olney, Illinois, Church asking that the words "the General Church"' be substituted for the words "Holy Catholic Church," in the Apostles' Creed. Referred to Commission on Revision of Ritual.

S. A. D. Rogers presented a memorial from the Conference requesting larger usefulness for district superintendents.

Also a memorial from the Conference amending ¶ 318 of the Discipline relating to the salaries of district superintendents.

Also a memorial proposing legislation by which local preachers may become Conference claimants after serving fifteen years as a supply.

All referred to the Committee on Itinerancy.

Also a memorial from the Centralia District Conference asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from J. A. Mitchell and others against any change in ¶ 271 of the Discipline.

Also a memorial from the Beaver Creek Circuit asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

SOUTHWEST KANSAS

A. B. Hestwood presented a memorial from himself and eleven others requesting fixing episcopal residence at Wichita. Referred to the Committee on Episcopacy.

F. E. Mossman presented a memorial from himself and others concerning educational qualifications of those seeking admission to Conference. Referred to the Committee on Education.

SWEDEN

Fredrick Ahgren presented a memorial from certain preachers in Sweden against any change in ¶ 271 of the Discipline.

Also a memorial from the Arboga, Sweden, Epworth League against any change in ¶ 271 of the Discipline.

Also a memorial from the faculty and students of the theological school at Upsala, Sweden, against any change in ¶ 271 of the Discipline.

Also a memorial from B. A. Carlson against any change in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

SWITZERLAND

Benjamin Niederhauser presented a memorial from the Laymen's Association amending ¶ 92 of the Discipline relating to Laymen's Associations. Referred to the Committee on Itinerancy.

J. Gottlieb Spoerrie presented a memorial from R. E. Grob and others concerning the administration of Bishop Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial from the Laymen's Association of the Conference providing for the organization of Laymen's Conferences. Referred to the Committee on Itinerancy.

TENNESSEE

S. M. Strayhorne presented a memorial praying that the Tennessee and Lexington Conferences be represented on the Board of Trustees of Walden College. Referred to the Committee on Freedmen's Aid.

TEXAS

M. W. Dogan presented a memorial from delegates of the Conference praying for a depository of the Book Concern for New Orleans. Referred to the Committee on Book Concern.

TROY

J. L. Fort presented a memorial from the Conference proposing the unification of pamphlet propaganda for the extension of the gospel. Referred to the Committee on Evangelism.

Also a memorial from the Conference relating to a postgraduate course of study.

Also a memorial from the Conference asking for a postgraduate course of study in Annual Conferences.

Both referred to the Committee on Itinerancy.

Also a memorial from the Conference asking for the unification of financial appeals. Referred to the Committee on Temporal Economy.

C. L. Leonard presented a memorial from the Board of Education requesting larger support for our secondary schools.

Also a memorial requesting the University Senate to prepare an accredited course of Bible study for our secondary schools.

Both referred to the Committee on Education.

C. A. Rowley presented a memorial from the Conference indorsing union with the Methodist Episcopal Church, South. Referred to the Commission on Federation and Union.

Also a memorial from the Conference relating to the distribution of Book Concern dividends.

Also a memorial from the Conference asking for a clear statement as to what constitutes a non-resident member.

Both referred to the Committee on Itinerancy.

Also a memorial from the Epworth League of Ellenburg Corners requesting that no change be made in ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

C. M. Sturgess presented a memorial from the Conference proposing an amendment to ¶ 184 of the Discipline with reference to the status of the retired preacher. Referred to the Committee on Itinerancy.

UPPER IOWA

H. D. Atchison presented a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Frank Cole presented a memorial from the Davenport District Conference of the Upper Iowa Conference amending ¶¶ 106, 183, and 184 relating to disciplinary questions. Referred to the Committee on Temporal Economy.

UPPER MISSISSIPPI

N. R. Clay presented a memorial from the Conference favoring the removal of the time limit for the district superintendency. Referred to the Committee on Itinerancy.

W. F. Isaiah presented a memorial from Metcalf Mission Methodist Episcopal Church concerning the missionary episcopacy. Referred to the Committee on Episcopacy.

VERMONT

E. W. Sharpe presented a memorial from the Lay Electoral Conference asking for lay representation in the Annual Conferences. Referred to the Committee on Temporal Economy.

WASHINGTON

J. W. E. Bowen presented a memorial relating to standards of University Senate as applied to Freedmen's Aid Colleges. Referred to the Committee on Education.

Also a memorial from himself and five others concerning a grade and industrial school in Liberia.

Also a memorial from same and five others relating to medical missionaries in Liberia.

Both referred to the Committee on Foreign Missions.

WEST GERMAN

E. E. Eberhardt presented a memorial asking that a Standing Board on Hospitals be appointed. Referred to the Committee on Temporal Economy.

E. S. Havighurst presented a memorial from the Kansas City Preachers' Meeting requesting that Kansas City, Kansas, be retained as an episcopal residence. Referred to the Committee on Episcopacy.

O. E. Kriege presented a memorial from the Conference opposing higher criticism. Referred to the Committee on State of the Church.

WEST OHIO

E. I. Antrim presented a memorial from himself and others requesting that evangelists at large take the place of Conference evangelists. Referred to the Committee on Itinerancy.

M. B. Fuller presented a memorial from the Conference asking that the boys' order, The Modern Knights of Saint Paul, be indorsed by the General Conference. Referred to the Committee on Sunday Schools.

J. M. Killits presented a memorial from J. J. Hulse and others offering changes in ¶¶ 243 and 303 of the Discipline safeguarding the Annual Conference in cases of investigation and trial.

Also a memorial from the Lay Electoral Conference requesting that provision be made for the initiation of changes in the Constitution of the Church by Lay Electoral Conferences.

Both referred to the Committee on Temporal Economy.

E. E. Shipley presented a memorial from the Book Committee amending ¶ 378 of the Discipline relating to the number of Publishing Agents.

Also a memorial from the Book Committee asking for an amendment of ¶ 375 of the Discipline relating to the composition of the Book Committees.

Also a memorial from the Book Committee asking for an amendment of ¶ 376 of the Discipline relating to the duties of the Book Committee.

Also a memorial from the Book Committee asking for an amendment of ¶ 372 of the Discipline relating to the duties of the Local Book Committee.

Also a memorial from the Book Committee requesting that

apportionments for the General Conference expenses be sent to the district superintendents annually.

All referred to the Committee on Book Concern.

Also a memorial from the Book Committee requesting that apportionments for Bishops be made on the basis of pastoral support and house rent.

Also a memorial from the Book Committee requesting that minor children of Bishops be cared for in case of the bishop's death.

Both referred to the Committee on Episcopacy.

C. M. Van Pelt presented a memorial with reference to the status of the Alaska Mission.

Herbert Welch presented a memorial from the Conference concerning the Bounds of that Conference.

Both referred to the Committee on Boundaries.

Also a memorial from the Conference requesting the reassignment of Bishop Anderson to the Cincinnati area. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference asking that the dividends of the Book Concern be distributed according to the total Annual Conference claims. Referred to the Committee on Itinerancy.

Also a memorial from the Conference requesting that the Board of Conference Claimants be given a place for its support among the regular benevolences. Referred to the Committee on Temporal Economy.

WEST TEXAS

R. S. Lovinggood presented a memorial from the Conference asking that a printing office be established at the Publishing House at New Orleans. Referred to the Committee on Book Concern.

Also a memorial requesting an amendment to ¶ 443 of the Discipline regarding Trustee Boards of Freedmen's Aid Schools.

Also a memorial from the Conference relating to the powers of local trustees of Freedmen's Aid Schools.

Both referred to the Committee on Freedmen's Aid.

WEST VIRGINIA

L. B. Bowers presented a memorial from the Conference favoring an amendment of ¶ 48 on Church membership. Referred to the Committee on Itinerancy.

M. F. Compton presented a memorial favoring classes for the instruction of the children of foreigners in our cities. Referred to the Committee on Home Missions.

Also a memorial from the Wheeling District Ministerial Asso-

ciation amending ¶ 103 of the Discipline relating to the organization of the Quarterly Conference. Referred to the Committee on Temporal Economy.

S. T. Spears presented a memorial from W. D. Reed and others requesting that district superintendents be appointed annually. Referred to the Committee on Itinerancy.

A. S. Thomas presented a memorial from the Lay Electoral Conference indorsing union with the Methodist Episcopal Church, South. Referred to the Commission on Federation and Union.

Also a memorial from the Lay Electoral Conference concerning assignment of a Bishop to Washington, D. C., who was born in West Virginia. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference requesting the admission of laymen to the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference relating to the insurance of Church property. Referred to the Committee on Temporal Economy.

WEST WISCONSIN

F. E. Bauchop presented a memorial from the Lay Electoral Conference favoring equal lay representation in the Annual Conferences. Referred to the Committee on Itinerancy.

E. C. Dixon presented a memorial amending ¶ 203 of the Discipline so that Bishops shall be required to consult district superintendents before making appointments. Referred to the Committee on Episcopacy.

A. P. Nelson presented a memorial proposing the study of city problems in the Epworth League course of study. Referred to the Committee on Epworth League.

Also a memorial from the Conference with reference to the Connectional Fund.

W. F. Tomlinson presented a memorial proposing an amendment of ¶ 57 of the Discipline relating to non-resident membership.

Also a memorial relating to the time limit of district superintendents.

Also a memorial with reference to the pastoral term.

All referred to the Committee on Itinerancy.

WESTERN NORWEGIAN-DANISH

H. P. Ostrup presented a memorial from the Pacific Coast District League of the Conference concerning ¶ 271 of the Discipline. Referred to the Committee on State of the Church.

WESTERN SWEDISH

Emil Malmstrom presented a memorial from the Pacific Swedish Mission Conference asking for an enabling act.

Also a memorial from the Pacific Swedish Mission Conference concerning enabling act for organizing an Annual Conference.

Also a memorial from the Southern Swedish Mission Conference requesting that it be placed in the Eighth General Conference District.

All referred to the Committee on Boundaries.

Also a memorial from himself and others requesting the continuance of Bishop W. O. Shepard as resident bishop. Referred to the Committee on Episcopacy.

Also a memorial from the Conference asking that no change be made in ¶ 271 of the Discipline.

Also a memorial from the Lay Delegates of the Conference concerning ¶ 271 of the Discipline.

Also a memorial from the Conference against any change in ¶ 271 of the Discipline.

Also a memorial from Epworth League Chapter 6323 asking that no change be made in ¶ 271 of the Discipline.

K. G. Norberg presented a memorial from the Nebraska State Epworth League of the Western Swedish Conference requesting that ¶ 271 on amusements be retained in the Discipline.

Also a memorial from the Lay Electoral Conference asking that no change be made in ¶ 271 of the Discipline.

All referred to the Committee on State of the Church.

WILMINGTON

E. L. Hoffecker presented a memorial from the Methodist Preachers' Association of Wilmington, Del., proposing an amendment to the Discipline so that no preacher is given the supernumerary relation until passed upon by the Committee on Conference Relations. Referred to the Committee on Itinerancy.

Robert Watt presented a memorial from S. M. Morgan requesting that the Italian Mission be abolished. Referred to the Committee on Boundaries.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from L. I. McDougle requesting that certain books be taken from the Conference course of study.

Also a memorial from the Conference asking a different method of distributing the dividends of the Book Concern to Conference claimants.

Also a memorial from G. A. Cooke requesting restoration of the time limit.

All referred to the Committee on Itinerancy.

Also a memorial from G. A. Cooke relating to questions of law. Referred to the Committee on Judiciary.

Also a memorial from the Conference requesting that ¶ 271 on amusements be retained in the Discipline. Referred to the Committee on State of the Church.

E. J. Winder presented a memorial from Oden E. James and others concerning the administration of Bishop Berry. Referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

Also a memorial from the Conference opposing the elimination of ¶ 271 on amusements from the Discipline. Referred to the Committee on State of the Church.

WISCONSIN

Thomas Gardner presented a memorial from Perry Millar and others requesting that laymen be admitted to the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from himself and others asking that the General Conference request the several political parties to put a Prohibition plank in their platforms. Referred to the Committee on Temperance and Prohibition.

Samuel Plantz presented a memorial from D. C. John relating to orders, ordination, and the status of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Milwaukee Methodist Ministers' Association concerning the claims of superannuated ministers.

W. S. Watson presented a memorial from the Laymen's Association of the Conference concerning equal lay representation in the cabinet of the Annual Conference.

Both referred to the Committee on Itinerancy.

T. D. Williams presented a memorial from the Grand Rapids Epworth League requesting that no change be made in ¶ 271 of the Discipline relating to amusements.

Also a memorial from the Sturgeon Bay Epworth League praying that no change be made in ¶ 271 of the Discipline relating to amusements.

Both referred to the Committee on State of the Church.

WYOMING

J. A. Faulkner presented a memorial from the Conference favoring the organic union of Methodism. Referred to the Committee on Federation.

J. A. Hensey presented a memorial from the Conference concerning the Quarterly Conference membership of retired ministers. Referred to the Committee on Itinerancy.

H. C. McDermott presented a memorial in favor of placing

national prohibition in the platforms of political parties. Referred to the Committee on Temperance, Prohibition, and Public Morals.

J. H. Race presented a memorial from the Conference asking that Bishop Berry be again assigned to the Philadelphia area. Referred to the Committee on Episcopacy.

WYOMING STATE

W. T. Dumm presented a memorial from the Conference requesting some changes of boundaries.

Also a memorial from the Conference asking that General Conference Districts be made to coincide with episcopal areas.

Both referred to the Committee on Boundaries.

Also a memorial from the Conference proposing certain changes in our Church Hymnal. Referred to the Committee on Book Concern.

Also a memorial from the Conference concerning Bishops for work among particular races and languages.

Also a memorial from the Conference indorsing the administration of Bishop McConnell.

Both referred to the Committee on Episcopacy.

Also a memorial from the Conference favoring the organic union of Methodism.

Also a memorial from the Lay Electoral Conference favoring the organic union of Methodism.

All referred to the Committee on Federation.

G. W. Ferguson presented a memorial proposing an enabling act for the Negro membership of the Church. Referred to the Committee on Federation.

JOURNAL
OF THE
GENERAL CONFERENCE OF 1916

MONDAY MORNING, MAY 1, 1916

MAY 1
FIRST DAY.
Morning.
Devotions.

THE TWENTY-SEVENTH SESSION OF THE DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in Convention Hall, Saratoga Springs, New York, on Monday, the first day of May, nineteen hundred sixteen, at 10 o'clock A. M.

Bishop Earl Cranston, senior effective Bishop of the Church, called the Conference to order, and announced the Hymn beginning, "O For a Thousand Tongues to Sing."

Bishop James W. Bashford offered prayer.

Bishop John L. Nuelsen read the Old Testament lesson, and the Rev. Edmund J. Lockwood, D.D., read the New Testament lesson.

Bishop Thomas B. Neely led the Conference in reciting the Apostles' Creed.

The Apostles' Creed was then recited in different foreign tongues by the following delegates:

In Chinese by the Rev. Mark Liu, pastor at Tientsin, China, ministerial delegate from the North China Conference.

In Hindustani by Mr. Victor V. Phillips, head master of the Methodist native High School in Naini Tal, India, lay delegate from the North India Conference.

In Swedish by the Rev. Fredrik Ahgren, D.D., pastor, of Stockholm, Sweden, ministerial delegate from the Sweden Conference.

In French by the Rev. J. Gottliew Spoerri, pastor, of Lausanne, Switzerland, ministerial delegate from the Switzerland Conference.

In Italian by the Rev. Bertrand M. Tipple, D.D., pastor, of Rome, Italy, ministerial delegate from the Italy Conference.

In German by the Rev. Albert J. Nast, D.D., editor of the Christliche Apologete, of Cincinnati, Ohio, ministerial delegate from the Central German Conference.

In Finnish by the Rev. J. W. Haggman, D.D., president of

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the Theological School in Brando, Helsingfors, Finland, ministerial delegate from the Finland Conference.

In Korean by Mr. Hugh H. Cynn, principal of the High School, Seoul, Korea, lay delegate from the Korea Conference.

The Hymn beginning, "O Thou, in Whose Presence My Soul Takes Delight," was sung.

Prayer was offered by the Rev. James R. Day, D.D.

The Hymn beginning, "I Love Thy Kingdom, Lord," announced by Bishop John E. Robinson, was sung.

Prayer was offered by Bishop Joseph C. Hartzell.

The Doxology was sung, and the Rev. M. W. Clair, D.D., pronounced the benediction.

Roll Call.

The Conference stood while Joseph B. Hingeley, Secretary of the last session of the General Conference, called the names of the Bishops who had died during the last quadrennium, namely:

Deceased Bishops.

THOMAS BOWMAN,
HENRY W. WARREN,
JOHN M. WALDEN,
DAVID H. MOORE,
CHARLES W. SMITH,
ROBERT MCINTYRE,
NAPHTALI LUCCOCK.

The Secretary read the names of the delegates-elect who had died since their election, namely:

Deceased Delegates.

JOHN A. PATTEN,
PRESTON WOOD.

The Secretary called the roll of the Bishops, and the following responded to their names:

Bishops Present.

EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. MCDOWELL,
JAMES W. BASHFORD,
WILLIAM BURT,
LUTHER B. WILSON,
THOMAS B. NEELY,
WILLIAM F. ANDERSON,
JOHN F. NUELSEN,
WILLIAM A. QUAYLE,

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WILSON S. LEWIS,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
HOMER C. STUNTZ,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD.

Missionary Bishops.

The following Missionary Bishops responded to their names:

JOSEPH C. HARTZELL,
FRANK W. WARNE,
ISAIAH B. SCOTT,
JOHN E. ROBINSON,
MERRIMAN C. HARRIS,
JOHN W. ROBINSON,
WILLIAM P. EVELAND.

Delegates Present.

The roll of delegates-elect and of properly certified reserve delegates was called, and the following seven hundred and seventy-seven responded to their names:

ALABAMA

Ministerial: John L. Brasher. Lay: Joel T. Johnson.

ARKANSAS

Ministerial: Joseph M. Carter. Lay: William C. Hays.

ATLANTA

Misisterial: John P. Wragg, George W. Arnold. Lay: Robert J. Simmons, Alonzo M. Wilkins.

BALTIMORE

Ministerial: John F. Goucher, William W. Barnes, Jacob F. Heisse, Whitford L. McDowell, William R. Wedderspoon. Lay: Lee M. Bender, William Gisriel, George C. Shannon, D. Olin Leech, Summerfield Baldwin, John T. Stone.

BENGAL

Ministerial: David H. Manley.

BLUE RIDGE-ATLANTIC

Ministerial: John L. A. Baumgarner. Lay: Ebid R. Randall.

BOMBAY

Ministerial: William E. Bancroft. Lay: Edwin W. Fritchley.

CALIFORNIA

Ministerial: John Stephens, Freeman D. Bovard, Herbert B. Johnson, Edward P. Dennett, Harry E. Milnes, George A. Miller. Lay: Rolla V.

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Morning.
Delegates Present.

Watt, Robert Davies, Edwin E. Grant, John Tunnicliffe, Miss Lulu Heacock.

CALIFORNIA GERMAN

Ministerial: Frank Brinkmeyer. Lay: John Huber.

CENTRAL ALABAMA

Ministerial: Alexander P. Camphor, Edward M. Jones. Lay: William J. Echols, Henry C. Bimford.

CENTRAL CHINA

Ministerial: Wilbur F. Wilson. Lay: Hsi C. Hwang.

CENTRAL GERMAN

Ministerial: Albert J. Nast, John Oetjen. Lay: Charles A. J. Walker, Louis C. Fritsche.

CENTRAL ILLINOIS

Ministerial: Thomas E. Newland, Walter D. Agnew, John H. Ryan, William E. Shaw, Milhem L. O'Harra. Lay: Walter C. Frank, Mrs. Tompie W. Asher, Charles R. Tombaugh, Thaddeus J. Ash.

CENTRAL NEW YORK

Ministerial: Frederick T. Keeney, Wallace E. Brown, Philip H. Riegel, Eli Pittman, Edmund M. Mills. Lay: Francis E. Baldwin, William Nottingham, Harry K. Fuhrman, Francis M. McFall, William H. Flaxington.

CENTRAL PENNSYLVANIA

Ministerial: Emory M. Stevens, Horace L. Jacobs, James H. Morgan, Augustus S. Fasick, Wilford P. Shriner, Simpson B. Evans. Lay: George G. Hutchison, William L. Woodcock, Herbert T. Ames, William S. Lysinger, Charles E. Shuey.

CENTRAL SWEDISH

Ministerial: John W. Swenson. Lay: Carl A. Carlson.

CENTRAL TENNESSEE

Ministerial: Baily W. Blessing. Lay: Henry Puckett.

CHICAGO GERMAN

Ministerial: Henry C. Loeppert, Frank T. Enderis. Lay: Charles E. Mueller, Charles E. Waterman.

CHILE

Ministerial: William H. Teeter. Lay: William A. Shelley.

COLORADO

Ministerial: David D. Forsyth, Augustus L. Chase, Merle N. Smith, John J. Lace. Lay: Edward Fair, Marion F. Miller, Mrs. Mary E. Wilson, Wayne C. Williams.

COLUMBIA RIVER

Ministerial: Bracken E. Koontz, Robert Brumblay, Robert Warner, Ulysses F. Hawk. Lay: David H. Cox, Lewis R. Horton, Mrs. Nina Blake, Benjamin F. Kumler.

DAKOTA

Ministerial: Thomas Nicholson, John S. Hoagland, James S. Harkness. Lay: Willis T. McConnell, William Carpenter, William E. Daniels.

DELAWARE

Ministerial: Charles A. Tindley, James H. Scott, Thomas H. Kiah. Lay: Herbert S. Wilson, George L. Waters, Horatio W. Jones.

DENMARK

Ministerial: Anton Bast. Lay: Lars J. Dam.

DES MOINES

Ministerial: Allen A. Thompson, John L. Hillman, Reuben E. Shaw, Enoch Hill, James M. Williams, Jay Kirkendall. Lay: James A. Henderson, Frank Dunning, Edwin D. Samson, Harold R. Howell, Louis F. Talley, Mrs. Mary Smith.

DETROIT

Ministerial: George Elliott, Arthur W. Stalker, Merton S. Rice, Henry Addis Leeson, Alonzo A. Leonard, Dwight H. Ramsdell, H. Lester Smith, Charles B. Allen. Lay: Charles W. Leech, Thomas E. Mitchell, Anson L. Parker, Richard T. Baldwin, Charles A. Johnson, William J. Blood.

EAST GERMAN

Ministerial: Frederick W. Schneider.

EAST MAINE

Ministerial: Frederick Palladino, Carl N. Garland. Lay: Clarence E. Dow, George B. Hunter.

EAST TENNESSEE

Ministerial: James A. Pickett. Lay: Samuel M. Clark.

EASTERN SOUTH AMERICA

Ministerial: Charles W. Drees. Lay: Herbert P. Coates.

EASTERN SWEDISH

Ministerial: Frank E. Broman. Lay: Gustaf A. Wahlberg.

ERIE

Ministerial: J. Palmer Burns, William H. Crawford, Clement W. Miner, John H. Clemens, James E. Hillard. Lay: Byron A. Walker, Charles H. Smith, William A. Elliott, Ralph M. Campbell, William L. Sansom.

FINLAND

Ministerial: Jonas W. Haggman. Lay: Frans A. Karell.

FLORIDA

Ministerial: Thomas H. B. Walker, James S. Todd. Lay: John H. Smith, George W. Perkins.

FOOCHOW

Ministerial: Philip Seuk Sing Yu, Ralph A. Ward. Lay: James E. Skinner.

GENESEE

Ministerial: Frederick H. Coman, Ray Allen, Horace A. Crane, Earl D. Shepard, Louis A. Wright, Lincoln L. Rogers. Lay: Edward J. Mockford, George B. Burd. William A. Notman, Delano D. Cottrell, William W. Smallwood, Schuyler C. Wells.

GEORGIA

Ministerial: Edmund J. Hammond. Lay: Burr Stokoe.

GULF

Ministerial: James W. Hervey. Lay: Ray T. Fuller.

HINGHWA

Ministerial: William N. Brewster. Lay: Miss J. E. Martha Lebeus.

MAY 1
FIRST DAY.
Morning.
Delegates Present.

HOLSTON

Ministerial: Samuel G. Ketron, John J. Manker, Marion C. Bruner. Lay: William T. Smith, John W. Fisher, Joseph A. Grigsby.

IDAHO

Ministerial: Henry W. Parker, James D. Gillilan. Lay: Alva I. McMahon, Perry F. Chandler.

ILLINOIS

Ministerial: Joseph W. Van Cleve, Theodore Kemp, Francis A. McCarty, Calvin F. Buker, James C. Baker, Benjamin F. Shipp, William J. Davidson, Joseph C. Nate. Lay: Francis G. Blair, Benjamin T. Kagey, Francis M. Austin, John Kissack, Hershel R. Snavely, Joseph R. Harker, Mrs. Ellen M. Orr.

INDIANA

Ministerial: Joshua Stansfield, Layton C. Bentley, George M. Smith, Alfred H. Pitkin, Elbert Robb Zaring, Harry A. King, George H. Murphy. Lay: Frank F. Smith, Charles C. Hull, J. Frank Hanly, Mrs. America S. Wood, William C. Van Arsdel, Fred Hoke, Frank T. Singleton.

IOWA

Ministerial: John C. Kendrick, Edward J. Shook. Lay: Albert N. Jarvis, Jesse M. Beck, Edwin L. Stickney, James S. Bellamy.

ITALY

Ministerial: Bertrand M. Tipple.

KANSAS

Ministerial: William C. Hanson, Edwin Locke, Henry E. Wolfe, Henry J. Coker, Wilbur N. Mason, John Maclean, Benjamin Young, George E. Satterlee, James D. Smith. Lay: J. Luther Taylor, John Marshall, O. Grant Markham, Albert P. Myers, Samuel S. Glasscock, Arthur R. Kinkel, John L. Havice, Charles M. Jones, James C. Funnell.

KENTUCKY

Ministerial: Frederick W. Harrop, Elman L. Shepard. Lay: Andrew M. Decker.

KOREA

Ministerial: Charles D. Morris, Wilbur C. Swearer. Lay: Hugh H. Cynn, Mrs. Nansa K. Hahr.

LEXINGTON

Ministerial: Elam A. White, John S. Bailey. Lay: Richard A. Crolley.

LIBERIA

Lay: Mrs. Mary A. Ragland.

LINCOLN

Ministerial: H. T. S. Johnson. Lay: John H. Stephens.

LITTLE ROCK

Ministerial: James M. Cox, William S. Sherrill. Lay: Mrs. Hilda M. Nasmyth, Robert B. Hays.

LOUISIANA

Ministerial: John W. Turner, Robert C. Worsham, Thomas F. Robinson. Lay: Matthew S. Davage, James R. Reynolds, Thaddeus Taylor.

MAINE

Ministerial: David B. Holt, John M. Arters.

MALAYSIA

Ministerial: William G. Shellabear. Lay: Samuel Augustine.

MEXICO

Ministerial: John W. Butler.

MICHIGAN

Ministerial: William H. Phelps, Hugh Kennedy, Clark S. Wheeler, John W. Sheehan, Patrick J. Maveety, Daniel C. Riehl, William F. Kendrick, Frederick S. Goodrich. Lay: Luren D. Dickinson, Samuel Dickie, Fred H. Dewey, John C. Ketcham, Allan M. Wilkinson, Charles C. Landon, Royal A. Hawley, John D. Greenamyer.

MINNESOTA

Ministerial: Henry C. Jennings, Guybert A. Cahoon, Alexander C. Stevens, Frank A. Cone. Lay: Delburt V. Weld, Gilbert Guttersen, Claude E. Southwick, Charles L. Dempster.

MISSISSIPPI

Ministerial: William W. Lucas, Simon H. Cannon, D. Leonard Morgan. Lay: Edward L. Gordon, John W. Harris, Charles Q. Williams.

MISSOURI

Ministerial: Harvey R. De Bra, William F. Burris, James W. Anderson. Lay: Albanus W. Baker, Miss Maud McMurrey, Ira D. Cottey.

MONTANA

Ministerial: Charles L. Bovard. Lay: Ellwood H. Fisher.

NEBRASKA

Ministerial: Isaac B. Schreckengast, Elmer E. Hosman, John W. Embree, Ulysses G. Brown, Titus Lowe, Byron W. Marsh, Edward M. Furman, Robert H. Thompson, Huson H. Millard. Lay: George M. Spurlock, John N. Dryden, Robert E. Evans, George H. Davis, Melville D. Cameron, W. Edgar Gates, Claude J. Fennel, George R. Buckner, Mrs. Emma J. Cox.

NEWARK

Ministerial: Ralph B. Urmy, William E. Palmer, George G. Vogel, Jacob A. Cole, John Krantz. Lay: James R. Joy, Benjamin F. Edsall, Stephen S. Day, James W. Pearsall, S. Earl Taylor.

NEW ENGLAND

Ministerial: Franklin Hamilton, Lauress J. Birney, George B. Dean, Edgar J. Helms, Lemuel H. Murlin, Leo A. Nies. Lay: George H. Newhall, Everett O. Fisk, Frank C. Dunn, Silas Peirce, Mrs. Sarah A. Legg, Horace A. Moses.

NEW ENGLAND SOUTHERN

Ministerial: J. Francis Cooper, James I. Bartholomew, Edward S. Ninde, George G. Scrivener. Lay: Benjamin F. Thurston, James C. McPherson, William W. Gordon, Lewis L. Mitchell.

NEW HAMPSHIRE

Ministerial: Edgar Blake, Charles C. Garland. Lay: Lee C. Abbott, George L. Plimpton, Thomas W. Lane.

NEW JERSEY

Ministerial: Melville E. Snyder, George H. Neal, James W. Marshall, Furman A. DeMaris. Lay: Harry P. Bennett, William H. Cox, John E. Rosselle, Charles F. Repp.

NEW MEXICO

Ministerial: S. Alonzo Bright. Lay: Frank H. H. Roberts.

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FIRST DAY.
Morning.
Delegates Present.

NEW YORK

Ministerial: Ezra S. Tipple, James R. Day, Allan MacRossie, Richard E. Wilson, Archey D. Ball, William F. Compton. Lay: Samuel Andrews, J. Edgar Leaycraft, William J. Stitt, H. T. Conkling, Harris L. Cookingham, Charles A. Smith.

NEW YORK EAST

Ministerial: David G. Downey, Ernest G. Richardson, Abram S. Kavanagh, Frank Mason North, Otho F. Bartholow, Elmer A. Dent. Lay: Henry W. Rogers, Frank L. Brown, William G. Miller, John Roberts, Eugene M. Travis, Charles W. Harman.

NORTH CAROLINA

Ministerial: Robert E. Jones, Hugh L. Ashe. Lay: Robert B. McRary, James A. McRae.

NORTH CHINA

Ministerial: Chih Ping Wang, Mark Liu. Lay: Jung F. Li, Te A. Hao.

NORTH DAKOTA

Ministerial: Jabez G. Moore, Samuel F. Halfyard, James I. Asher. Lay: Paul M. Brown, Richard A. Lathrop, Charles A. Pollock.

NORTH GERMANY

No delegates present.

NORTH INDIA

Ministerial: Lewis A. Core, Noble L. Rockey. Lay: Mrs. Nettie M. Rockey, Victor V. Phillips.

NORTH INDIANA

Ministerial: Brenton S. Hollopeter, Raymond J. Wade, George R. Grose, Somerville Light, Wallace W. Martin, James A. Beatty, Charles C. Travis. Lay: Edward E. Youse, Mrs. John C. White, Burt W. Ayres, George E. Meck, Frederick C. Parham, General W. H. Kemper, George A. Whitezel.

NORTH MONTANA

Ministerial: William W. Van Orsdel. Lay: Miss Parmelia Clark.

NORTH-EAST OHIO

Ministerial: John J. Wallace, Frank W. Luce, William B. Winters, Ernest A. Simons, Richard T. Stevenson, Mayrick E. Evans, Charles L. Smith, Sheridan B. Salmon, Charles Gallimore, Austin Philpott, Worthington B. Slutz. Lay: Nelson C. Stone, Frank A. Arter, Mrs. Nancy J. McConnell, Ambrose B. Wingate, William A. Walls, Arthur L. Hoover, Edgar A. Bowman, Mrs. Kate R. Henthorne.

NORTHERN GERMAN

Ministerial: William F. Fritze. Lay: George F. Reineke.

NORTHERN MINNESOTA

Ministerial: Joseph B. Hingeley, Milton P. Burns, Thompson W. Stout, William H. Jordan. Lay: Thomas Owens, Joseph S. Ulland, James H. Martin, Ralph W. Leach.

NORTHERN NEW YORK

Ministerial: Samuel J. Greenfield, George F. Shepard, Herbert W. Markham, Duane C. Johnson. Lay: Sylvanus V. Barker, George W. Fenton, Jason S. Joy, John J. Hollis.

NORTHERN SWEDISH

Ministerial: Ernst A. Wahlquist. Lay: John Wicklund.

NORTHWEST GERMAN

Ministerial: John H. Klaus. Lay: Frederick W. Klaus.

NORTHWEST INDIA

Ministerial: Philo M. Buck, John C. Butcher. Lay: Miss Mabel McKnight, Mrs. John C. Butcher.

NORTHWEST INDIANA

Ministerial: Ulysses G. Leazenby, Henry L. Davis, Ernest C. Wareing, Madian H. Appleby. Lay: Marvin Campbell, Joseph P. Allen, William C. Latta, William C. Belman.

NORTHWEST IOWA

Ministerial: Alfred E. Craig, William H. Spence, Eben S. Johnson, Charles H. Van Metre, David A. McBurney. Lay: John L. Peterson, James S. Bell, Willis W. Overholser, Edwin G. Bowman.

NORTHWEST KANSAS

Ministerial: John F. Harmon, Charles W. Stevens, Harvey M. Templin. Lay: Jacob C. Ruppenthal, David J. Stafford, Charles S. Buchanan.

NORTHWEST NEBRASKA

Ministerial: Charles H. Burleigh. Lay: Elmer E. Lesh.

NORWAY

Ministerial: George Rognerud. Lay: Magnus Sagedahl.

NORWEGIAN AND DANISH

Ministerial: Hans K. Madsen. Lay: John J. Moe.

OHIO

Ministerial: Austin M. Courtenay, John C. Arbuckle, Thomas W. Locke, Levi C. Sparks, William F. Oldham, Purley A. Baker. Lay: Joseph S. Sites, Zenas L. White, John S. Graham, E. Dow Bancroft, Ernest H. Cherrington, Wesley Montgomery.

OKLAHOMA

Ministerial: Harry C. Case, Frank Neff, Thomas J. H. Taggart, James W. Baker, Eugene S. Stockwell. Lay: Albert L. McRill, William L. Moore, William M. Short, Leander J. Stark.

OREGON

Ministerial: Clarence True Wilson, James T. Abbett, Hiram Gould, Charles C. Rarick. Lay: Burpee Steves, Robert H. Hughes, Archie M. Hammer, Mrs. Alva C. Marsters.

PACIFIC GERMAN

Ministerial: Edmund E. Hertzler. Lay: Robert Wentsch.

PHILADELPHIA

Ministerial: Charles M. Boswell, Alpha G. Kynett, George H. Bickley, Eli E. Burriss, Jabez G. Bickerton, George W. Izer, John G. Wilson. Lay: Alex Simpson, Jr., John S. McConnell, Leander W. Munhall, George G. Ziegler, William H. G. Gould, Thomas R. Fort, Jr.

PHILIPPINE ISLANDS

Ministerial: Marvin A. Rader. Lay: Mrs Blanche Palmer Klinefelter.

PITTSBURGH

Ministerial: William F. Conner, Joseph B. Risk, Henry N. Cameron,

MAY 1 FIRST DAY. *Morning.* Delegates Present.

John H. Willey, Appleton Bash, Daniel L. Marsh. Lay: Elmer L. Kidney, Harry W. Dunlap, Winfred F. Richardson, Harvey Henderson, J. Frederick Jones, Harry G. Samson.

PUGET SOUND

Ministerial: Adna W. Leonard, Edward H. Todd, George W. Frame, Edwin M. Randall. Lay: Frederick A. Hazeltine, William D. Pratt, Henry R. King, Chauncey E. Beach.

ROCK RIVER

Ministerial: Charles B. Mitchell, John Thompson, Frank D. Sheets, Timothy P. Frost, Louis F. W. Lesemann, Harry F. Ward, Charles K. Carpenter, John P. Brushingham. Lay: Henry A. Hillmer, George W. Dixon, William T. Jennings, James W. Kline, Miss Emma A. Robinson, Perley Lowe.

SAINT JOHNS RIVER

Ministerial: Robert A. Carnine. Lay: Charles W. Kinne.

SAINT LOUIS

Ministerial: Eli P. Anderson, Wilbur F. Sheridan, Benjamin F. Crissman, William T. Wright. Lay: George Warren Brown, Wilbur F. Maring, James D. Bufton, James H. Covert.

SAINT LOUIS GERMAN

Ministerial: Franz Piehler. Lay: Ubbo J. Albertson.

SAVANNAH

Ministerial: Emmett D. Giddens. Lay: Welvin E. Summers.

SOUTH CAROLINA

Ministerial: Charles C. Jacobs, Lewis M. Dunton, John W. Moultree, Matthew M. Mouzon. Lay: Charles W. Caldwell, Edward J. Sawyer, Amos J. Andrews.

SOUTH GERMANY

No delegates present.

SOUTH INDIA

Ministerial: David O. Ernsberger. Lay: John T. Rodrigues.

SOUTHERN CALIFORNIA

Ministerial: Matt S. Hughes, Charles E. Locke, John Oliver, George F. Bovard, Francis M. Larkin, Alfred Inwood, Edwin P. Ryland. Lay: Albert J. Wallace, Henry W. Brodbeck, Mrs. Belle T. Anderson, Alexander M. Drew, Mrs. Kate W. Sprowls, Winfield S. Allen, Edwin J. Swayne.

SOUTHERN GERMAN

Ministerial: John Pluenneke. Lay: Robert E. Blumberg.

SOUTHERN ILLINOIS

Ministerial: Claude C. Hall, Robert Morris, William H. Poole, John W. Cummins, Stephen A. D. Rogers. Lay: John B. Stout, Mrs. Sallie J. Logan, Thomas F. Chamberlain, Aden K. Gibson, John M. Mitchell.

SOUTHWEST KANSAS

Ministerial: Frank E. Mossman, Daniel H. Switzer, Albert B. Hestwood, Lewis E. Simes, Albert E. Kirk. Lay: John A. Cragun, Martin H. Scandrett, Edward R. Burkholder, Mrs. Fannie E. Lynch, Hiram Imboden.

SWEDEN

Ministerial: Ander A. Stromstedt, Karl E. Norstrom, Fredrik Ahgren. Lay: Jonathan Julen, Carl A. Safwenberg.

SWITZERLAND

Ministerial: J. Gottlieb Spoerri. Lay: Benjamin Niederhauser.

TENNESSEE

Ministerial: Samuel M. Utley, Samuel M. Strayhorne. Lay: William M. Copeland.

TEXAS

Ministerial: Matthew W. Dogan, Wade H. Logan, Joshua O. Williams. Lay: Simon S. Reid, Mrs. Rosa Simpson, Barney F. Carter.

TROY

Ministerial: Charles W. Rowley, John L. Fort, Charles M. Sturgess, John A. Hamilton, James E. Mead, Charles L. Leonard. Lay: Henry J. Bull, Howard S. Kennedy, Harvey M. Butts, Azra M. Aseltine, Samuel Wallin, William W. Chamberlain.

UPPER IOWA

Ministerial: Edmund J. Lockwood, Frank Cole, Rollo F. Hurlburt, Sinclair R. Beatty. Lay: Chauncey P. Colegrove, Willard C. Stuckslager, William J. Elliott, John W. Dickman, Thomas J. B. Robinson.

UPPER MISSISSIPPI

Ministerial: Wisdom F. Isaiah, Norman R. Clay, Charles W. Butler. Lay: Ephraim H. McKissack, James T. Strong, Decatur C. Rogers.

VERMONT

Ministerial: Edwin W. Sharpe, William Shaw. Lay: Sanford A. Daniels, George A. Morse.

WASHINGTON

Ministerial: Matthew W. Clair, William A. C. Hughes, John W. E. Bowen, Isaac L. Thomas. Lay: I. Garland Penn, Mrs. Marie E. Cooper, Charles P. Ford, Gilbert H. Beane.

WEST CHINA

Ministerial: J. F. Peat. Lay: No delegate elected.

WEST GERMAN

Ministerial: Otto E. Kriege, Edwin S. Havighurst. Lay: Edward H. Ott, Erwin H. Eberhardt.

WEST OHIO

Ministerial: Herbert Welch, Cyrus M. Van Pelt, Charles E. Schenk, David H. Bailey, William A. Wiant, Albert E. Smith, William H. Wehrly, Melvin M. Figley, Marcellus B. Fuller, William McK. Brackney. Lay: Ernest I. Antrim, Jonas J. Hulse, Mrs. Ida H. Goode, John M. Killits, Edwin R. Graham, Edward E. Shipley, Ray A. Haynes, George O. March, Harlan C. West.

WEST TEXAS

Ministerial: Harry Swann, David C. Lacy. Lay: Reuben S. Lovinggood, Robert L. Smith.

WEST VIRGINIA

Ministerial: O. Dale King, William D. Reed, Millard F. Compton, L. Bruce Bowers, Lewis E. Ressegger, Frank S. Townsend. Lay: Andrew S. Thomas, William O. Alexander, Clinton W. Flesher, Frank B. Trotter, Samuel T. Spears.

WEST WISCONSIN

Ministerial: Frederick E. Bauchop, Wilbur F. Tomlinson, Edwin C. Dixon, Levi A. Brenner. Lay: Adolphus P. Nelson, Thomas O. Mork, Miss Matilda P. Hutchison.

MAY 1
FIRST DAY.
Morning.
Delegates Present.

WESTERN NORWEGIAN-DANISH

Ministerial: Joseph Olsen. Lay: Hans P. Astrup.

WESTERN SWEDISH

Ministerial: Emil Malmstrom. Lay: Carl A. Sandberg.

WILMINGTON

Ministerial: Robert Watt, Edmund L. Hoffecker, Theodore A. H. O'Brien, Robert K. Stephenson. Lay: Edward J. Winder, Thomas H. Bock, Martin B. Burris, Melville Gambrill.

WISCONSIN

Ministerial: Samuel Plantz, Perry Millar, Robert S. Ingraham, Thomas D. Williams. Lay: John T. Phillips, Eusebius B. Garton, Thomas Gardner, Walter S. Watson.

WYOMING

Ministerial: James A. Hensey, John H. Race, Leonard C. Murdock, George P. Eckman, Hugh C. McDermott. Lay: George P. Lindsay, Charles F. Baker, Delbert O. Colborn, Edward H. Wands, William D. Southworth.

WYOMING STATE

Ministerial: William T. Dumm. Lay: George W. Ferguson.

Absentee Roll.

On motion of J. B. Hingeley, it was ordered that the further calling of the Roll be dispensed with, and that the delegates who report their presence at or during the session to-morrow morning be reported as present and placed on the Roll.

The Bishop declared that a quorum was present, and on motion of W. F. Burris, it was ordered that the Conference proceed to the election of a Secretary.

Under a question of privilege, J. B. Hingeley read the following paper:

May 1, 1916.

To the General Conference of the Methodist Episcopal Church, Saratoga Springs, N. Y.

J. B. Hingeley Declines Reelection.

DEAR FATHERS AND BROTHERS: Ever since 1896 I have been on the secretarial force of the General Conference, and since 1904 have been your Secretary, a position of the highest honor and responsibility and, may I add, of great personal delight. It is no mean opportunity to be at the center of the activities of a great and significant deliberative body such as yours, and at times to feel the thrill of great movements as they reach their consummation under the direction of the Spirit of God, moving amid the deliberations of a thousand representatives of his Church, who, with earnestness and prayer, devotion to duty and a determination to do the right as God gives them to see the right, have but one outstanding ambition: To further the Kingdom of God and to exalt the name of Jesus Christ.

Sometimes, it may be, the manipulating hand of man may have been apparent, but it has been given to me, your Secretary, seated at the central exchange where the wires converge, to realize perhaps more than anyone else that the transient, temporary incidental thing was the forensic and parliamentary skill of the delegates, and that the main purpose was that of accomplishing the will of God. There are some scenes photographed on memory's walls that of themselves are sufficient to repay me for all the work and planning necessary to administer properly this high office.

I come to-day to ask at your hands relief from the task to which you assigned me; not because I have not loved the work and its associations and appreciated the honor of being your servant, but because eight years

ago you laid upon me another task which, under God's kindly providence, has so largely increased as to demand every possible energy of my heart, mind, and strength. For two years past, I have had a growing conviction that I should ask relief from the delightful duties of Secretary of the General Conference, especially from the onerous duties of publishing the General Conference Journal, now grown into a book of sixteen hundred pages. MAY 1 FIRST DAY. *Morning.*

If to any degree there exists in your minds a recognition of the fact that in thus serving God and the Church I have been serving you, as many delegates have intimated, then it is indeed to me a pleasure as well as an honor. I would have you remember that I received a goodly heritage when the office so ably filled by Dr. David S. Monroe was given to me. I had been on his force for eight years and had the benefit of his wise and statesmanlike handling of important details. He was a worthy successor of a long and honorable line of Secretaries.

Besides, I have surrounded myself with a group of able assistant secretaries, most of whom had been tried out in the duties of the Annual Conference Secretaryship. No man responsible for the duties of an important position was ever more ably seconded than I have been by this group of fifty men who, during the several General Conferences, have responded to every call, met every responsibility, and by their faithfulness and efficiency have placed both yourselves and me under the highest obligations.

No deliberative body has such a record as that made by the men who have been Journal secretaries in the several General Conferences. For one hundred and twenty times after I had read the Journal of the Proceedings of the previous session, the Bishop presiding has issued the challenge, "Are there any corrections in the Minutes"?

Indeed, at the closing session of the General Conference of 1904, Bishop Warren suggested that, in asking the question, he was violating that Article of Religion of the Methodist Episcopal Church which forbids works of supererogation.

At no time has the record been challenged successfully, and in only two instances was an unsuccessful attempt made to challenge it. In view of the fact that the deliberations recorded in the Journal cover three months of strenuous sessions, I claim for these honored brethren at the desk an efficiency and accuracy never before attained, and I count myself honored to be permitted to share a little in the glory reflected from their remarkable services.

I desire to thank the brethren of the General Conference for the many words of kindness and helpfulness and inspiration which have come to me. They are greatly appreciated, and I will carry to other duties a pleasant momory of all my General Conference secretarial associations.

I would gratefully recognize the kindness, courtesy, and forbearance of the Bishops presiding in the several sessions, under circumstances which at times have taxed all their skill, patience, and endurance, and if I may have done anything to make their duties easier or more pleasant, I have accomplished what I greatly desired.

From the men who have been on my staff some one will be chosen as my successor. Whoever he may be, he knows to-day, as he will be assured to-morrow, that any service I can render will be just as loyally given to him as was the service which he has so faithfully rendered to me; and if in some way I can serve the Church I love by serving him, I will gladly do so.

In the meanwhile, until you have registered your choice of my successor, I will gladly serve you for a number of days if necesary in completing the organization of the General Conference and of the Standing Committees, and in forwarding the business of the General Conference, so that with the least possibly delay and with the greatest possible diligence you may begin your legislative task, which I am sure you will complete to the glory of God and the good of Methodism.

Fraternally yours,

JOSEPH B. HINGELEY,
Secretary General Conference.

Bishop Cranston, in behalf of the Board of Bishops, expressed that high appreciation of the efficiency and devotion with which Appreciation of J. B. Hingeley.

MAY 1 FIRST DAY. *Morning.*

the secretarial work had been done under the administration of Secretary Hingeley.

On motion of G. H. Bickley, the Bishops were requested to appoint a special committee to draw up and present to the Conference resolutions expressing the appreciation of the General Conference of Dr. Hingeley's services.

Nominations for Secretary.

The following were placed in nomination for secretary: J. B. Hingeley, Edwin Locke, E. S. Johnson, E. M. Mills, M. E. Snyder.

J. B. Hingeley requested that he be not voted for.

On motion of Frederick Palladino, nominations were closed.

On motion of J. A. Hensey, it was ordered that whenever the last name only is written on a ballot it be counted in favor of the nominee of that name.

The tellers were appointed by the Bishops. (See List.)

Ballot.

A ballot was taken, and the first set of tellers retired with secretaries R. K. Stephenson, J. W. Anderson, and M. W. Dogan in charge.

J. B. Hingeley Honorary Secretary.

On motion of W. E. Palmer, the Conference elected Joseph B. Hingeley Honorary Secretary, in recognition of his services.

On motion of R. K. Stephenson, J. B. Hingeley was elected Secretary *pro tem.*

Telegram to Dr. Buckley.

On motion of Robert Watt, it was ordered by unanimous vote that a telegram signed by the Senior Bishop, conveying an expression of our esteem, affection, and good wishes, be sent to Dr. James M. Buckley.

E. S. Tipple presented Report No. 1 of the Commission on Entertainment of the General Conference.

The report was adopted as follows:

Joint Report on Program.

MR. CHAIRMAN AND DEAR FATHERS AND BRETHREN: The Commission on Entertainment of the General Conference begs to report to you our action under direction given to us by the General Conference of 1912, relating to the preparations for the General Conference of 1916, as outlined by the following resolutions:

"*Whereas*, The action of the General Conference of 1908, as it appears on pages 383 and 449 in the Journal of that year, relative to the preliminary arrangements of the General Conference of 1912, has proved not only practicable but very helpful to the orderly conduct of business, especially during the earlier sessions of this Conference; and,

"*Whereas*, The increase in size of the General Conference, as well as the magnitude of the questions to be acted upon, make it advisable to secure all possible economy of time and money to the Church and to the General Conference; therefore, be it

"*Resolved*, That the committee having in charge the arrangements for the next General Conference be requested to provide that the Memorial Session be held on the first Sunday following the assembling of the Gen-

eral Conference, and that the Bishops be a committee to arrange for such service. MAY 1 FIRST DAY. *Morning.*

"*Resolved*, That all receptions to Fraternal Delegates be held at evening sessions of the General Conference, and, as far as possible, within the first two weeks of the session.

"*Resolved*, That there shall be one Episcopal Address, to include all matters to be brought before the General Conference by the General Superintendents; and that evening sessions be set apart for the proper presentation of reports by the General Superintendents who have visited foreign mission fields and the Missionary Bishops; *provided*, however, that any matters not included in these reports, but which call for special presentation, may be printed and referred to the appropriate committees without reading.

"*Resolved*, That the Book Committee and its Commission on Entertainment of the General Conference be directed to cooperate with each other in making such advance provisions for the General Conference of 1916 as will expedite its business; such provisions to be reported and to be subject to change by the General Conference.

"*Resolved*, That memorials, resolutions, and requests to be submitted to Standing Committees may be sent to the Secretary of this General Conference at any time in the month of April, 1916, and shall be arranged by him for immediate distribution to the several Standing Committees."

In harmony, therefore, with the foregoing resolutions, we have given notice to those concerned of the following assignments for meetings provided for by the above named resolutions:

GENERAL CONFERENCE PROGRAM

General Conference Program.

All announcements for 8 P. M., unless otherwise noted.

Saturday, April 29—Reception to the Delegates by the people of Saratoga Springs.

Sunday, April 30—3 P. M.: Sermon by Bishop Earl Cranston.

Monday, May 1—8 P. M., Reports of Bishops: Europe and Africa.

Tuesday, May 2—Reception of Fraternal Delegates representing the British Wesleyan Conference and the Methodist Church of Canada.

Wednesday, May 3—Reports of Bishops: China and Korea.

Thursday, May 4—Lecture: Rev. Dr. F. W. Gunsaulus, under auspices of Local Committee.

Friday, May 5—3 P. M.: Anniversary of the Anti-Saloon League. 8 P. M., Anniversary of the Board of Sunday Schools.

Saturday, May 6—Reports of Bishops: South America, Southern Asia, the Philippines, and Mexico.

Sunday, May 7—3 P. M.: Memorial service in charge of the Bishops.

Monday, May 8—One Hundredth Anniversary of the American Bible Society.

Tuesday, May 9—11 A. M.: Address by the Hon. Charles S. Whitman, Governor of the State of New Lork. 8 P. M.: Anniversary of the Board of Education.

Wednesday, May 10—10 A. M.: Bishop Asbury Memorial Service. 8 P. M.: Reception of Fraternal Delegates representing the Methodist Episcopal Church, South, the Japanese Methodist Church, and the Methodist Protestant Church.

Thursday, May 11—Lecture: Rev. Dr. Charles E. Jefferson, under auspices of Local Committee.

Friday, May 12—3 P. M. and 8 P. M.: Joint Anniversaries of the Board of Foreign Missions and the Woman's Foreign Missionary Society.

Saturday, May 13—Reception of Fraternal Delegates representing the Presbyterian Church, the Federal Council, the Reformed Episcopal Church, and the Evangelical Association.

Sunday, May 14—3 P. M.: Sermon by Bishop James W. Bashford.

Monday, May 15—3 P. M., Reports of Bishops: Home Mission field. 8 P. M.: Joint Anniversary of the Board of Home Missions and the Woman's Home Missionary Society.

Tuesday, May 16—3 P. M.: Anniversary of the General Deaconess Board. 8 P. M.: Lecture by Bishop William A. Quayle, auspices of Local Committee.

Wednesday, May 17—Anniversary of the Freedmen's Aid Society.

Thursday, May 18—Anniversary of the Methodist Book Concern.

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FIRST DAY.
Morning.

Friday, May 19—Anniversary of the Board of Conference Claimants.
Saturday, May 20—Reception of Fraternal Delegates representing the Colored Methodist Church, the African Methodist Episcopal Zion Church, and the African Methodist Episcopal Church.
Sunday, May 21—3 P. M.: Sermon by Bishop William F. McDowell.
Monday, May 22—Anniversary of the Epworth League.
Tuesday, May 23—Anniversary of the Church Temperance Society.
Wednesday, May 24—Lecture by the Hon. William H. Taft, under auspices of Local Committee.
Thursday, May 25—Anniversary of the Methodist Federation for Social Service.

Committee Meeting Places.

COMMITTEE MEETING PLACES

The following places have been reserved for the Standing Committees. The Bishops assigned according to custom by the Board of Bishops to preside at the meeting for organization are also indicated:
Episcopacy—First Baptist Church, Bishop Cranston.
Itinerancy—First Methodist Episcopal Church, Bishop Berry.
Boundaries—New England Congregational Church, Bishop Shepard.
Temporal Economy—Second Presbyterian Church, Bishop Bashford.
State of the Church—First Presbyterian Church, Bishop Burt.
Book Concern—First Methodist Episcopal Church, Bishop Wilson.
Foreign Missions—First Presbyterian Church, Bishop Neely.
Home Missions and Church Extension—New England Congregational Church, Bishop Anderson.
Education—Second Presbyterian Church, Bishop Nuelsen.
Freedmen—Saint Paul's Lutheran Church, Bishop Quayle.
Sunday School—First Baptist Church, Bishop Lewis.
Epworth League—Saint Paul's Lutheran Church, Bishop Hughes.
Temperance and Prohibition—Second Presbyterian Church (Chapel) Bishop Stuntz.
Respectfully submitted,

EZRA S. TIPPLE,
EDWARD E. SHIPLEY,
O. P. MILLER,
SILAS PEIRCE,
HANFORD CRAWFORD,
R. T. STEVENSON,
W. F. CONNER,
Commission on Entertainment.

JOSEPH B. HINGELEY, *Secretary General Conference.*

Report No. 2 of the Commission on Entertainment of the General Conference was presented by E. S. Tipple, and adopted on his motion:

Conduct of Business.

RULES FOR THE CONDUCT OF BUSINESS

In order to perfect the organization of the Conference, we desire to offer certain resolutions and directions for the conduct of business.
Resolved, That the following resolutions and directions for the conduct of business be adopted:
1. That the Rules of Order of the last General Conference, as modified and printed in the Handbook, except as hereinafter amended, be adopted by this General Conference until changed in the manner provided in said rules.
2. That Rule 42 of the Rules of Order be amended by omitting "Commission on Federation," and substitute therefor the following: "There shall be a Commission of Federation and Organic Union consisting of thirty-five members nominated by the Board of Bishops," to which shall be referred the proposed Plan of Union with the Methodist Episcopal Church, South, and all other matters pertinent to organic federation and fraternal relations with other Christian Churches." This Commission on Federation and Organic Union shall report its findings and recommendations on the subject of union with the Methodist Episcopal Church, South, not later than Friday, May 12.

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Morning.
Conduct of Business.

3. That the Program submitted by the General Conference Commission on Entertainment and the Secretary of the General Conference be approved, and that the meetings for receiving the reports of Bishops relating to foreign fields, for the reception of Fraternal Delegates, and for the Memorial Service be sessions of the General Conference.

4. That the lists of members of the Standing Committees, as printed in The Daily Christian Advocate of this date, be recognized as the official Roll of the Standing Committees for this General Conference.

5. That when vacancies occur in the Standing Committees they shall be referred to the individual delegations, and that changes or corrections in membership shall be certified in writing to the Secretary of the General Conference by the Chairman of the delegation affected, and be reported by him to the Secretary of the Standing Committee involved.

6. That the Bishops designated by the Board of Bishops be requested to preside at the organization of each of the Standing Committees until the Committee shall choose its Chairman; and that the Secretary of the General Conference be requested to assign an assistant secretary to each Standing Committee to act until the committee shall elect its secretary.

7. That the group of committees designated as Group A, including the Epworth League Committee from Group C, be called to meet Monday, May 1, at 3 P. M., at the following named places:

Episcopacy—First Baptist Church.
Itinerancy—First Methodist Church.
Boundaries—New England Congregational Church.
Temporal Economy—Second Presbyterian Church (Auditorium),
State of the Church—First Presbyterian Church (Auditorium).
Epworth League—Saint Paul's Lutheran Church.

8. That the second group of committees, designated as Group B, including the Committee on Sunday Schools from Group C, be called to meet for organization Tuesday, May 2, at 3 P. M., at the following named places:

Book Concern—First Methodist Episcopal Church.
Foreign Missions—First Presbyterian Church.
Home Missions—New England Congregational Church.
Education—Second Presbyterian Church.
Freedmen—Saint Paul's Lutheran Church.
Sunday Schools—First Baptist Church.

9. That the Committee on Temperance and Prohibition of Group C be called to meet for organization on Friday, May 5, at 3 P. M., in the chapel of the Second Presbyterian Church.

10. That the secretaries of the several Standing Committees be instructed to return to the Secretary of the General Conference after they have been considered, all memorials, etc., referred to the Committees and also the records of the Committee meetings.

11. That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the official Journal of this Conference.

12. That the General Conference District meetings be held at the following places Monday, May 1, at 5 P. M., for organization and selecting members of the Committees on Judiciary, Revision, and Deaconesses and for the transaction of such other business as may properly be brought before the meeting:

District	
I.	First Baptist Church (Auditorium).
II.	First Methodist Church (Auditorium).
III.	New England Congregational Church (Auditorium).
IV.	Second Presbyterian Church (Auditorium).
V.	Second Presbyterian Church (Chapel).
VI.	First Presbyterian Church (Auditorium).
VII.	First Presbyterian Church (Sunday school room).
VIII.	Saint Paul's Lutheran Church.
IX.	Free Methodist Church.
X.	Congress Hall (Assembly Room, up stairs).
XI.	First Methodist Church (Sunday school room).

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Morning.
Conduct of Business.

District
XII. First Baptist Church (Sunday school room).
XIII. Convention Hall (Auditorium).
XIV. United States Hotel Parlors.
XV. New England Congregational Church (Sunday school room).

And that the Secretary of the General Conference be requested to assign an assistant secretary to act until a secretary be elected.

13 That the Bishops be invited to present the Episcopal Address to-morrow, Tuesday, at the hour most agreeable, and that following the reading the address shall be distributed by the Secretary among the different committees having jurisdiction over the subjects treated.

14. That the Publishing Agents be directed to print 5,000 copies of the Episcopal Address, supplying five copies to each General Conference Delegate, and to secure its publication as a supplement in our official Church papers whenever practicable.

15. That the Publishing Agents be directed to place each morning three copies of the Daily Advocate on the chair of each delegate, and that copies be supplied for the use of the representatives of the press.

16. That the members of the Commission on Entertainment be constituted a Committee on expenses of Delegates and are hereby authorized to pay the same.

17. That the courtesies of the platform to distinguished guests be referred to the Secretary of the General Conference and the Chairman of the Commission on Entertainment, and that the names of those to whom such recognition shall be given shall be entered in the Journal and printed in the Daily Advocate.

18. That the Bishops be requested to appoint a committee of five on Rules of Order, to which all proposals for changes in the Rules shall be referred.

Federation.

On motion of J. F. Goucher, it was ordered that the item of the report touching Federation and Organic Union, and all matters referring to Federation, be held in abeyance until after the report of the Commission on Federation shall have been received.

J. B. Hingeley moved to amend item 12 of the report by striking out the word "first" and inserting therefor the word "second," so as to provide for the meetings of General Conference Districts to-morrow afternoon instead of to-day.

A. G. Kynett moved to amend the amendment by striking out the word "second" and inserting therefor the word "third," so as to hold the meetings on Wednesday.

The amendment to the amendment was lost.

The amendment prevailed.

The report, as amended, was adopted.

Ballot for Secretary.

The tellers in charge of the first ballot for secretary returned, and the Bishop announced the following result: Total number of votes cast, 669; necessary to a choice, 335. Edwin Locke, 207; E. M. Mills, 196; E. S. Johnson, 177; M. E. Snyder, 74; J. B. Hingeley, 14; O. G. Markham, 1.

No one having received a majority of the votes cast, there was no election.

MAY 1 FIRST DAY. *Morning.*

A motion to take another ballot before adjournment did not prevail.

Committee on Credentials.

On motion of J. B. Hingeley, the Bishops were requested to name a Committee on Credentials, consisting of seven delegates, to whom shall be referred all cases of contests of seats and all requests to be excused from attendance.

The Bishops named the following Committee on Credentials: C. A. Pollock, F. H. Coman, E. G. Richardson, G. W. Arnold, C. M. Van Pelt, C. A. J. Walker, and D. H. Cox.

Committee on Reference.

The Secretary announced the appointment of the following Committee of Reference: The Secretary, ex officio; D. G. Downey, chairman; O. G. Markham, Secretary; J. W. Pearsall, F. T. Keeney, J. W. Van Cleve, S. J. Greenfield, John Thompson, E. L. Kidney, and E. M. Randall.

Telegram to Bishop Thoburn.

On motion of W. E. Bancroft, it was ordered that a telegram of greetings be sent to Bishop James M. Thoburn, signed by the Senior Bishop.

Adjournment.

On motion, the Conference adjourned.

The benediction was pronounced by Bishop Earl Cranston.

MONDAY EVENING, MAY 1, 1916

MAY 1 FIRST DAY. *Evening.*

Devotions.

The General Conference met at Convention Hall at 8 o'clock in the evening.

Bishop Anderson presided.

Reports of Bishop Nuelsen.

After devotional exercises, Bishop John L. Nuelsen presented his quadrennial report on Europe.

On motion of George Elliott, the report was received and referred to the Secretary for distribution to the several Standing Committees.

Bishop Hartzell.

Bishop Joseph C. Hartzell made his quadrennial report on his work in Africa.

On motion of W. A. Wiant, the report was received and referred to the Secretary for distribution to the several Standing Committees.

Bishop Scott.

Bishop Isaiah B. Scott presented his quadrennial report of his work in Liberia.

On motion of M. M. Mouzon, the report was received and referred to the Secretary for distribution to the several Standing Committees.

Adjournment.

The Conference adjourned with the benediction by Bishop Anderson.

MAY 2 SECOND DAY. *Morning.*

TUESDAY MORNING, MAY 2, 1916

Devotions.

Bishop Earl Cranston called the Conference to order for devotions at 8:30 A. M.

The Hymn beginning, "Hail, Thou Once Despisèd Jesus," was sung.

Prayer was offered by Bishop William F. McDowell.

The Hymn beginning, "O, for a Thousand Tongues to Sing," was sung.

Bishop Cranston read and expounded the Scripture lesson from the First Epistle of Peter.

The Hymn beginning, "From All that Dwell below the Skies," was sung.

Bishop Berry Presiding.

Bishop Joseph F. Berry assumed the Chair, and led the Conference in prayer.

The Journals of the first day were read and approved.

Secretaries Pro Tem.

On nomination of Joseph B. Hingeley, the following were elected Assistant Secretaries *pro tem.;* J. W. Anderson, M. W. Dogan, E. S. Johnson, O. E. Kriege, Edwin Locke, O. G. Markham, Edmund M. Mills, L. A. Nies, E. A. Simons, M. E. Snyder, R. K. Stephenson.

On motion of Edwin Locke, the following resolution was adopted:

Sympathy to Ward Platt.

Whereas, The Rev. Ward Platt, D.D., Corresponding Secretary of the Board of Home Missions and Church Extension, and a delegate to this General Conference, is detained at home by sickness; therefore, be it

Resolved, That the Secretary send him our greetings, and the assurance of our prayers for his speedy recovery.

Committee on Rules. Committee on Courtesies.

Bishop L. B. Wilson presented the following nominations: *Committee on Rules:* A. M. Drew, H. L. Jacobs, G. H. Bickley, J. F. Hanly, G. H. Wilson. *Committee on Fraternal Courtesies:* J. R. Day, Herbert Welch, W. R. Wedderspoon, Silas Peirce, T. R. Fort, Jr., G. R. Grose, Z. L. White, C. W. Rowley, Samuel Plantz, J. L. Hillman, R. B. McRary, W. N. Mason, M. N. Smith, J. W. E. Bowen, and the nominations were confirmed.

Episcopal Address.

On motion, the reading of the Episcopal Address was made the Order of the Day for the period immediately following the second ballot for the election of Secretary.

On motion of Purley A. Baker, the Committee on Temperance

was instructed to meet for organization Wednesday 5 P. M., at the Second Presbyterian Church. MAY 2 SECOND DAY. *Morning.*

The second ballot for the election of Secretary was taken, and the tellers in the charge of Secretary J. W. Anderson retired. Second Ballot for Secretary.

Joseph B. Hingeley asked that J. W. Anderson, an assistant secretary, be permitted to extend the courtesy of his seat to Frank A. Arter, which was granted.

On successive motions by delegates, the following were invited to seats on the platform: Rev. T. C. Iliff, Dr. William H. Frey, of Hawaii, Rev. J. B. Trimble. Courtesies of Platform.

The point of order raised by D. G. Downey that, under our rules, requests for seats on the platform should be sent to the Secretary of the Conference and the chairman of the Committee on Entertainment was sustained.

The Rev. William V. Kelley, LL.D., editor of the Methodist Review, and the Rev. George P. Mains, LL.D., publishing agent of the Methodist Episcopal Church, were invited by the Committee on Courtesies of the Platform to seats on the platform.

Bishop John W. Hamilton commenced the reading of the Episcopal Address. At the close of the paragraph on Organic Union, the Presiding Bishop called the Conference to silent prayer for the realization of the hope expressed in the address. Episcopal Address Bishop Hamilton.

The result of the second ballot for the election of a secretary of the Conference was announced as follows: Votes cast, 777; necessary to choice, 389. Edwin Locke, 386; E. S. Johnson, 200; E. M. Mills, 156; M. E. Snyder, 35. There was no election. Result of Second Ballot.

Recess was taken.

Bishop Joseph F. Berry called the Conference to order at 10:30.

The hymn beginning, "Jesus, the Very Thought of Thee," was sung.

Bishop Hamilton resumed the reading of the Episcopal Address, in the course of which the Conference rose and sang two stanzas of "America."

The hymn beginning, "All Hail the Power of Jesus' Name," was sung.

H. L. Jacobs presented the following resolution which, on his motion, was adopted:

Resolved, That the members of the General Conference record with great gratification their reception of the Quadrennial Address of our chief Superintendents. We followed Bishop Hamilton's reading with lively in- Appreciation of Episcopal Address.

MAY 2 SECOND DAY. *Morning.*

terest and profit. The fundamental principles which this comprehensive Address relates to the insistent problems before our Church and Nation, just now particularly grave, have been presented with a charm and incisiveness that equal the Christian statesmanship that conceived this constructive deliverance. Facing the conditions within the Church and the crisal challenges to Methodism which our very successes bring, we register our gratitude to God, and our appreciation of our honored chief Pastors for their distinguished services and inspiring leadership.

Committee on World Conditions.

E. G. Richardson moved that the parts of the Episcopal Address relating to the European war, and all other matters bearing on that subject, be referred to a Special Committee on World Conditions, consisting of one member from each General Conference District appointed by the Bishops.

A motion by J. F. Harmon to lay on the table did not prevail.

On motion of W. L. McDowell, the previous question was ordered.

Count Vote.

A vote on the motion was taken and, doubt being expressed as to the result, a count vote showed: AYES, 431; NOES, 216.

On motion, the time was extended.

Edwin Locke Secretary.

On motion of Eben S. Johnson, seconded by Edmund M. Mills, and supported by Melville E. Snyder, the order under which the Conference was proceeding in the election of Secretary, requiring voting by ballot, was suspended, and Edwin Locke was, on motion of the same members, elected Secretary of the General Conference.

Assistant Secretaries.

The following Assistant Secretaries were elected on nomination of the Secretary:

Eben S. Johnson, Northwest Iowa.
Edmund M. Mills, Central New York.
Melville E. Snyder, New Jersey.
O. Grant Markham, Kansas.
Matthew W. Dogan, Texas.
Otto E. Kriege, West German.
James W. Anderson, Missouri.
Leopold A. Nies, New England.
Ernest A. Simons, North-East Ohio.
Robert K. Stephenson, Wilmington.
Edwin M. Randall, Puget Sound.
Edward M. Furman, Nebraska.
John M. Arters, Maine.
William D. Reed, West Virginia.
Alpha G. Kynett, Philadelphia.
Charles C. Jacobs, South Carolina.
Hsi C. Hwang, Central China.

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Victor V. Phillips, North India.
Edward L. Gordon, Mississippi.
Harry A. King, Indiana.
Frank T. Enderis, Chicago German.
John S. McConnell, Philadelphia.
Frank C. Baugh, Indiana.
W. F. Burris, Missouri.

Drs. Workman and Endicott Introduced.

The Rev. Herbert B. Workman, M.A., D.Litt., D.D., Fraternal Delegate from the British Wesleyan Church, and the Rev. James Endicott, B.A., D.D., Fraternal Delegate from the Methodist Church of Canada, were introduced to the Conference.

The following Committees were announced:

Special Conditions.

On Distribution of the Episcopal Address: G. W. Dixon, Allan MacRossie, E. L. Hoffecker, A. L. Parker, G. M. Spurlock, M. P. Burns, Alex Simpson, Jr.

On Distribution of the Report of Bishop Nuelsen: H. L. Jacobs, Edgar Blake, Eugene Weiffenbach, J. T. Crane, J. T. Stone, H. C. Loeppert, J. P. Wragg.

On Distribution of Reports of Bishops Hartzell and Scott: J. W. Marshall, C. A. Findlay, Perry Millar, A. C. Stevens, L. M. Dunton, R. A. Crolley, C. W. Drees.

Report of Commission on Finance.

On motion of Edgar Blake, the Report of the Commission on Finance was made the Order of the Day for to-morrow morning immediately after recess.

Announcements were made.

Adjourn.

On motion, the Conference adjourned, the Rev. H. B. Workman, D.Litt., D.D., pronouncing the benediction.

TUESDAY EVENING, MAY 2, 1916

MAY 2
SECOND DAY.
Evening.

Bishop Cranston called the Conference to order at 8 P. M.

The Hymn beginning, "I Love to Tell the Story," was sung.

Bishop Burt led in prayer.

Devotions.

At the request of the Bishop, Secretary Locke read the credentials of Herbert Brook Workman, M.A., D.Litt., D.D., as representative of the Wesleyan Methodist Conference. After copying the credentials for the Journal, the beautiful embossed credentials were returned to Dr. Workman, as a souvenir.

The Hymn beginning, "Faith of Our Fathers," was sung.

Chancellor Day of Syracuse University, reported his most

MAY 2 SECOND DAY. *Evening.* Dr. Day's Report. Dr. Workman's Address.

cordial welcome by the British Wesleyan and Irish Methodist Conferences, as the Fraternal Delegate of the Methodist Episcopal Church, and presented Principal Workman, who eloquently represented his Church—in bringing greetings and fraternal messages.

At the conclusion of this address, the Conference spontaneously arose and cheered the speaker, and sang, "Blest Be the Tie that Binds."

Secretary Locke read the credentials of the Rev. James Endicott, B.A., D.D., as representative of the General Conference of the Methodist Church of Canada.

Dr. Welch's Report. Dr. Endicott's Address.

President Welch reported his visit as Fraternal Delegate to the Methodist Church of Canada, and introduced Dr. James Endicott, who, presented by Bishop Cranston, brought the affectionate greetings of the Methodist Church of Canada.

At the close of his address, the Conference enthusiastically expressed its appreciation of the fraternal spirit manifested, and sang "The Church's One Foundation."

Adjournment.

After tender words by Bishop Cranston, and announcements by the Secretary, Dr. Workman pronounced the benediction.

WEDNESDAY MORNING, MAY 3, 1916

MAY 3 THIRD DAY. *Morning.*

Devotions.

Bishop Joseph F. Berry called the Conference to order for devotions at 8:30 A. M.

Prayer was offered by Bishop J. E. Robinson.

Bishop Hamilton Presiding.

Bishop John W. Hamilton assumed the chair.

Instead of the reading of the Scripture lesson, each Bishop recited a Scripture text.

Bishop Berry addressed the Conference, and led in prayer.

The Journals of the second day were read and approved.

The Honorary Secretary, Joseph B. Hingeley, was granted the privileges of the platform, and, at the request of the Secretary and his Assistants, was assigned a seat among the Secretaries.

George P. Mains Declines Re-election.

D. G. Downey presented the following communication from Dr. George P. Mains:

To the Honored Members of the Board of Bishops, and to the Delegates of the Methodist Episcopal Church in General Conference Assembled.

DEAR FATHERS AND BRETHREN: In the good Providence of God, I have been privileged to serve the Church throughout a somewhat exceptionally prolonged period of continuous activity. If permitted to include my seven

years of preparation in the Seminary and College, a period of self-denying toil in every hour of which I had no other purpose than to devote my life to the Methodist ministry, I have been graciously permitted to serve the Church through fifty-three years of unbroken continuance. MAY 3 THIRD DAY. *Morning.*

I cannot undertake to measure the wealth of blessings which these years have brought into my life. It has been mine to enjoy the companionship of God's princely men, to be an initiate into the goodliest fellowship of the Christian Church. Through all the years, my heaviest burdens have been lightened, and in my severest trials I have been sustained because of the rich, trusted, and trusting friendships which have linked themselves with my life.

The work which the Church has given me to do I have cheerfully and loyally accepted, giving to it my undivided strength. During the twenty years of my service as a Publishing Agent, the work has been both responsible and exacting, requiring continuous application, study, and patience.

I gratefully realize the high and continuous honor which the Church has conferred upon me by trusting me with this function. The work itself has commanded my unwavering enthusiasm and delight. It is only with feelings of grave reflection, and the serious bringing home to my own heart of all that is involved personally to myself, that I finally decide to announce to this General Conference my purpose not to stand for re-election to the active Publishing Agency of the Church. The realization, however, that I am no longer young in years, conscious that with no increasing strength I now meet the demands for continuous and strenuous work, have, together with the advice of my trusted physician, that in the interests of my own future I should deliberately elect to lighten my own work, decided me, and I must think wisely, to lay before this General Conference my desire to be relieved from further heavy stress in the great work, in the designation to which five preceding General Conferences have so highly honored me.

Conscious still of liberal margins of working energy, and with no other purpose than in a spirit of supreme consecration to the service of the Kingdom, to continue to work while life shall last, I shall be grateful for any place or opportunity which permits me still to have a career of activity and usefulness in the glorious service of Jesus Christ, my Lord.

In the bonds of Christian love, honor, and grace, I beg to remain always.

Most sincerely and faithfully, your humble servant,

GEORGE P. MAINS.

W. F. Conner presented the following resolutions, which, on his motion, were adopted: Appreciation of Dr. Mains.

Whereas, Dr. George P. Mains, after twenty consecutive years of faithful services, has announced his purpose to refuse to allow his name to be used as a candidate for the position of Publishing Agent of the Methodist Book Concern; be it

Resolved, 1, That this General Conference records its appreciation of the work and services of Dr. Mains as Minister and Publishing Agent;

Resolved, 2, That his name be entered in the records of the Book Committee as Publishing Agent Emeritus of the Book Concern of the Methodist Episcopal Church;

Resolved, 3, That in view of Dr. Mains's long years of faithful and valuable services, and of his advancing years, the Book Committee be instructed to make such use of his services and in such manner and under such terms as may be deemed advisable.

On motion of D. A. McBurney, O. P. Miller was seated without expense, in place of E. A. Moreling, who is not present.

H. C. Jennings presented the following communication from Dr. Levi Gilbert, editor of the Western Christian Advocate: Levi Gilbert Declines Re-election.

To the General Conference of the Methodist Episcopal Church.

DEAR BROTHERS AND FATHERS: After due reflection and careful consideration, I have come, somewhat reluctantly, to the conclusion not to

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Morning.

allow my name to be presented, at the coming General Conference, as a candidate for another quadrennium in the editorship of the Western Christian Advocate, although the Delegation from my Annual Conference—the Ohio—has notified me that they are unanimous in my support.

I owe you, perhaps, some explanation of my purpose, though I hardly know how to present the matter without seeming too personal.

I am now in my sixty-fourth year, and have been forty-one years in the service of our Church, commencing my ministry in Minnesota, where I was in intimate association with Dr. Jennings and the late Dr. Robert Forbes. We served in close succession the same appointments. My strongest charges in this Conference were Northfield, Duluth, and Winona. After fifteen years in Minnesota, I labored in Seattle (First Church), Cleveland (First Church) five years, New Haven (Trinity) three years.

I was elected editor at the General Conference in Chicago, in 1900, and thus have been in charge of the Western for sixteen years—a longer term of continuous service than any previous editor. Dr. Morris served two years, Dr. Elliott twelve, Dr. Simpson four, Dr. Elliott again four, Dr. Kingsley eight, Dr. Reid two, Dr. Merrill four, Dr. Hoyt twelve, Dr. Bayliss five, and Dr. Moore eleven. Of these Doctors Morris, Simpson, Kingsley, Merrill, and Moore were elected Bishops. For myself I have had no other desire or emotion than to remain as long as permitted in the editorship, regarding it as my providential work, although until the term now closing, I preached nearly every Sunday, in Cincinnati or abroad, subjecting myself thereby to a great strain.

I have written voluminously, feeling almost excessively conscientious in the fulfillment of my obligations, taking only brief respites from my desk, and during these times generally furnishing the paper with abundant editorial matter, either prepared in advance or sent to the office by mail. Scarcely an issue of the paper has gone out in the last four quadrenniums, which has not had, in addition to editorial planning and supervision, a full complement of contributions from my pen. This drain on my vital force, joined to the perplexities and burdens connected with the circulation of the paper, has been very heavy. I feel, therefore, that I owe myself a comparative rest. I sincerely hope that the Western may fall under altogether capable editorial management.

Some years ago, a slight wound resulted in blood poisoning, which has continued to manifest itself in recurrent attacks resembling acute rheumatism, and affecting feet and knees. Doubtless my difficulty in walking during these times has given the impression that my health is impaired more than it really is. I have kept steadily at work, even when confined to my home, and my editorial output then has been even greater than usual, because of having fewer interruptions, by far, than when at the office. During such enforced absence, I have kept in communication with my staff by telephone, have directed the paper, and answered the most important correspondence. Since my Assistant Editors have been my near neighbors, I have been able to confer with them personally at the close of nearly every day.

My physician tells me that no vital organ of mine is affected, and that there is no reason why I may not look forward to some years of suitable work. I am not sensible that my mental faculties have begun to decline. My mind, I trust, does not lack ideas, and my pen is still ready to express them. But my physical condition demands a change, and I need to be relieved from the constant pressure made by the requirements of a weekly paper. I hope, therefore, that some opening may appear whereby I may contribute to the advancing life of our Methodism to which I am unreservedly devoted.

I cannot think of the relationship which has so long, and so pleasantly existed without expressing sincere regret that it must now be severed. For the rest of my life, I shall hold you each and all in fraternal regard, and I am confident that I shall have your good will and prayers. Farewell.

LEVI GILBERT.

Appreciation of Levi Gilbert.

W. F. Conner presented the following resolutions, which, on his motion, were adopted:

Whereas, Rev. Levi Gilbert, D.D., has announced that because of declining health he would be unable to continue the full responsibilities of

the editorship of the Western Christian Advocate during another quadrennium, and therefore will not seek reelection; and

Whereas, Dr. Gilbert has faithfully and ably conducted the Western Christian Advocate for a period of sixteen years, and is now in precarious health, although not wholly incapacitated; therefore, be it

Resolved, That this General Conference records its appreciation of the work and services of Dr. Gilbert in the Ministry and as Editor of the Western Christian Advocate; and be it further

Resolved, That, in view of Dr. Gilbert's long years of faithful services, the Book Committee be instructed to continue his salary until the next session of his Conference and make such use of his ability, with such recognition of his services and in such manner as it may deem advisable.

J. J. Lace, under question of privilege, was speaking on the resolutions just adopted, when a point of order, that the speech was not a question of privilege but a sustained argument, was raised by W. F. Oldham, and sustained.

On motion of W. H. Jordan, the vote by which the resolutions referring to Dr. Levi Gilbert were adopted, was reconsidered.

J. J. Lace moved to refer the resolutions to the Standing Committee on Book Concern.

A motion by W. F. Burris, to amend by substituting the Committee on Temporal Economy, for the Committee on Book Concern, was laid on the table.

The motion to refer to Committee on Book Concern prevailed.

To the Committee on Book Concern.

C. A. Pollock presented Reports Nos. 1, 2, and 3 from the Committee on Credentials. The reports were successively adopted. (See Reports.)

Reports 1, 2, and 3 of Committee on Credentials.

On motion of H. L. Jacobs, the call of Conferences was taken up.

Roll of Conferences.

I. B. Schreckengast, under question of privilege, reported that E. E. Hosman, of the Nebraska delegation, had been called home by the death of his son. The Conference excused Brother Hosman with expressions of deep sympathy.

W. E. Palmer, under question of privilege, suggested some changes for acoustic improvements.

On motion of Edgar Blake, the whole matter was referred to the General and Local Committees on Entertainment without instructions.

BALTIMORE

J. F. Goucher presented the following resolution, which was adopted:

Committee on Priority.

Resolved, That a Special Committee of fifteen, one from each District, to consist of eminent jurists, Professors of History in our Schools of Theology, Universities or Colleges, and person known to be well informed

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concerning the early history of American Methodism, be appointed by the Board of Bishops, to whom shall be referred all papers concerning the question of priority—as between Mr. Embury and Mr. Strawbridge—New York and Maryland—said Committee to report to this General Conference.

Order of the Day.

On motion of J. F. Goucher, the presentation of the joint report from the Board of Foreign Missions, the Woman's Foreign Missionary Society, and the Bishops having administration in foreign fields was made the order of the day for immediately after recess to-morrow.

CENTRAL PENNSYLVANIA

The following resolutions, presented by W. L. Woodcock, were adopted:

Appreciation of Thomas H. Murray.

Whereas, The Hon. Thomas H. Murray, of the Central Pennsylvania Conference, residing at Clearfield, Pennsylvania, has been a member of seven consecutive General Conferences, and has served with efficiency and with honor to himself and the Church; and

Whereas, He has been again honored by being elected for the eighth time a delegate to this body now in session, but is detained at home by serious illness; therefore

Resolved, That the Secretary be authorized to send him a telegram of sympathy and Christian greetings, expressing our hope and prayers for his speedy recovery.

MINNESOTA

H. C. Jennings presented the following resolution, which was adopted:

Editor of the Discipline.

Whereas, The Book of Discipline, ¶ 385, states: "The Book Editor shall have editorial supervision of all manuscripts and printed matter intended for publication in book form, or intended to bear the imprint of The Methodist Book Concern as hereinbefore provided;" and,

Whereas, The Discipline naturally falls within this provision; therefore,

Resolved, That the editing of the Discipline shall be a part of the official duties of the Book Editor, who may secure such help as he may require.

MISSOURI

The following resolution was presented by W. F. Burris:

Political Parties and Prohibition.

Whereas, It is certainly the part of wisdom to make aggressive movements in the interest of great causes when public opinion is favorable thereto; and,

Whereas, There is a widespread and growing sentiment in favor of the prohibition of the liquor traffic, in all its hateful forms, throughout the United States, and the time is opportune, therefore, for such movements; and,

Whereas, A great political campaign is impending and the National Conventions of the great Political Parties in this country are soon to be held for the purpose of formulating platforms of principles, and for the further purpose of nominating candidates for President and Vice-President; and,

Whereas, A declaration in favor of prohibition by these great representative gatherings would insure its triumphant adoption; hence, be it

Resolved, That the General Conference of the Methodist Episcopal Church, representing a membership of more than three and a half millions, in the United States, and a constituency of from twelve to fifteen millions,

assembled in the city of Saratoga Springs, New York, in the interest of good morals, sober citizenship, clean national, State, and municipal government—indeed, in the interest of everything that tends to promote prosperity and happiness among the American people—hereby calls upon each of these National Conventions to incorporate in its platform of principles a declaration favoring the absolute prohibition of the manufacture and sale of all intoxicating liquors, for beverage purposes, in the United States and all possessions; and, be it further

Resolved, That the Secretary of this General Conference, and the Presiding Officer over this session, be instructed to communicate this action to the proper officials of each of these National Conventions.

E. H. Cherrington moved to refer the resolution to the Committee on Temperance.

A motion of W. F. Burris, to lay on the table the motion to refer, did not prevail.

The resolutions were referred to the Committee on Temperance.

To the Committee on Temperance.

J. W. Anderson presented the following resolution, which was, on motion of P. A. Baker, referred to the Committee on Temperance:

Wine at the White House.

Whereas, It has been reported through the public press that our President, the Hon. Woodrow Wilson, has restored the use of intoxicating wines on State Occasions at White House Functions; therefore,

Resolved, By the General Conference of the Methodist Episcopal Church, in Conference assembled in the city of Saratoga Springs, New York, that we hereby express to the said Hon. Woodrow Wilson, President of the United States, our keen disappointment and sincere regret for said action; especially at a time when the rulers of other nations have taken such advanced positions with reference to intoxicating liquors, and when there is such a widespread, growing sentiment in our land in favor of total abstinence from all alcoholic beverages; and that we, the delegated representatives of the more than four million members of the Methodist Episcopal Church, hereby appeal to the President as a Christian gentleman to banish the "wine cup" from all functions over which he has control, thereby setting a worthy example and keeping pace with the forward movements and Christian sentiment of the day; and furthermore,

To the Committee on Temperance.

Resolved, As the liquor beverage traffic has its national organizations, pays government revenue, so that for these and other reasons it is a national issue, we most urgently request the President to give his indorsement and hearty support to the pending measures looking toward nation-wide prohibition of the beverage liquor traffic.

Recess was taken.

Bishop Hamilton called the Conference to order.

The Order of the Day, the report of the Commission on Finance, was taken up.

Report of Commission on Finance.

Thomas Nicholson presented the report of the Commission on Finance. (See Report.)

To Committee on Temporal Economy.

On motion of Thomas Nicholson, the report of the Commission on Finance, with the exception of the last paragraph therein, was referred to the Committee on Temporal Economy.

On motion of Thomas Nicholson, a representative committee

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to consider the advisability and practicability of unifying the benevolent work of the Church was ordered.

Committee on Unification of Benevolences.

The following resolutions, presented by J. A. Cole, were, on his motion, referred to the Committee on Temporal Economy:

System of Apportionments.

Whereas, The Commission on Finance has developed a rational and fairly equitable system of apportionments for benevolences based upon the four factors of membership, property values, ministerial support, and disciplinary benevolences, and

Whereas, There are churches where the current expenses, particularly for music, total nearly as much as the amount given for ministerial support, and sometimes surpass the total given for benevolences; and,

Whereas, The total expenditures of the entire Church for current expenses constitute this item an important gauge of the Church's financial strength; therefore, be it

Resolved, That the Commission on Finance be requested to perfect its system of apportionments by adding current expenses as a fifth coordinate factor to the four now used as a basis for determining the grade number; and, therefore, what the apportionments of the individual church is; and, be it further

Resolved, That under the caption "current expenses" shall be included sexton, lights, fuel, music, pulpit supply, local poor relief, and interest.

Report to be Printed.

On motion of Robert Watt, it was ordered that the report of the Commission on Finance be printed, and that copies be placed in the hands of the delegates.

Bishop L. B. Wilson presented the following nominations by the Bishops, and they were approved:

Special Committees.

Committee on American Bible Society: Waldo Pettingill, H. F. Gravatt, Eli Pittman, Emory M. Stevens, E. I. Antrim, R. A. Carnine, J. P. Wragg, H. R. De Bra, Frank Dunning, J. W. Cummins, W. C. Latta, G. A. Cahoon, F. W. Schneider, Hsi C. Hwang, E. W. Fritchley.

Committee on Appreciation of Dr. Hingeley: W. E. Palmer, M. P. Burns, A. A. Thompson, W. W. Lucas, E. A. Simons.

Committee on World Conditions: E. O. Fisk, W. H. Crawford, A. M. Courtenay, W. H. Logan, Titus Lowe, George Elliott, A. J. Wallace, E. H. Todd, E. G. Richardson, J. H. Willey, J. W. Hervey, J. C. Ruppenthal, T. P. Frost, Henry C. Jennings, A. J. Nast.

Committee on Evangelism: E. J. Helms, F. T. Keeney, E. Dow Bancroft, A. P. Camphor, Frank Cole, Somerville Light, J. H. Klaus, J. D. Gillilan, G. G. Vogel, H. W. Dunlap, E. J. Hammond, B. F. Crissman, C. K. Carpenter, R. S. Ingraham, A. L. Chase.

Committee on Brotherhood: E. W. Sharpe, C. W. Flesher, C. C. Jacobs, A. L. McRill, W. F. Compton, John Kissack, J. S. Hoagland, H. E. Milnes, H. W. Markham, F. W. Harrup,

MAY 3
THIRD DAY.
Morning.

W. F. Isaiah, J. M. Beck, L. C. Bentley, E. S. Havighurst, H. A. King.

Bishop Wilson announced the following order of Memorial Service arranged by the Bishops:

Program of Memorial Service.

Program of Memorial Service: Bishop Cranston to preside, prayer by Bishop Hamilton. Memoir of Preston Wood, by F. A. McCarty; memoir of J. A. Patten, by W. N. Mason; memoir of Homer Eaton, by R. H. Hughes; memoir of J. T. McFarland, by L. H. Murlin; memoir of Robert Forbes, by M. P. Burns; memoir of A. B. Leonard, by C. E. Schenk; memoir of Thomas Bowman, by F. C. Baldwin; memoir of Henry W. Warren, by D. D. Forsyth; memoir of J. M. Walden, by H. C. Jennings; memoir of D. H. Moore, by A. M. Courtenay; memoir of C. W. Smith, by W. F. Conner; memoir of Robert McIntyre, by C. E. Locke; memoir of Napthali Luccock, by Eli P. Anderson.

Time limit fixed at eight minutes for each address.

Conference approved the order of Memorial Service.

Revision of Ritual.

Bishop R. J. Cooke, representing the Commission for the Revision of the Ritual, announced that the report had been prepared, and requested that an Order of the Day be fixed for considering the report, and that Prof. H. F. Rall, the Secretary of the Committee, be granted the privilege of the floor for presenting the report.

Order of Day.

On motion of H. L. Jacobs, the consideration of the report of the Commission of the Revision of the Ritual was made the Order of the Day immediately after the recess next Monday.

Prof. Rall.

On motion of H. J. Coker, it was ordered that Prof. H. F. Rall be granted the privilege of the floor for the purpose of presenting the report of the Commission on Revision of the Ritual.

Report of Committee on Credentials.

C. A. Pollock presented Report No. 4 from the Committee on Credentials, on recommendations from which J. C. McPherson was excused for Saturday and Monday the 13th and 15th; R. E. Evans for Saturday, Monday, and Tuesday; and C. W. Harman for Friday the 5th.

Announcements were made.

Adjournment.

On motion of W. B. Slutz, the Conference adjourned, the benediction being pronounced by the Rev. James Endicott, D.D., of Canada.

MAY 3
THIRD DAY.
Evening.
Bishop Bashford Presiding.

WEDNESDAY EVENING, MAY 3, 1916

At 8 o'clock Bishop Bashford called the Conference to order.

The hymn beginning, "Stand Up, Stand Up for Jesus," was sung.

Devotions.

The presiding officer led in prayer.

The Conference joined in singing the hymn beginning; "Look, Ye Saints, the Sight Is Glorious."

Report of Bishop Harris.

With a few appropriate remarks, Bishop Bashford presented Bishop M. C. Harris, who reported the work of the Methodist Episcopal Church in Japan and Korea. (See Reports.)

The Conference sang the hymn beginning, "Christ for the World We Sing."

Bishop Lewis.

Bishop Bashford presented Bishop W. S. Lewis, who reported the Church's work in China.

Adjournment.

The Doxology was sung and Bishop Bashford pronounced the benediction.

MAY 4
FOURTH DAY.
Morning.
Bishop McDowell Presiding.

THURSDAY MORNING, May 4, 1916

The Conference was called to order at 8:30 A. M. by Bishop William F. McDowell.

Devotions.

Bishop J. W. Hamilton conducted devotions.

The Rev. E. A. White, of Lexington Conference, read the Scripture lesson.

Prayer was offered by Bishop Wilson S. Lewis.

Bishop Hamilton addressed the Conference and led in prayer.

Journal Approved.

The Journal of the third day's sessions were read and approved.

The Secretary presented the following communication from the General Conference of the Methodist Church of Australasia, and, on his motion, the communication was referred to the Committee on Fraternal Courtesies:

Fraternal Letter from Australasia.

METHODIST CHURCH OF AUSTRALASIA—GENERAL CONFERENCE, 1913

To the Methodist Episcopal Church, U. S. A.

HONORED BISHOPS AND DEAR BRETHREN: From our General Conference assembled in the City of Brisbane we send you fraternal greetings.

We recognize that we are inheritors of the same sacred traditions, and we rejoice to believe that, with you, we are striving to be faithful in our Church life and doctrine to the legacy that we have received. The evangelical note which has always characterized the ministry of Methodism is still dominant with us as with you.

The responsibilities attached to the task of establishing a Church in a new nation are testing our resources to the utmost; but by the grace of

God our Church is keeping pace with the general devolpment of our continent.

MAY 4
FOURTH DAY.
Morning.

The history of our Methodist Church, and the story of its conquests in your great land, inspires us to grapple confidently with the difficulties that confront us beneath the Southern Cross.

You will be glad to know that the world-wide revival of missionary interest is finding abundant expression among us. Our Conference, under the Presidency of that veteran of the mission field (Dr. George Brown), has resolved on a 100 per cent increase in our missionary income during the next five years.

We need not assure you that we watch with sympathy and hope the toils and enterprises of your branch of the Methodist Church in the United States, and our prayer is that the blessing of God that maketh rich may be ever yours.

The Centenary of the establishment of Methodism in Australia will be celebrated among us in the month of August, 1915. We shall gladly welcome any representative or representatives whom you may see fit to designate to visit us as the bearer of your greetings to us on that auspicious occasion.

We are, with affectionate greeting, for and on behalf of the General Conference of Australasia.

GEORGE BROWN, *President.*
J. E. CARRUTHERS, *Secretary.*

Brisbane, Australia, June 24, 1913.

Address of Secretary of General Conference, Rev. J. E. Carruthers, "Wynholme," Lindfield, N. S. W., Australia.

Presentation of Table and Chair.

B. M. Tipple presented a table and a chair for the use of the presiding officers, which had been made by the boys of our Industrial Institute at Venice, Italy.

Bishop McDowell, in behalf of the General Conference, gratefully accepted the gift.

On motion of W. H. Jordan, the Secretary was instructed to send greetings of appreciation, to be signed also by the Presiding Bishop, to those boys of Italy whose beautifully carved gift had just been presented to this body.

Executive Session of Committee.

Thomas Nicholson moved that the Committee on Episcopacy be authorized to sit in executive session.

Amendment.

G. H. Bickley moved to amend by adding the words, "providing, however, that this resolution shall not be interpreted as preventing any member of the Committee on Episcopacy communicating with members of his delegation on any matter which may affect his Conference."

Substitute Offered.

F. A. Arter moved to substitute the following resolution:

Whereas, In executive sessions of Standing Committees of the General Conference much that would be helpful to other members of the Conference than those who are members of that Committee is very likely to come out in the discussion; and,

Whereas, Each member of the General Conference should have all the information possible to enable a clear and unbiased opinion, that his final vote may be intelligent; therefore,

Resolved, That all executive sessions of all Standing Committees of the General Conference shall be open to such members of the General Conference as may desire to attend them.

C. A. Pollock, moved to lay the substitute on the table. The

MAY 4
FOURTH DAY.
Morning.

result of the vote being in doubt, a count vote was taken, showing AYES, 367; NOES, 123. The substitute was laid on the table.

Substitute Laid on Table.

On motion of J. I. Bartholomew, the previous question was ordered.

Amended Motion Adopted.

The amendment prevailed, and the motion, as amended, was adopted.

B. F. Crissman presented the following resolution, which was unanimously adopted by a rising vote:

Appreciation of Bishop Harris.

Whereas, Bishop M. C. Harris has submitted to this body a thrilling report of his efficient work in the Orient; and,

Whereas, For almost half a century he has given himself in utter abandonment to the Church's advancement of the Kingdom of God; and,

Whereas, He has always and everywhere exhibited a most saintly character and efficient leadership, and a devotion that must ever remain an example and inspiration to his brethren; and,

Whereas, Bishop Harris has expressed his purpose to ask this body to relieve him from the burden of the duties of a Bishop, but does intend to continue to spend and be spent for the uplift of Japan and Korea; therefore, be it

Resolved, That we do hereby express our heartfelt love for him and our profound gratitude to God and to him for his great services to humanity and to the Kingdom of God, and we do most earnestly pray the richest blessings of the triune God—Father, Son, and Holy Ghost—to abide upon him.

Announcements were made.

On motion of the Secretary, J. W. Butler, of Mexico delegation, was permitted to change his seat for that of E. A. Simons, of the North-East Ohio delegation; Miss Concepcion Perez was permitted to change to the seat of F. A. Arter, of North-East Ohio; W. H. Teeter, of Chile, to that of E. M. Furman, of Nebraska; and W. A. Shelley, of Chile, to that of A. G. Kynett, of Philadelphia.

Recess was taken.

Bishop McDowell called the Conference to order.

C. B. Mitchell presented the following resolution, which was adopted:

Appreciation of Bishop Vincent.

Whereas, Bishop John H. Vincent has been residing in Chicago during the past quadrennium, where his services have been effective and inspiring, and his very presence has been an emulation and inspiration to the entire community; therefore, be it

Resolved, That this General Conference highly appreciates the continued uplift of Bishop Vincent's noble life and fine Christian character, and, in addition to the hearty telegrams sent him from the seat of this Conference, prays that he may long remain among us to bless us by his holy example, and inspire us all to the highest efficiency in Christian service.

The following telegram was received through Bishop Earl Cranston from the Board of Missions of the Methodist Epis-

copal Church, South, and, on motion of C. C. Hall, it was ordered that a suitable response be sent:

MAY 4
FOURTH DAY.
Morning.

NASHVILLE, TENN., May 3, 1916.

Bishop Earl Cranston, care General Conference, Saratoga, N. Y.

The Board of Missions of the Methodist Episcopal Church, South, now in session at Nashville, Tennessee, has instructed us to send to the General Conference of the Methodist Episcopal Church assurance of fraternal regard. It is our earnest hope and prayer that the blessing of Almighty God may abide upon all the deliberations of your great assembly.

A. W. WILSON,
COLLINS DENNY,
E. E. HOSS.

Telegram from the Board of Missions, Church South.

The Order of the Day, the reception of a joint report from the Board of Foreign Missions, the Woman's Foreign Missionary Society, and the Bishops supervising the work of the Methodist Episcopal Church in foreign fields, was taken up.

Joint Report on Missions.

S. Earl Taylor read the report. (See Reports.)

At the close of the reading of the report, Bishop F. J. McConnell offered prayer.

Robert Watt moved that a special committee of one member from each General Conference District be appointed to consider the report.

Edgar Blake, moved, as a substitute, that the report be referred to the Committee on Foreign Missions.

To Committee on Foreign Missions.

The substitute was accepted and adopted.

On motion, the Commission on Federation was permitted to present, through its chairman, Bishop Cranston, an abstract of its report.

Report of Committee on Federation.

On motion, time was extended.

Bishop Cranston presented an abstract of the report of the Commission on Federation. (See Reports.)

Edwin Locke moved the appointment of the Committee on Unification recommended in the report.

Committee on Unification.

A motion by E. L. Shepard, to amend, by providing that at least one of the Bishops on the Committee be from the Southern States, prevailed, and the motion, as amended, was adopted.

Edgar Blake moved that the General Conference District delegations be authorized and instructed to meet at their regular meeting places at 5 o'clock for the purpose of selecting their representatives on the committee just ordered.

General Conference District Meetings.

A motion by J. F. Goucher, to amend by changing the time of meeting to 5:30, prevailed, and the motion, as amended, was adopted.

MAY 4
FOURTH DAY.
Morning.
Committee on Credentials.

C. A. Pollock presented recommendations from the Committee on Credentials for excuses for temporary absences, which were approved, as follows: W. H. G. Gould, for May 5 and 6; W. C. Stuckslager, for May 5; A. R. Kinkel, for May 8 and 9; P. A. Baker, for May 8 and 9. E. R. Stafford, reserve delegate, was permitted to sit during the temporary absence of P. A. Baker.

Herbert Welch presented the following resolution, which was, on his motion, adopted:

Appreciation of Dr. Endicott.

We have listened with delight to the brotherly, eloquent, and illuminating address of the fraternal delegate from the Methodist Church of Canada, the Rev. James Endicott, D.D. His message has appealed to our feelings alike of international good will and of Christian brotherhood, and has increased the sentiments of high regard long entertained by American Methodists toward their brethren in the Dominion of Canada. For their able and genial representative we desire to express our admiration and affection; and through him we send new assurances of our fellowship in Jesus Christ to the great Church from which he comes.

Dr. Endicott's Farewell.

The Rev. James Endicott, D.D., addressed the Conference in words of farewell.

Bishop Cranston, the senior effective Bishop of the Church, called the Conference to stand, and charged Dr. Endicott to bear their greetings, especially to Bishop Carman.

Bishop McDowell, the presiding Bishop, in behalf of the Conference, addressed the Fraternal Delegate and begged him to bear to his Conference and to Bishop Carman greetings of sympathy and Christian love.

Report of Committee on Reference of the Episcopal Address.

Secretary Locke announced that George W. Dixon had presented the following Report No. 1 of the Committee of Reference of the Episcopal Address. (See Report No. 1.)

On motion of George W. Dixon, it was adopted.

Adjournment.

Announcements were made, the Doxology was sung, and Bishop Merriman C. Harris pronounced the benediction.

FRIDAY MORNING, MAY 5, 1916

MAY 5
FIFTH DAY.
Morning.
Bishop Bashford Presiding.
Devotions.

Bishop James W. Bashford called the Conference to order at 8:30 A. M.

Devotions were conducted by Bishop William F. McDowell.

Bishop John W. Robinson offered prayer.

Bishop McDowell read and expounded the Scripture lesson and offered prayer.

Journal Approved.

The Journal of the fourth day was read and approved.

MAY 5
FIFTH DAY.
Morning.
Roll of Conferences.

On motion of Marvin Campbell, the call of the Roll of Conferences was resumed.

NEW YORK EAST

On a resolution offered by A. S. Kavanagh, Samuel Dickie raised the question of consideration. The Conference declined to consider.

NORTHWEST INDIANA

Marvin Campbell presented the following resolution and moved its adoption:

Losses on Periodicals.

Whereas, During the quadrennium many of our periodicals have been reduced in size and proportionate efficiency; and,

Whereas, Losses on the periodicals during the last quadrennium have been $378,284.13; and,

Whereas, These facts seem to call for grave consideration as to whether changed methods might promote efficiency and at the same time decrease losses; and,

Whereas, All resolutions and proposals of every character that suggest discontinuing or consolidating the Church periodicals should have consideration and be disposed of in advance of the time for election of editors; therefore,

Resolved, That the Committee on Book Concern be, and hereby is, directed to report to this General Conference as early as possible, and not later than May 19, on all resolutions and papers of every character that have been or shall be referred to it by this Conference having any reference to discontinuing or consolidating any of the periodicals, or to establishing new periodicals, or to other proposals of economy.

Amendments proposed by W. J. Davidson and E. G. Richardson were accepted by the mover and incorporated in the resolution.

Under the previous question, ordered on motion of W. E. Palmer, the resolution was adopted.

OKLAHOMA

Resolution on Tobacco.

E. S. Stockwell presented the following resolution, and moved its adoption:

Whereas, The use of tobacco has come to be so prevalent in the Church, that counsels to young men against its use are largely defeated by the example of many Christian men who use it; and,

Whereas, The cigarette evil is one of great magnitude, consigning millions of boys and men to the ranks of the unfit, physically, mentally, and morally, thereby robbing them and the world of the larger manhood needed; and,

Whereas, This course has attracted the attention of legislators in many parts of the land, calling forth strong laws for the suppression of the sale of cigarettes to minors; and,

Whereas, Our Church has long since exacted of its ministry a promise of total abstinence from the use of tobacco; therefore, be it

Resolved, 1. That we disapprove of the cigarette everywhere and at all times, and especially urge all leaders in our Church schools to use every practicable means to abate the nuisance and save our youth from its blighting curse.

Resolved, 2. That we recommend to our members everywhere the practice of self-denial, if need be, in abstaining from the use of tobacco

MAY 5 FIFTH DAY. *Morning.*

for the sake of the influence such a course would have upon the young people, and that the means so saved may find worthy use in world service.

Resolution Printed.

A motion by G. M. Spurlock, to defer consideration and to print in the Daily Advocate, prevailed.

Mrs. James' Gift to Conference Claimants.

F. M. North announced among large benefactions to the Church from the late Mrs. D. Willis James, a bequest of $750,000 to the Permanent Fund of the Board of Conference Claimants.

The Conference sang the Doxology and the Bishop offered special thanks to God.

Committee on Appreciation.

On motion of F. M. North, a committee of five, including two Bishops, was ordered to frame fitting expression of the thanks of this Conference for the munificent gifts, and communicate it to Mr. Arthur C. James.

J. B. Hingeley, secretary of the Board of Conference Claimants, spoke in appreciation of the gifts referred to by Dr. North that had come to the Board of Conference Claimants.

Marvin Campbell, treasurer of the Board of Conference Claimants, also spoke words of appreciation.

The Bishop announced as the committee called for, Bishops Cranston and Hamilton, and F. M. North, J. B. Hingeley, and Summerfield Baldwin.

OREGON

C. T. Wilson presented the following resolution, and, on his motion, it was adopted:

Temperance Responsive Readings.

Whereas, Our Hymnal has a series of Responsive Readings for special days, and thus provides a reading for Christmas, Palm Sunday, Good Friday, Easter, The Nation, Thanksgiving, Missions, and Education; and,

Whereas, The following page (84) is blank; and as the twelve Hymnals of the other leading denominations all have provided ample responsive readings for Temperance; and as John Wesley's Psalter made similar provision a hundred and fifty years ago; therefore,

Resolved, That this General Conference request the Publishing Agents to print a selection of Scripture appropriate for services in the interest of Temperance and other moral reforms.

PHILADELPHIA

G. H. Bickley presented the following resolution, which, on his motion, was referred to the Committee on Rules:

Committee on Conference.

Resolved, That the Rules of Order be amended by adding: "Committee of Conference. Whenever in any committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, a committee of Conference shall be appointed, which shall be composed of five members from each Standing Committee involved, which committee of Conference shall consider said proposed legislation and report back to

their respective committees before any report on the proposed legislation is made to the General Conference."

MAY 5
FIFTH DAY.
Morning.

G. H. Bickley presented the following resolution, which, on his motion, was adopted:

Absentees from Conference.

Whereas, There is difference of interpretation and administration in Annual Conferences as to the right of absentees voting in the election of delegates to the General Conference; therefore, be it

Resolved, That the Judiciary Committee be requested to report whether the phrase, "absentees from the session of the Annual Conference," means an absentee at the time the vote is taken for delegate, as set forth in the Journal, 1896, page 274, and published in the Appendix to the Discipline, 1912, page 502, as follows: "Absentees from the session of an Annual Conference may not vote in the election of Delegates to the General Conference, nor upon proposed amendments to the Constitution."

G. H. Bickley presented the following resolution, and moved its adoption:

Superintendent City Societies.

Whereas, The problem of the city is so varied, perplexing, and difficult as to have lead to the organization of Local City Societies with secretaries specially appointed to the study and solution of these problems; and,

Whereas, The legislation under which the secretaries of City Societies are working has not provided for the proper coordination of their work and supervision, with the regularly constituted work of the District Superintendent; and,

Whereas, There has resulted from this an overlapping of work, a dual superintendency resulting in differences of opinion, and at times friction and conflict in administration; and,

Whereas, We believe that this situation can be remedied by administrative rather than legislative measures; therefore, be it

Resolved, That we commend to the favorable consideration of the Bishops administering the work, where City Societies exist of such magnitude as to warrant it, that they form all Missions and Churches being aided by, or under the supervision of, the City Society, into a City Missions District, and that the executive officer of such City Society be made the superintendent of such district.

W. J. Davidson raised the question of consideration.

Conference voted to consider.

Referred to Committee on Itinerancy.

On motion of E. S. Johnson, the resolution was referred to the Committee on Itinerancy.

L. W. Munhall, presented a resolution relative to "the Bible as the word of God," and, the question of consideration being raised by D. G. Downey, Conference declined to consider.

ROCK RIVER

John Thompson presented the following resolution and moved its adoption:

Chicago Memorial.

Resolved, That the Conference respectfully request the Committee on Book Concern to make a report to this Conference on the Rock River Conference memorial on Chicago matter, on or before May 16, 1916.

The question of consideration was raised by W. L. McDowell.

Conference voted to consider.

The resolution was adopted.

MAY 5
FIFTH DAY.
Morning.

J. P. Brushingham presented the following resolution and moved its adoption:

Endowment of City Churches.

Resolved, That the General Conference appoint a Committee of fifteen, one from each General Conference District, to consider the subject of Church maintenance by some form of endowment in large cities, and report suggestions to this body.

To Committee on Temporal Economy.

On motion of G. H. Bickley, the resolution was referred to the Committee on Temporal Economy.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

J. F. Heisse, under question of privilege, presented the following resolution, which, on his motion, was adopted:

Appreciation of Summerfield Baldwin.

Whereas, There is present as a member of this General Conference Mr. Summerfield Baldwin, of Baltimore, the only one in this body, our chief Pastors included, who held membership in the historic General Conference of 1872, when laymen were first admitted as delegates; therefore, be it

Resolved, That by reason of his many years of distinguished and unselfish service to the Church of his love, we express our appreciation of his presence and worth by a rising vote, and that he be invited to a seat on the platform, and be granted the well-earned courtesy of the floor from that place, if at any time he may so desire.

Mr. Summerfield Baldwin was conducted to the platform by J. F. Goucher, and cordially received by the presiding Bishop and the senior effective Bishop, who spoke words of greeting. Mr. Baldwin made suitable response.

Name of Temperance Committee.

A. W. Harris presented a resolution to change the name of the Committee on Temperance and Prohibition to Committee on Temperance, Prohibition, and Public Morals, and, on his motion, the resolution was referred to the Committee on Rules of Order.

SOUTHERN CALIFORNIA

City Work Reconsidered.

Alfred Inwood moved that the resolution concerning administration of City Mission work, offered by G. H. Bickley, and referred by vote of the Conference to the Committee on Itinerancy, be referred instead to the Committee on Home Missions.

The point being sustained that the resolution could not be entertained without reconsidering the former action, G. H. Bickley moved to reconsider the vote by which his resolution was referred to the Committee on Itinerancy. The motion prevailed, and the vote was reconsidered.

To Committee on Home Missions.

Alfred Inwood moved to refer the resolution to the Committee on Home Missions instead of the Committee on Itinerancy. The motion prevailed.

SOUTHERN ILLINOIS

C. C. Hall presented the following resolution, which, on his motion, was adopted:

Joint Report on Home Missions

Whereas, The report of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, that was presented to the General Conference on Thursday, May 4, brought to us much valuable information and great inspiration, and also made us blush because of our failures and the very great need of the various fields. While we have profited greatly by hearing this report read, we feel that the cause of Christ would be advanced if this report were published and distributed; therefore, be it

To be Published.

Resolved, That the General Conference authorize the publication of said report, and a copy sent each Methodist pastor in the United States, and twenty-five copies to each District Superintendent for distribution among interested laymen.

VERMONT

William Shaw presented the following resolution, which, on his motion, was adopted:

Right of Local Preachers.

Whereas, The General Conference of 1912 accepted and adopted Report No. 5 of the Committee on Temporal Economy, relating to the right of Local Preachers to become beneficiaries of the Conference funds under certain restrictions; and,

Whereas, The said report was not incorporated in the Discipline of 1912; therefore, be it

Resolved, That the Editor of the Discipline of 1916 be hereby instructed to correct the omission.

WEST TEXAS

R. S. Lovinggood presented the following resolution, and moved its adoption:

Trustees of Freedmen's Aid Schools.

Resolved, That it is the sense of this General Conference that the Freedmen's Aid Society should so change its rules and regulations as to give the local trustees of the schools of said Society some legal share and responsibility in the management of the schools.

The question of consideration was raised by I. G. Penn.

Conference voted to consider.

Withdrawn.

The point of order being raised that a change in the Discipline was proposed, the resolution was withdrawn.

CENTRAL ALABAMA

A. P. Camphor presented the following resolution, which was referred to the Committee on Foreign Missions:

Consideration of Africa.

Whereas, The African Continent is awaking from its long slumber of ages, and is giving unmistakable evidences of material and spiritual progress; therefore, be it

Resolved, That with no less of interest and devotion to our other foreign fields, we commend Africa to the favorable consideration of the Church at large, and bespeak for Africa a wider and more intelligent interest on the part of all our Methodist people.

CENTRAL PENNSYLVANIA

H. L. Jacobs presented the following resolution, and moved its adoption:

MAY 5 FIFTH DAY. *Morning.*

Resolved, That the Publishing Agents be instructed to print all answers, responses, and other parts of the Ritual and Psalter, in which the congregation participates, in black face type.

Ritual and Psalter.

F. C. Baldwin moved to amend by adding the instruction to annotate the Psalter so as to indicate the place, or places, in the Scripture from which the lessons are selected.

The amendment was accepted.

A motion of E. A. Dent, to refer to the Committee on Book Concern, was, on motion of H. H. Millard, laid on the table.

A motion of W. F. Conner, to refer to the Committee on Revision, was, on motion of J. H. Klaus, laid on the table.

On motion of W. E. Palmer, the previous question was ordered.

E. G. Richardson called for a division of the question.

The first part was adopted.

A motion to refer the second part to the Committee on Book Concern was, on motion, laid on the table.

The second part was adopted.

Temperance Selections.

C. T. Wilson, under question of privilege, presented the following as an addition to his resolution already adopted providing for temperance selection in Psalter, and it was adopted:

And that, when this reading is prepared, it be printed on pages of appropriate size and sent to all pastors applying, for pasting on the blank page, so that the old Hymnals may be made to correspond with the new.

FLORIDA

J. S. Todd presented resolutions touching pastoral support.

The question of consideration being raised by W. H. Jordan, Conference voted to consider.

The point of order that the resolution proposed changes in the Discipline was sustained, and the resolution was withdrawn.

Asbury Memorial Service.

Bishop Wilson announced the order of exercises for Asbury Memorial Service, which was approved.

Bishop Wilson made the following nominations, which were confirmed:

Committee on Priority.

COMMITTEE ON PRIORITY

District

I. E. S. Ninde.
II. R. B. Urmy.
III. G. B. Burd.
IV. J. H. Morgan.
V. Frank W. Luce.
VI. J. J. Manker.

VII. M. S. Davage.
VIII. J. F. Harmon.
IX. A. E. Craig.
X. W. J. Davidson.
XI. Joshua Stansfield.
XII. S. F. Halfyard.
XIII. O. E. Kriege.
XIV. E. P. Dennett.
XV. E. M. Randall.

Deaconess Board.

Deaconess Board: E. D. Samson, Des Moines; Ray Allen, Genesee; C. E. Mueller, Chicago German; A. S. Kavanagh, New York East; R. H. Huse, New Hampshire; Matilda P. Hutchison, West Wisconsin; L. B. Bowers, West Virginia; R. K. Stevenson, Wilmington; W. E. Shaw, Central Illinois.

Judiciary Committee.

Additional Members on Judiciary Committee: H. B. Johnson, C. L. Smith, J. W. Van Cleve, G. H. Bickley.

Committee on Revision.

Additional Members on Committee of Revision: E. A. Schell, Iowa; W. L. McDowell, Baltimore; C. M. Van Pelt, West Ohio; L. F. W. Lesemann, Rock River.

Report of Committee on Credentials.

C. A. Pollock, for the Committee on Credentials, presented the following report, which was adopted:

We recommend that the following-named members be excused temporarily as follows:

George R. Grose, for Monday, May 8. Charles F. Repp, May 6, 13, 20; Harry P. Bennett, May 8, 9. Their places, while absent, will be filled, without expense, by Reserve W. S. Child. Also U. G. Brown excused for May 6.

Announcements were made.

Lyman Abbott's Address.

The Rev. Lyman Abbott, D.D., was introduced, and addressed the Conference.

F. M. North, under question of privilege, presented the following statement and resolutions, which were adopted:

Delegates from Japan Methodist Church.

To the General Conference:

We have been elected by the East and West Japan Mission Councils of the Methodist Episcopal Church to represent them at this session of the General Conference at Saratoga Springs. We beg leave to present to your Committee, through you, the following considerations and request:

1. From the formation of the Japan Methodist Church in 1907 the Annual Conferences of the Methodist Episcopal Church ceased to exist in Japan, and from that time our Methodist Episcopal missionary work in that empire has had no direct representation in the General Conference. By the action of the last General Conference our missionaries in Japan were organized into Mission Councils, but with no arrangement for General Conference representation.

2. The Methodist Episcopal Church continues to carry on its extensive missionary work in Japan. The control of its educational and publishing work was not affected by the change in 1907, and in connection with the Japanese Church our missionaries continue to carry on a large evan-

MAY 5
FIFTH DAY.
Morning.

gelistic work throughout the empire. Our missionary interests in Japan—both in men and financially—have increased since 1907, and are bound to increase in the years before us.

3. In view of these facts, and with the conviction that our extensive missionary work in Japan ought to be represented directly before the Church in America, the Central Conference of Eastern Asia in its session last November, in Nanking—of which Central Conference the Japan Mission Councils form a part—has sent a memorial to this General Conference praying that some arrangement might be made to secure representation for our work in Japan to some degree. This memorial will come before the General Conference in regular order.

4. But in realization of the fact that questions which vitally affect our work in Japan will come before this General Conference at Saratoga Springs—and from the very beginning of the session—the Japan Mission Councils have elected us their representatives this year and requested us to be present in Saratoga and seek those privileges which will make it possible for us properly to represent them.

In obedience to the request of the Japan Mission Councils—of which we are members—we ask that we may be given the privilege of sitting in the sessions of your Committee as Corresponding Members, and with the right to speak on those questions which affect our work in Japan. We feel that matters most vitally related to our work in Japan will come from day to day before certain committeess—and that only by being granted the privileges indicated above will be able in any adequate way to represent the extensive and important interests of the Methodist Episcopal Church in Japan. Signed

ARTHUR D. BERRY,
GIDEON F. DRAPER.

Resolved, 1. That the Conference recognizes the reasons for the request presented by the representatives of the Mission Councils of the Methodist Episcopal Church in Japan, and greets with deep satisfaction the presence at the session of this General Conference of the Rev. Arthur D. Berry and the Rev. Gideon F. Draper, appointed to represent the interests of the Councils at this session of the General Conference.

Resolved, 2. That the Conference authorize and instruct the Standing Committees to avail themselves in such ways as they may deem wise of such information as the representatives of the Mission Councils in Japan may desire to impart concerning matters affecting the interests of our missionary work in Japan.

Adjournment.

On motion of W. F. Burris, Conference adjourned, Bishop Bashford pronouncing the benediction.

SATURDAY MORNING, MAY 6, 1916

MAY 6
SIXTH DAY.
Morning.
Bishop Burt Presiding.

Bishop William Burt called the Conference to order at 8:30 A. M.

Devotions.

Bishop James W. Bashford conducted the devotions.

Prayer was offered by Bishop Edwin H. Hughes.

Bishop Bashford gave the devotional address based on a passage from the third chapter of Philippians, and offered prayer.

Journal Approved.

The Journal of the fifth day was read and approved.

W. R. Wedderspoon presented the following, which, on his motion, was adopted:

Whereas, Twenty-one years ago Protestant Churches generally decided to refuse sectarian appropriations from Congress for Mission Schools among the Indians; and,

Protest Against Sectarian Appropriations.

Whereas, Congress then declared its policy to make no more sectarian appropriations, which the courts have declared to be binding except on Congress, which could break its own rule, which it has done year by year, since; and,

Whereas, The United States Senate unanimously voted to amend the Indian bill passed by the House of Representatives with the usual appropriation for Catholic schools, with an appropriation providing for the establishment of government schools so that after one year there would be no occasion to make government appropriation for sectarian schools; and,

Whereas, The House bill, as thus amended by the Senate Committee, was not concurred in by the House, and the non-concurrence was sent to a Conference Committee; and,

Whereas, A powerful lobby working in the interest of sectarian appropriations has secured an agreement of the Conference Committee to recede from the Senate Amendment, hoping to defeat the bill in Congress by the subterfuge of a proposed investigation as to whether there are sufficient government schools to educate the children on the several Indian Reservations; therefore, be it

Resolved, By the twenty-seventh delegated General Conference of the Methodist Episcopal Church assembled at Saratoga, N. Y., this May 6, 1916, as follows, namely:

1. We respectfully request the Congress of the United States to eradicate this root of bitterness from our religious and civil life by submitting a Constitutional Amendment prohibiting all sectarian appropriations wherever our flag floats, whether made by National, State, or Municipal governments.

2. We respectfully urge the Senate and House of Representatives to enact the Senate amendment into law so that all sectarian appropriations shall not be continued longer than one year more under any pretext whatever.

3. The Secretary of this General Conference is instructed to transmit by telegraph to the Speaker of the House and the President of the Senate the action this day taken by the General Conference.

Telegram from African Methodist Episcopal Zion Church.

The following telegram from the Twenty-fifth Quadrennial Conference of the African Methodist Episcopal Zion Church was read by the Secretary, and, on motion of R. B. McRary, the Secretary was instructed to send appropriate greetings to the General Conference of the African Methodist Episcopal Zion Church and to the General Conference of the African Methodist Episcopal Church:

To the General Conference of the Methodist Episcopal Church, Saratoga Springs, N. Y.

The General Conference of the African Methodist Episcopal Zion Church, in session at Louisville, Kentucky, sends most cordial greetings and expressions of good will, and wishes for you a pleasant and profitable session, with the blessings of the presence and power of the Holy Spirit. Read 1 Pet. 1. 2-4.

M. D. LEE, *Secretary.*

Resolution Concerning Committee on Episcopacy.

F. A. Hazeltine presented the following resolution, and moved its adoption:

Whereas, The Committee on Episcopacy has created a rule whereby the subcommittees of that body can forbid the appearance before them of even any other member of the Episcopacy Committee, in connection with any matter or measure in which he may be interested, and which may have been referred to said subcommittee; and,

Whereas, Under such a rule it is possible for snap judgments to be taken on any such measure; be it

Resolved, That it be ordered by the General Conference that all mem-

MAY 6 SIXTH DAY. *Morning.*

bers of the Episcopacy Committee be permitted to appear before any of its subcommittees in behalf of any measure in which they may be interested.

Substitute.

Appleton Bash moved the following as a substitute for the resolution:

Resolved, That any delegate to this General Conference shall have the right to appear before any committee or subcommittee to present any matter in which he is interested.

The substitute was accepted by the mover of the resolution.

On motion of W. F. Burris, the previous question was ordered.

Laid on the Table.

On motion of W. H. Crawford, the resolution was laid on the table.

Judiciary Committee to Consider All Matters Relating to Judicial Administration.

H. W. Rogers, chairman of the Committee on Judiciary, reported that a paper had been placed in the hands of that committee relating to the Judicial Administration of the Methodist Episcopal Church, and asked authorization by the Conference for that committee to consider and report on it.

George Elliott moved that the paper in question be referred to the Committee on Judiciary.

J. W. Van Cleve moved to amend by authorizing the Committee on Judiciary to consider this or any other papers relating to the same subject.

The amendment was accepted, and the motion prevailed.

Roll of Conferences.

The call of Conferences were resumed.

NEBRASKA

I. G. Schreckengast presented the following resolution, which on his motion was adopted:

World Program for Missions.

Whereas, We have heard with profound concern the statements of world conditions made by the Board of Foreign Missions, the Woman's Foreign Missionary Society, and the Bishops having Episcopal supervision in foreign fields; and,

Whereas, There seems to be a Providence in the fact that this critical period of the world's history comes at a time when our material prosperity is becoming a temptation to us; and,

Whereas, We can only remain Christian when we manifest the sacrificial spirit illustrated in the life of our Lord;

Resolved, 1. That the Committee on Foreign Missions, to which this paper was referred, be requested to report a world program which will in some adequate fashion meet this world need.

Resolved, 2. That they be requested to consider what changes, if any, of organization and method are necessary to arouse the Church to an appreciation of this situation and a more adequate response.

Titus Lowe presented the following resolution, and moved its adoption:

Whereas, There is current in our Church much unsettling discussion

and much diversity of opinion on the matter of our Missionary Episcopacy; and, MAY 6 SIXTH DAY. *Morning.*

Whereas, We have adjacent mission fields under different forms of episcopal supervision, creating thereby an anomalous condition, and sometimes, embarrassing situations; therefore, be it Missionary Episcopacy.

Resolved, That a special committee of nineteen is hereby ordered to be appointed, composed of six members of the Committee on Episcopacy, appointed by its chairman, six members of the Committee on Foreign Missions, appointed by its chairman, and seven appointed by the Board of Bishops. The duty of this committee shall be to make a complete inquiry into the whole matter of superintendency in mission fields and to prepare for the consideration of this body a Declaration of Policy, as to our present and future intention regarding such superintendency, the same to be presented not later than May 13.

This committee shall meet at such times and places as to give every opportunity for full presentation of this matter.

James I. Bartholomew moved to refer to the Committee on Episcopacy.

A motion to amend by substituting the Committee on Foreign Missions for the Committee on Episcopacy was, on motion, laid on the table.

The resolution was referred to the Committee on Episcopacy. To the Committee on Episcopacy.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

NEWARK

J. A. Cole presented the following resolution, and moved its adoption:

Resolved, That the Book Concern be instructed to omit the word "again" from the Apostles' Creed in the Order of Public Worship published in the Hymnal, so that it will correspond with the same Order of Public Worship, as it is printed in our Discipline, ¶ 71, § 1. "Again" in Apostles' Creed.

J. H. Willey moved to refer to the Committee on Revision of the Ritual.

A motion by W. J. Davidson, to lay on the table the motion to refer, did not prevail.

Joshua Stansfield moved to amend the motion to refer by inserting the words, "with instructions to omit."

A motion to lay on the table did not prevail.

The motion to refer to the Committee on Revision of the Ritual with instructions to omit prevailed. To Committee on Ritual.

John Krantz presented the following resolution, which, on his motion, was adopted:

Resolved, That the Publishing Agents be requested to insert the service for Dedication of Churches in the Ritual portion of the Hymnal. Ritual for Dedication of Churches.

W. E. Palmer moved to refer to the Committee on Rules the

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question as to the divisibility of a resolution under a motion to lay on the table.

The motion did not prevail.

NEW YORK EAST

D. G. Downey presented the following resolution, which, on his motion, was adopted:

Committee on Rules of Order.

Resolved, That the Committee on Rules be instructed to inquire and report at this session as to the necessity of changes in our Standing Committee, especially with regard to a clearer designation of the matters that should be referred to the several committees; and, further, to inquire and report with respect to the need of a Standing Committee on Judicial Procedure or some enlargement of the duties of the Committee on Judiciary so that memorials dealing with Judicial Procedure may be referred thereto.

On motion of W. F. Conner, it was ordered that all papers asking for changes in the Ritual be referred to the Committee on Ritual.

F. M. North presented the following resolution, which, on his motion, was adopted:

Interboard Conferences.

Whereas, After careful and most harmonious consultation among representatives of the various benevolent agencies of the Church the following action was taken; to wit,

We, the undersigned, realizing the need of a closer coöperation on the part of the several connectional Boards and societies of the Church, are agreed that it would be desirable that the General Conference should enact the following legislation:

(1) That an Inter-Board Conference be organized under the direction of the General Conference, said Inter-Board Conference to consist of two representatives, to be appointed by the respective boards and societies, one of whom shall be an executive officer, from each of the following boards and societies:

Board of Foreign Missions.
Board of Home Missions and Church Extension.
Board of Education.
Boards of Sunday Schools.
Board of Conference Claimants.
Freedmen's Aid Society.
Church Temperance Society.
General Deaconess Board.
Woman's Foreign Missionary Society.
Woman's Home Missionary Society.
The Methodist Book Concern.

(2) That this Inter-Board Conference hold meetings at stated times and have authority to consider all matters affecting the mutual interest of any two or more of the Boards and Societies, and to advise concerning the same.

(3) That this Inter-Board Conference shall elect its own officers and adopt its own by-laws, but shall not deprive any board or society of its autonomy.

FRANK MASON NORTH,
FREEMAN D. BOVARD,
PATRICK J. MAVEETY,
ABRAM S. KAVANAGH,
JOSEPH B. HINGELEY,
JAMES E. HOLMES,
Committee.

Resolved, That this communication be referred to the Special Committee of Twenty-five already appointed to consider questions of closer relationship of the Benevolent Boards of the Church.

To Committee on Unification of Benevolences.

NORTH CAROLINA

R. E. Jones presented the following resolution, which, on his motion, was adopted:

Resolved, That all reports from Standing Committees to be reported in the Daily Advocate shall be presented upon paper bearing at the top the number of the report, the name of the committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report, giving the total vote.

Instructions to Standing Committees.

NORTH-EAST OHIO

R. T. Stevenson presented the following resolution, which, on his motion, was referred to the Committee on Education and the Committee on Home Missions:

John Stewart Centennial.

Four years ago the General Conference authorized a fitting celebration of the centenary anniversary of the death of John Stewart, the first Methodist missionary to the American Indians—Wyandot Tribe.

In accordance with this action the three Ohio Conferences have appointed representatives to serve on a commission to be known as the John Stewart Centennial Commission.

This Commission has planned for an appropriate celebration to be held some time next fall, in Upper Sandusky, where Stewart labored and is buried.

As a part of this celebration a bronze tablet will be hung in the old Mission Church where Stewart preached, and a large bowlder, obtained from the surrounding country, will be erected over his grave.

But the occasion justifies a still more vital and lasting memorial. And the Commission unanimously recommends that this General Conference authorize the creation of a John Stewart Memorial Fund of one million dollars; to be raised by contributions from Methodists all over the land; to be administered by the Board of Education or some other body whom this Conference shall designate; and to be used to help young Metholist men and women who desire to serve as missionaries to secure the best possible educational equipment for their life's work.

OKLAHOMA

Tobacco Resolution.

E. S. Stockwell moved the adoption of the resolution on cigarettes, which was yesterday deferred and ordered printed in the Daily Advocate. (See Resolution, Fifth Day.)

The resolution was adopted.

PHILADELPHIA

Centennial of Methodist Missions.

C. M. Boswell presented the following resolution, and moved its adoption:

Whereas, The Board of Home Missions and Church Extension has accepted an invitation from the Board of Foreign Missions to join with it in the celebration of the One Hundredth Anniversary of the Organization of the Missionary Society of the Methodist Episcopal Church in 1918 and 1919; therefore, be it

Resolved, That this General Conference approve the proposed cooperation of the Board of Home Missions and Church Extension in observing

MAY 6 SIXTH DAY. *Morning.*

this historial event and authorize the Board to enter heartily into such plans as shall make the anniversaries inspiring, informing, and profitable.

On motion of J. J. Lace, consideration was deferred, and the resolution ordered printed in the Daily Advocate.

A. M. Drew moved that the report of the Committee on Rules be printed in the Daily Advocate and taken up for consideration on Monday.

ROCK RIVER

L. F. W. Lesemann presented the following resolution, which, on his motion, was adopted:

Index of Hymnal.

Resolved, That the Publishing Agents be instructed hereafter to print the entire index of the Hymnal, including the hymn index and an index to the Scripture passages of the Psalter at the end of the book, after the Psalter and the Ritual.

Gavel from Korea.

Bishop Merriman C. Harris announced that a gavel had been sent from Korea for the use of this Conference, and asked that Prof. Hugh Cynn be permitted to make the presentation.

Hugh Cynn's Address.

Hugh Cynn presented the gavel in behalf of the Korea Conference.

At the suggestion of Bishop Burt, John F. Goucher acknowledged the gift.

SOUTHERN ILLINOIS

Bible in Public Schools.

J. W. Cummins presented the following resolution, which on his motion was adopted:

Whereas, The Bible contains the most sublime literature ever written; and,

Whereas, In many States it cannot so much as be read in the public schools, we can read, to quote from Dr. Lyman Abbott, about Greek and Roman civilization, but not about Hebrew, we can study about Aristotle, Socrates and Plato, Cæsar, Brutus and Cato, but not about Abraham, Moses, and Paul; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church, now assembled, that we do strongly recommend in such States as where the Bible is now banished by law that the laws be changed so that it may be read in all our schools.

WASHINGTON

Rum in Africa.

J. W. E. Bowen presented the following resolution, which, on his motion, was adopted:

Whereas, Mr. Gillett introduced on February 5, 1916, in the House of Representatives the following bill:

"BILL FOR PROHIBITION

"To prohibit exportation of rum and other intoxicants to Africa and for other purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person or corporation that shall knowingly consign, export, or transport any rum or other intoxicating drink from the United States to any State or Prov-

ince or district of Africa, or shall in any way participate knowingly in such consignment, exportation, or transportation, shall be punishable by a fine of not less than $50 and not more than $1,000 for each and every original package so consigned, exported, or transported, and liquors so consigned, exported, or transported shall also be forfeited.

"Sec. 2. That this act shall take effect three months after it is approved by the President."

Whereas, The same is now before the Committee on Alcoholic Liquor Traffic; therefore, be it

Resolved, That we instruct the Secretary of this General Conference to send through the House of Representatives to the Committee on Alcoholic Liquor Traffic our urgent appeal that this House of Representatives Bill 10924 be reported favorably at an early date.

John Stewart Centennial.

I. L. Thomas presented the following resolution, which, on his motion, was referred to the Committee on Foreign Missions:

Whereas, The Methodist Episcopal Church from its organization in 1784 has impressed the Religious World with her spirit that she recognizes those agencies within and without the Church which contribute to the spread of the Kingdom of Christ; and,

Whereas, The Mission Boards have announced the observance of the Hundredth Anniversary of the missionary effort of our Church at home and abroad during the year nineteen hundred and nineteen, the event taking place prior to the session of the General Conference in 1920; and,

Whereas, The occasion will be far-reaching, intended to arouse our entire ministry and membership to greater missionary activity and larger missionary giving, that each local church, with every department intact, may be a rallying center during the celebration, inspired by John Wesley's vision of our Lord's command; and,

Whereas, The colored membership of the Church will highly appreciate the compliment paid them by the Board of Bishops in their Episcopal Address upon their missionary and other benevolent offerings during the quadrennium, the result of which will make them feel more keenly the increasing responsibility upon them for the spread of world-wide Methodism, and will further show their willingness to enter heartily into the Centennial Missionary Celebration; and,

Whereas, John Stewart, a member of the race, laid his life upon God's altar, and many Wyandot Indians in Ohio, from his missionary labors, were set free from spiritual bondage by the power of the Holy Spirit and were permitted to walk with Jesus in heavenly places; and,

Whereas, It is a historic fact that the Church received its incentive to organize the Missionary Society in New York City in 1819 from the labors of John Stewart; therefore, be it

Resolved, That the General Conference now in session recommend to those who shall have charge of the celebration representing the missionary agencies of the Church, that a suitable recognition be given John Stewart, the first Home Missionary of the Methodist Episcopal Church, whose heroic and self-sacrificing service should inspire many yet unborn to obey the heavenly call and go whither the Spirit leadeth, home or abroad.

WEST OHIO

Joint Report on Missions.

E. E. Shipley presented the following resolution, which, on his motion, was adopted:

Whereas, The General Conference ordered the Report of the Board of Foreign Missions, and of the Woman's Foreign Missionary Society, which was presented to this body on Thursday, May 4, printed and a copy sent to each Methodist pastor in the United States, and also twenty-five copies to each district superintendent; and,

Whereas, This involves a considerable item of expense, inasmuch as it would mean the printing and distributing of some 40,000 copies; be it

Resolved, That the adjustment of the expense incurred in the publication and distribution of these reports be referred to the Book Committee and the Secretaries of the Foreign Mission Board.

MAY 6
SIXTH DAY.
Morning.

WEST WISCONSIN

E. C. Dixon presented the following resolution, which, on his motion, was adopted:

Use of Ritual.

Whereas, Under the general term of Ritual there are certain Church offices for the rite of Baptism, Admission to Church Membership, etc., carefully prepared and honored by the use of many generations; and,

Whereas, There appears to be a growing custom to substitute some other form for these sacred offices, or merely to extemporize what may be deemed suitable for the moment;

Resolved, That this General Conference regards the regular use of our several Ritual forms as of obligation upon all our ministry.

WYOMING

L. C. Murdock presented the following resolution, and moved its adoption:

Work Among Foreigners.

Whereas, The importance of work among the peoples who have come to us from other lands increases yearly; therefore,

Resolved, That we request the Board of Home Missions and Church Extension to add to its departments a departmenton work among Foreign-Speaking People.

J. G. Bickerton moved to amend by substituting the words, "That we commend to the strong churches in our cities, the high privilege of making contributions of money to the support of charges that are committed to missionary endeavors among foreign-speaking people, and also the contributions of gifted and earnest workers in this kind of missionary endeavor."

The amendment was accepted.

On motion of Titus Lowe the previous question was ordered.

The resolution, as amended, was adopted.

Bishop L. B. Wilson announced the following nomination of Committees which were confirmed:

Committee on Unification.

Unification: Bishop Cranston, Bishop McDowell, Bishop McConnell, Bishop Leete, Bishop Thirkield. Ministers: J. G. Bickerton, Philadelphia; C. C. Hall, Southern Illinois; E. S. Tipple, New York; Robert Watt, Wilmington; J. J. Wallace, North-East Ohio; J. G. Moore, North Dakota; I. B. Schreckengast, Nebraska; S. G. Ketron, Holston; M. S. Hughes, Southern California; E. M. Randall, Puget Sound; Valcour Chapman, Louisiana; W. F. Burris, Missouri. Laymen: S. W. Kinne, Saint Johns River; G. W. Ferguson, Wyoming State; J. W. Fisher, Holston; G. M. Spurlock, Nebraska; George Warren Brown, Saint Louis; J. F. Hanly, Indiana; J. R. Joy, Newark; G. W. Fenton, Northern New York; A. W. Harris, Rock River; W. E.

Massey, New Jersey; I. G. Penn, Washington; S. A. Daniels, Vermont; E. L. Kidney, Pittsburgh. MAY 6 SIXTH DAY. *Morning.*

On the Committee on Priority: Robert Brumblay was substituted for E. M. Randall, who requested to be excused. Committee on Priority.

Bishop Earl Cranston was named as Temporary Chairman of the Committee of Unification.

C. A. Pollock, for the Committee on Credentials, presented the following recommendations for temporary leave of absence, and they were approved: Report of Committee on Credentials.

Anton Bast for May 6; he had to leave upon a morning train in order to keep a speaking engagement in New York City. H. K. Madsen, for May 17 and 18. H. W. Markham, May 8. George H. Wilson, from to-day to May 16. George H. Neal, May 8. Joseph R. Harker, May 8. Chih Ping Wang, May 8, 9, and 10. Samuel Wallin, lay delegate of Troy Conference, excused; George B. Wheeler, lay delegate, to be seated in his stead.

J. R. Day introduced to the Bishop the Rev. Prof. David Kyugoro Obata, Fraternal Delegate from the Methodist Church of Japan, who was presented to the Conference by the Bishop. Prof. Obata Introduced.

The Secretary announced the Organization of General Conference Districts. (See Lists.) Organization of General Conference Districts.

Announcements were made.

Conference adjourned. Adjournment.

Bishop William Burt pronounced the benediction.

SATURDAY EVENING, MAY 6, 1916

MAY 6 SIXTH DAY. *Evening.*

Conference convened at 8 P. M., Bishop Lewis presiding. Bishop Lewis Presiding.

Prayer was offered by Rev. P. M. Buck, of the Northwest India Conference. Devotions.

Reports of episcopal supervision in foreign fields were made as follows:

Bishop H. C. Stuntz, for South America. Reports from Bishops Stuntz, Warne, and McConnell.

Bishop F. W. Warne, for Southern Asia.

Bishop F. J. McConnell, for Mexico.

Conference adjourned with the benediction by Bishop Lewis. Adjournment.

SUNDAY AFTERNOON, MAY 7, 1916

MAY 7 SEVENTH DAY. *Afternoon.*

The Conference was called to order with Bishop Earl Cranston in the chair. Bishop Cranston Presiding.

Bishop J. W. Hamilton led in prayer.

MAY 7
SEVENTH DAY.
Afternoon.
Devotions.
Memorial Service.

Bishop Wilbur P. Thirkield read the Scripture lesson.

The memoirs of the Rev. Preston Wood and Mr. John A. Patten, deceased members of this body, were read by the Rev. F. A. McCarty and President W. N. Mason, respectively.

The memoir of the Rev. Homer Eaton, deceased Agent of the Book Concern, was read by the Rev. R. H. Hughes; that of the Rev. John Thomas McFarland, deceased editor of the Sunday School Publications, by President L. H. Murlin; that of Robert Forbes, one of the corresponding secretaries of the Board of Home Missions and Church Extension, by the Rev. M. P. Burns, and that of the Rev. Adna Bradway Leonard, secretary emeritus of the Board of Foreign Missions, by the Rev. C. E. Schenk.

Memoirs of the Bishops deceased during the quadrennium were read as follows:

That of Bishop Thomas Bowman, by the Rev. F. C. Baldwin.

Bishop Henry W. Warren, by the Rev. D. D. Forsyth.

Bishop John M. Walden, by the Rev. H. C. Jennings.

Bishop David H. Moore, by the Rev. A. M. Courtenay.

Bishop Charles W. Smith, by the Rev. W. F. Conner.

Bishop Robert McIntyre, by the Rev. C. E. Locke.

Bishop Naphtali Luccock, by the Rev. E. P. Anderson.

Adjournment.

The Conference adjourned with the benediction by Bishop T. B. Neely.

MAY 8
EIGHTH DAY.
Morning.
Bishop Wilson Presiding.
Devotions.

MONDAY MORNING, MAY 8, 1916

Bishop Luther B. Wilson called the Conference to order at 8:30 A. M.

Bishop William Burt conducted the devotions.

Prayer was offered by Bishop Frank W. Warne.

Bishop Burt gave the morning address and offered prayer.

Journal Approved.

The Journals of the sixth and seventh days were read and approved.

Telegram from Finnish Methodists.

The Secretary read the following communication from the convention of American Finnish Methodist Preachers, which, on motion of M. E. Snyder, was referred to the Secretary for appropriate response:

DULUTH, MINN., April 15, 1916.

The Convention of American Finnish Methodist preachers, held in Duluth, Minnesota, April 14-17, 1916, pray for blessings and wisdom of Almighty God for the members and for the work of General Conference

of Methodist Episcopal Church at Saratoga Springs, New York, during the month of May, 1916. We earnestly follow in our hearts your getting together in the Conference, being sure about the blessings that come to us as well as to others through your work.

Yours very sincerely,

PETER PENNANEN,
PETER TALIKKA,
ALHFIINA THOMPSON,
MATTI LEHTANEN,
K. A. NURMI,
A. V. TUNKKANEN.

Rev. Peter Pennanen, Duluth, Minn.

Answer.

DEAR BROTHER: The General Conference of the Methodist Episcopal Church received with pleasure the felicitations of the American Finnish Methodist Preachers. Feeling keenly the need of the guidance of Almighty God, it appreciates your prayers. May the blessings you invoke upon it be granted you, for the sake of the Christ who redeems us all.

Fraternally yours,
EDWARD LOCKE,
General Conference Secretary.

On motion of H. L. Jacobs, the Secretary was instructed to insert immediately after the motion ordering the sending of greetings, the full message this body may forward.

Amendment to Rules.

On motion of A. M. Drew, the question of amending the Rules of Order, which was on Saturday deferred and printed in the Daily Advocate, was taken up.

On motion of A. M. Drew, the following was adopted:

1. Amend Rules 36 and 39 by striking out the words: "Temperance and Prohibition" (the name of one of the Standing Committees) where they there appear, and by inserting in lieu thereof the words, "Temperance, Prohibition, and Public Morals."

On motion of A. M. Drew, that portion of the report referring to Rule 41 was laid on the table until the committee shall have conferred on the resolution on that subject, offered by Dr. Downey.

A. M. Drew moved the adoption of the following:

Whenever in any committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, a Committee of Conference, which shall be composed of three members from each Standing Committee involved, shall be appointed by the chairman of each committee; which committee of Conference shall consider said proposed legislation and report back to their respective committees as speedily as possible before any report on the proposed legislation is made to the General Conference.

It was adopted.

Fraternal Delegate to United Brethren Church.

On motion of J. F. Goucher, the Bishops were requested to appoint a Fraternal Delegate to the General Conference of the United Brethren Church, which will meet in Wichita, Kansas, beginning May 10.

Call of Standing Committees.

Standing Committees were called. No response.

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Morning.
Call of Special Committees.

Special Committees were called. No response.

On motion of C. M. Boswell, the following resolution, deferred and printed, was taken up and adopted:

Centennial of Methodist Missions.

Whereas, The Board of Home Missions and Church Extension has accepted an invitation from the Board of Foreign Missions to join with it in the celebration of the One Hundredth Anniversary of the Organization of the Missionary Society of the Methodist Episcopal Church in 1918 and 1919; therefore, be it

Resolved, That this General Conference approve the proposed cooperation of the Board of Home Missions and Church Extension in observing this historical event, and authorize the Board to enter heartily into such plans as shall make the anniversaries inspiring, informing, and profitable.

J. R. Day presented the following resolution:

Retirement of Bishops.

Whereas, The General Conference of 1912 created a new law and method for the retirement of ineffective Bishops; and,

Whereas, The operation of this new procedure has not realized the practical results contemplated, but has caused much dissastisfaction in the Church; and,

Whereas, It has not secured to the retiring Bishops, and cannot secure, successful adjustment of efficiency, retiring effective men arbitrarily, with the possibility of leaving ineffective Bishops to continue on to the age limit prescribed; and,

Whereas, The age limit does not relieve the embarrassment which it sought to relieve, because for Bishops becoming ineffective at sixty or at any age preceding the limit fixed, the former practice must still be used; and,

Whereas, The law leaves no room for the operation of Divine Providence or the call to this high office; and,

Whereas, This holy office is differentiated from secular retirements in our army and courts, with which there is no just comparison; and,

Whereas, An arbitrary retirement of our Bishops is a great waste of service, as would have been notably true in the cases of Bishops Andrews and Warren, and is forcibly illustrated by two of the Bishops who have reached the age limit at this Conference; and,

Whereas, A plan so incomplete and imperfect is wasteful, and embarrassing to the highest efficiency of our Episcopacy, and is unworthy of our great legislative body, which should seek the greatest perfection and the largest efficiency in all of our laws; therefore, be it

Resolved, That it is the judgment of this Conference that the age limit which retires some of our Bishops when at the summit of their efficiency, and which leaves others who are inefficient still in service, should be repealed; and be it further

Resolved, That we as a Conference request and direct the Episcopal Committee to present to this Conference a plan which will avoid the defects of the present plan, be equitable to all, and secure the largest service of our Bishops up to the full measure of their effective years.

On motion of Edgar Blake, Rule 23 was suspended in order that Dr. Day might speak to the resolution presented.

Edgar Blake was addressing the Conference, when J. J. Lace raised a point of order, that Rule 23 had been suspended only for the purpose of permitting Dr. Day to speak. The Bishop said that was true, but that having read the resolution, he was of the opinion that it was admissible without the suspension of the rules, and therefore open to debate.

On motion of G. M. Spurlock, the consideration of the reso-

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lution was indefinitely postponed, the vote sustaining the motion being AYES, 491; NOES, 195. Indefinitely Postponed.

Announcements were made.

Bishop Cranston announced the names and meetings of the several subcommittees of the Committee of Sixty on Unification: Sub-Committee on Federation.

On Report of Commission on Federation: Bishop W. F. McDowell; O. G. Ketron, Holston Conference; F. H. H. Roberts, New Mexico Conference; G. P. Eckman, Wyoming Conference; A. E. Craig, Northwest Iowa Conference; C. A. J. Walker, Central German Conference; H. W. Rogers, New York East Conference; G. M. Spurlock, Nebraska Conference; W. D. Agnew, Central Illinois Conference; W. E. Massey, New Jersey Conference; C. P. Colegrove, Upper Iowa Conference; Robert Watt, Wilmington Conference; T. W. Locke, Ohio Conference; F. G. Blair, Illinois Conference; H. R. King, Puget Sound Conference; S. A. Daniels, Vermont Conference.

On Proposition from the Methodist Episcopal Church, South: Bishop Earl Cranston, Bishop F. J. McConnell, Bishop W. P. Thirkield, J. F. Goucher, Baltimore Conference; J. R. Day, New York Conference; Edgar Blake, New Hampshire Conference; E. M. Randall, Puget Sound Conference; G. W. Brown, St. Louis Conference; J. W. Fisher, Holston Conference; E. L. Kidney, Pittsburgh Conference; A. W. Harris, Rock River Conference; I. G. Penn, Washington Conference; E. P. Dennett, California Conference; F. B. Trotter, West Virginia Conference; W. F. Burris, Missouri Conference. Union with Church, South.

On Relations With Other Methodist Bodies: Bishop F. D. Leete; E. S. Tipple, New York Conference; J. G. Bickerton, Philadelphia Conference; J. J. Wallace, New England Conference; Samuel Plantz, Wisconsin Conference; M. S. Hughes, Southern California Conference; R. E. Jones, North Carolina Conference; Samuel Dickie, Michigan Conference; J. F. Hanly, Indiana Conference; F. C. Dunn, New England Conference; W. M. Short, Oklahoma Conference; I. B. Schreckengast, Nebraska Conference; J. R. Joy, Newark Conference; F. Neff, Oklahoma Conference; G. W. Fenton, Northern New York Conference. Union with Other Churches.

On General Conference: George R. Grose, North Indiana Conference; C. C. Hall, Southern Illinois Conference; E. S. Havighurst, West German Conference; B. E. Koontz, Columbia River On General Conference.

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Conference; J. G. Moore, North Dakota Conference; Valcour Chapman, Louisiana Conference; C. B. Nordeman, Kentucky Conference; C. W. Kinne, St. Johns River Conference; G. W. Ferguson, Wyoming State Conference; E. R. Randall, Blue Ridge Conference; M. W. Dogan, Texas Conference; W. A. Elliott, Erie Conference; W. J. Echols, Central Alabama Conference; Joel T. Johnson, Alabama Conference; A. P. Nelson, West Wisconsin Conference.

Recess was taken.

The Bishop called the Conference to order.

Committee on Reception of Governor Whitman.

E. S. Tipple, under a question of privilege, presented the following nominations for the Committee on Reception of his Excellency Governor Whitman, of New York State: J. Edgar Leaycraft, New York Conference; William Nottingham, Central New York Conference; Frederick H. Coman, Genesee Conference; Rolla V. Watt, California Conference; Merle N. Smith, Colorado Conference; Abram W. Harris, Rock River Conference; G. M. Spurlock, Nebraska Conference; W. R. Wedderspoon, Baltimore Conference; A. J. Nast, Central German Conference; Junius E. Beal, Detroit Conference; Frank Mason North, New York East Conference; Lewis M. Dunton, South Carolina Conference; John J. Wallace, North-East Ohio Conference; Alex. Simpson, Jr., Philadelphia Conference; George Warren Brown, St. Louis Conference.

The nominations were confirmed.

Revision of Ritual.

The Order of the Day, the report of the Commission on the Revision of the Ritual, was taken up.

Bishop R. J. Cooke, chairman of the Commission, called the attention of the Conference to the fact that inasmuch as the report has not been printed in the Daily Advocate, although it was printed in the Handbook, it could not be considered at this time without the suspension of the Rules.

On motion of G. H. Bickley, and by a more than two-thirds majority, that part of Rule 23 requiring printing in the Daily Advocate, was suspended.

Prof. H. F. Rall, Secretary of the Commission, in accordance with the formal vote of the Conference, presented the report.

On motion of Edwin Locke, Rule 14, requiring that the Secretary of the Conference read the report, was suspended.

On motion of C. B. Mitchell, who was associated with Pro-

fessor Rall in the presentation of the report, it was ordered that the report be considered *seriatim,* taking up first the section relating to the Sacrament of Baptism of Infants.

C. B. Mitchell moved the adoption of the first paragraph.

A. M. Courtenay moved to amend the first paragraph by striking out the word "living" and in inserting therefor the word "lively."

A motion by Alfred Inwood to lay the amendment on the table did not prevail.

G. H. Bickley moved, as a substitute for the amendment, that "Where quotations are made from the Scripture, they shall be from the Authorized Version rather than from the American Revised Version."

On motion of W. E. Palmer, the motion of G. H. Bickley was laid on the table.

On motion of Ray Allen, the previous question was ordered.

The first paragraph was adopted.

The second paragraph, the prayer, was, on motion of C. B. Mitchell, adopted.

The third item, the footnote, was presented, and C. B. Mitchell moved its adoption.

M. E. Snyder moved to amend by striking out the words "the prayers," and the words "the responses by italics," so that the last sentence of the footnote shall read, "The portions to be used by the congregation are specially indicated by black-faced type."

The footnote, as amended, was adopted.

The fourth item, "The address to parents," was presented, and C. B. Mitchell moved its adoption.

F. S. Townsend moved to amend by inserting before the address to the parents, "The prayers that appear in the present Ritual."

H. E. Milnes moved to amend the amendment, by inclosing the prayers in brackets, and by the insertion of a footnote, making the use of these prayers optional.

A motion by W. E. Palmer, to lay the amendment to the amendment on the table, did not prevail.

On motion of W. F. Burris, the previous question was ordered.

The amendment to the amendment did not prevail.

W. E. Palmer moved to lay the amendment on the table.

J. T. Stone called for a division of the question, so that a vote

MAY 8 EIGHTH DAY. *Morning.* Revision of Ritual.

could be taken separately on the first three and on the last prayers.

On motion of W. F. Conner, the item under consideration was referred to the Commission on the Revision of the Ritual.

On motion of J. F. Hanly, the vote by which the first item of the report of the Commission on the Revision of the Ritual was adopted was reconsidered.

J. F. Hanly moved to strike out the words, "For to such belongeth the Kingdom of God," and to insert therefor, "For of such is the Kingdom of Heaven."

Postponed.

On motion of H. A. Crane, the further consideration of the report was postponed and made the Order of the Day for tomorrow morning, immediately after the reading of the Journal.

On motion of C. W. Rowley the following resolution was adopted:

Directions for Elections.

Resolved, That the Committee on Temporal Economy be instructed to prepare the directions for General Conference Elections and report to the body on a day as early as is consistent with careful consideration.

Committee on Credentials.

C. A. Pollock presented the following report for the Committee on Credentials, and, on his motion, it was adopted:

The Committee on Credentials would respectfully recommend that temporary leaves of absence be granted in the following cases: Henry Wade Rogers, four days of this week; C. B. Rogers to be seated during his absence; Schuyler C. Wells for May 16, 17, 18, and 19, reserve to be seated during his absence; E. M. Travis, May 9 and 10; Frank B. Trotter, May 11 to May 16, reserve W. T. Williamson seated without expense; Cora M. Manley, reserve, seated in the absence of B. W. Thurlow; H. R. Howell for May 13; W. E. Massey for May 10, 11, 12, and 13, seat to be filled by W. B. Wolcott without expense; J. W. Hervey, May 10 and 11, the reserve, J. A. Carruth, to be seated these days without expense; reserve Ella M. Watson seated in the absence of Robert E. Evans, without expense.

Announcements were made.

Adjournment.

Conference adjourned.

Bishop J. W. Robinson pronounced the benediction.

TUESDAY MORNING, MAY 9, 1916

MAY 9 NINTH DAY. *Morning.* Devotions.

Bishop Luther B. Wilson called the Conference to order for devotions at 8:30 A. M.

Prayer was offered by Bishop W. S. Lewis.

Bishop Wilson read the Scriptures and gave a devotional address.

Bishop Anderson Presiding.

Bishop William F. Anderson assumed the chair.

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NINTH DAY.
Morning.
Journal Approved.
Revision of Ritual.

The Journal of the eighth day was read and approved.

A motion of J. E. Leaycraft, to change recess from 10:30 to 10:45 this morning, was, on motion of E. E. Lesh, laid on the table.

A motion of C. C. Hall, to postpone the further consideration of the report of the Commission on Revision of the Ritual, until after the consideration of the report of the Committee of Sixty, was, on motion of W. E. Palmer, laid on the table.

On motion of J. I. Bartholomew, the previous question was ordered.

The amendment offered by J. F. Hanly yesterday, to Item No. 1 of the report of the Commission on the Revision of the Ritual, did not prevail.

The first item of the report of the Commission on the Revision of the Ritual was adopted.

Professor Rall, for the Commission on Revision of the Ritual, presented the following report on the section referred to it yesterday, recommending the insertion in the order for the Sacrament of Baptism of the following prayers, inclosed in brackets:

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtue, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications, and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

A motion of F. S. Townsend, to amend by striking out the words "inclosed in brackets," was lost by a vote of: AYES, 312; NOES, 377.

J. A. Cole moved to amend by striking out the fourth prayer.

Ray Allen moved, as a substitute, that the entire section under consideration be omitted from the Ritual.

On motion of J. L. Hillman, the previous question was ordered.

The amendment did not prevail.

The substitute failed by a vote of: AYES, 354; NOES, 356.

A motion of W. E. Palmer, to lay the section on the table, did not prevail.

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NINTH DAY.
Morning.
Revision of Ritual.

The section of the report was adopted.

C. B. Mitchell moved that that section of the report of the Commission on the Revision of the Ritual, setting forth the address to parents, be adopted.

On motion of E. S. Johnson, the vote by which Conference ordered the consideration of the report of the Commission on the Revision of the Ritual, to be taken *seriatim,* was reconsidered.

J. T. Stone presented the following resolution, and moved its adoption, as a substitute for the report of the Commission:

Whereas, The report of the Commission on Revision of Ritual, occupying sixty-five pages in the Handbook, is the result of long and careful labor by the eminently qualified ministers composing the Commission; and,

Whereas, The attempt to consider this lengthy report, dealing as it does with many matters of detail and of verbal expression, in so large a body as the General Conference, will in all probability consume an amount of time which cannot be given to it without serious harm to other matters of equal importance; and,

Whereas, Our Board of Bishops is abundantly competent in practical experience, trained scholarship, and in doctrinal soundness to pass upon all the items composing this report; therefore,

Resolved, That this entire report is hereby received and referred to the Board of Bishops with full power to consider, approve, amend, or disapprove, all or any part thereof and to print the Ritual, as they may finally approve it, in the next edition of the Discipline and of the Psalter.

Resolved, That any member of the General Conference who may desire to suggest any change or changes in this report shall submit such suggestions in writing to the Board of Bishops, addressing the same to the Secretary of the Board, Bishop Luther B. Wilson.

On motion of W. F. Burris, the previous question was ordered.

A motion of E. A. Schell, to lay the substitute on the table, did not prevail.

Referred to Board of Bishops.

The substitute prevailed, and was adopted.

Bishop Scott asks for Retirement.

Bishop I. B. Scott presented the following report and request for retirement:

DEAR FATHERS AND BRETHREN: Twelve years ago I went to Liberia for the first time. My purpose was to begin my work and study the conditions of the field. As some of you know, I was not there three months before death claimed one of my children, a young woman who had just about grown to womanhood. She had fallen on the ice and injured herself, from which she died after an operation. This one had not been gone many months before her twin sister had to have an operation, from the effects of which it has taken her many years to recover. We dared not take her into the trying climate of Africa, and her mother feared to go and leave her here alone. I am glad to say, however, that she is now much improved. The reason I mention these very grave difficulties under which I have labored is that you may the better understand the statement which I am about to make.

The conditions referred to have been a great embarrassment to me in my work notwithstanding the fact that I have managed to be at home for a few months every other year. At this time, however, I feel that the inconvenience and strain thus occasioned are more than it is best for me to continue to bear at my time of life. My Church has been good to me and has conferred upon me, from time to time, honors far beyond what I deserved. Then, too, life after all is short, and I feel I owe something

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Morning.
Bishop Scott asks for Retirement.

to loved ones who cannot undergo all that I can. Hence, after consultation with a number of my friends, I have decided to ask a retirement. Not that I have lost interest in Africa, for I have not; my heart is there. No man can labor as I have and undergo what I have for any great cause without having it grip his heart.

I have witnessed the positive and uplifting influence of the religion of the Lord Christ upon the hearts and lives of heathen Africa. Therefore I not only desire to have the good work go on, but am determined to do my part to carry it forward. No matter whom you may send to be my successor, I wish as far as I may to stand with and back of him as he pushes the Master's cause.

A foundation has been laid there that, with proper attention and backing, will result in the upbuilding of a great Church composed for the most part of native Africans only recently reclaimed from rankest heathenism. In order to assure this only two things are immediately necessary, both of which may be secured at very moderate cost. One is the sending out of ten or twelve missionaries from the home land, and the other is the erection of twenty-five or more small churches and five or six mission houses at central points.

Should the Church fail to do something of the kind in the near future, she will sacrifice one of the greatest opportunities she has ever had to give the Christian religion a permanent setting in this part of Africa. And what is also vitally important is, it will help to check the sweep of the Mohammedans, who are contending for every inch of the ground. The church buildings suggested are to replace the small native structures and will cost on an average anywhere from $500 to $800 each. This done, the educational interests also would be provided to some extent, since every church is as a rule a schoolhouse.

Being so intensely interested in the field and grateful to God and the Church for the relation I have sustained to it, I trust you may not consider it out of place that I make a few suggestions touching its future. I most sincerely trust that whoever may be sent there may go with the confidence of the Board and the Churches as well. That field is a long way from the home base, and often your representative must do some things for the good of the cause that must be done at once; my advice is that you back him up even though you must await explanations for his action.

And again, no matter whom you send he will need your protection. Conditions there have grown out of the days of the Colonization Society, when the country was so largely governed by correspondence. Sooner or later there will come a time when it would be worth every cent of the cost to send a commission of three or more all the way to Africa to study conditions and learn at first hand necessary facts.

But some one asks, Should we send a white or a colored man. My reply is, send a colored man; in fact I urge you so to do. In the first place you will find that whatever may be true of other lands, in Africa he can do the work as well and understand the people better. In nine cases out of ten he is more adapted to the climate. For while, as a rule, all have some fever, there is no question that he withstands it more successfully, and hence can spend more time on the field. This is necessary because there are always some adjustments to be made.

But even though there was no other reason to present in his favor, there remains this vital point: for fifty years our Church has been engaged in the effort to help build the Negro race. In this particular she has performed no mean part. The Negro serves as a missionary in no other field but Africa. I am sure you do not want to shut him out there. Would it not seem the least bit inconsistent to do so? I can assure you that you have a number of men right here, men of vigorous bodies and cultivated minds, and one of whom you may safely call to carry forward your work in Africa's little black republic.

But, whether you send a colored or a white man, do not fail to increase the appropriation to Liberia. It is now $15,612, including an increase of $2,500, granted during the past twelve years. There should be added at least $10,000, making $5,000 of it available this very year. By that means the new Bishop will be prepared to take out a few sorely needed new workers. With the other $5,000 added the following year he could begin to carry forward the development of the work. Then, too, our missionaries there, and some of the other workers, should be better

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paid. Many of them are receiving more than when I first went out, and yet it has been impossible to do all that should have been done in face of the increasing needs. For our missionaries Liberia is an expensive field as, in addition to their food and clothing, they must provide a full supply of medicines. Of course, the Board has been greatly embarrassed, but you can readily understand how difficult it must be to administer a field that is advancing both in its membership and the number of its workers, on so small an appropriation. I am glad to say the special gifts have relieved the situation to some extent.

In conclusion I desire to say I have deposited in the One-Cent Savings Bank, Nashville, Tennessee, something over $300 (the books will show) for what is known as the Bishop Scott Launch Fund—money collected some time ago toward purchasing a launch. There is no doubt that a launch is greatly needed in Liberia, if large enough for coast travel. Such a one would cost $4,000 or $5,000. Of the money in hand, Dr. Jones raised $286.19 through the Southwestern Christian Advocate, and the balance comes from another source. Then, too, I owe our agents at Liverpool, England, about $800, a balance for building supplies purchased from time to time for the Missions.

Finally, let me thank the many friends in various parts of the country for the manner in which they have assisted me by their special gifts. I solicit their continued interest in the work and in that noble band of self-sacrificing missionaries who are enduring many privations while directing the forces in that far away land. I. B. SCOTT.

Bishop Scott Retired.

Thomas Nicholson moved that the request of Bishop Scott be referred to the Committee on Episcopacy, with instructions to recommend that the Bishop be retired at his own request, and that we assure him of our sympathy and love and brotherly fellowship.

On motion of D. G. Downey, the previous question was ordered.

The motion prevailed.

Announcements were made.

Address by Dr. J. W. Lee.

The Rev. J. W. Lee, D.D., Presiding Elder of the Saint Louis District of the Methodist Episcopal Church, South, was presented by the Bishop, and addressed the Conference.

Recess was taken.

The Bishop called the Conference to order.

Bishop Cranston Presiding.

The time having arrived for the reception of the Governor of the State of New York, Bishop Anderson invited Bishop Earl Cranston as the Senior Bishop of the Church, to preside.

Reception of Governor Whitman.

Bishop Cranston assumed the Chair, and presented to the Conference, the Honorable Charles S. Whitman, the Governor of the State of New York.

Gov. Whitman addressed the Conference.

Bishop Cranston made appropriate response.

Bishop Anderson Presiding.

Bishop Anderson resumed the Chair.

On motion of W. B. Slutz, a hearty vote of thanks was extended to His Excellency, the Governor of New York, for his gracious, timely, and illuminating address.

A motion by J. P. Brushingham, offered in the nature of an amendment, did not prevail.

W. F. Sheridan presented the following resolution, which, on his motion, was adopted:

Epworth League and Mother's Day.

Whereas, Monday, May 15, is the twenty-seventh anniversary of the organization of the Epworth League of the Methodist Episcopal Church, and on next Sunday, May 14, anniversary exercises will be held all over the United States; and,

Whereas, Many Churches of various denominations will celebrate on the same Sunday, Mothers' Day; and,

Whereas, The Central Office of the Epworth League has issued an Anniversary Day Service entitled "The Tribute of Epworthians to their Mothers"; therefore, be it

Resolved, That we commend this tribute to motherhood by the youth of the Church, believing it will promote reverence for age and will emphasize the commandment, "Honor thy father and mother"; and be it further

Resolved, That this, the governing body of the Church, hereby sends its affectionate greetings to its 860,000 young people in the Epworth League.

The following resolution was presented by W. J. Davidson, and, on his motion, was adopted:

Deficit on Periodicals.

Whereas, The losses on our periodicals in the last quadrennium are reported as amounting to the startling total of $378,284.13; and,

Whereas, These several periodicals of our Church may not share equally in the responsibility for this great financial deficit; and,

Whereas, This General Conference desires to do no injustice either to the spiritual life of the Church or to the administration of any one of our periodicals; and,

Whereas, A knowledge of the subsidies or appropriations to our periodicals respectively, and the method of computing the profits and losses on said periodicals respectively, as well as the definite amount of loss each periodical has sustained, would be highly conducive to intelligent action by this General Conference in the direction of justifiable economy; therefore, be it

Resolved, That the Committee on Book Concern be requested to report to this General Conference, not later than May 18, the amount of subsidy of appropriation made to each periodical receiving such, the basis and method of computing its profit and loss, its percentage of increase or decrease of circulation during the quadrennium, and the total profit or loss it has sustained during the same period.

The following resolution was presented by W. R. Wedderspoon, and, on his motion, was adopted:

Censorship of Motion Pictures.

Resolved, That we regard it as self-evident that motion pictures need censorship, and whatever may be accomplished by voluntary and local and State censorship, we recognize the need of a federal supreme court of censorship that has power to control all interestate films, and as six great producing companies have declared in a signed statement to Congress that "the production of vicious pictures is increasing" and that censorship is immediately needed not only to protect the young but also to prevent decent producers from being driven out of business, we hereby authorize a petition to Congress for speedy enactment of legislation to accomplish such censorship.

On motion of H. L. Jacobs, it was ordered that:

May Sixteenth Last Day for Memorials.

The Standing Committees be authorized and instructed to return without action all memorials and papers received by them after Tuesday, May 16, except such as this Conference may refer by special motion; and,

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That this action be printed in The Daily Christian Advocate under "Special Orders."

C. B. Mitchell presented the following report from the Commission on the Revision of the Ritual, and moved its adoption:

"Again" in Apostles' Creed.

Your Commission, having been instructed to report upon the omission of the word "again" from the Apostles' Creed, and in favor of this proposal, do hereby report according to instructions: We would ask that President Harris be given opportunity for an important statement in this correction.

Commission on Revision of the Ritual,
H. F. RALL, *Secretary.*

To the Bishops.

On motion of E. P. Dennett, the report was referred to the Bishops.

H. B. Johnson presented the following resolution, and moved its adoption:

Prohibition for Hawaii.

In consideration of our cosmopolitan population in the territory of Hawaii, largely Oriental, whose children are prospective American citizens, and especially because of the presence of a large and increasing number of American soldiers there, among whom unspeakable carousals have already taken place on account of the use of intoxicants,

Resolved, By the General Conference of the Methodist Episcopal Church, assembled in Saratoga Springs, New York, May 9, 1916, that we give hearty indorsement to the efforts now being made by the citizens of Hawaii to secure through our National Congress the prohibition of the liquor traffic in the Territory of Hawaii, and that copies of this resolution, signed by the presiding Bishop and Secretary, be sent to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives.

A motion by W. L. McDowell, to amend by adding "and also to the chairman of the Senate Committee and the chairman of the House Committee having this in charge," was accepted by the mover of the resolution.

A motion by J. B. Hingeley, to amend by striking out the reference to unspeakable carousals among American soldiers, was, on motion of John H. Klaus, laid on the table.

On motion by E. A. Schell, the previous question was ordered.

Appleton Bash moved to refer to the Committee on State of the Church.

A motion by W. L. McDowell, to lay on the table, did not prevail.

The motion to refer to the Committee on State of the Church did not prevail.

To Committee on Temperance.

A motion to refer to the Committee on Temperance, Prohibition, and Public Morals, prevailed.

J. E. Leaycraft presented the following resolutions, and, on his motion, they were adopted:

Whereas, "The Christian-Wheeler Moving-Picture Censorship Bill"

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has passed both houses of the New York State Legislature and is in the hands of Governor Whitman for his signature; and,

Whereas, This bill provides for a more effective censorship for the protection of the morals of our citizens, especially of the children and young people who are increasingly exposed to the detrimental influence of films portraying vice and crime; and,

Moving Picture Censorship Bill.

Whereas, This General Conference, the legislative body of the Methodist Episcopal Church, represents in a peculiar sense the conscience of thousands of citizens in this State and millions in the nation; therefore, be it

Resolved, That we do hereby petition His Excellency, the Governor of the State of New York, to sign this bill, and we hereby instruct the Secretary of the General Conference to send a copy to Governor Whitman to assure him of our keen anxiety and conviction.

W. W. Van Orsdel presented the following resolution, which, on his motion, was referred to the Committee on Home Missions and Church Extension:

Home Missions on Frontier.

Inasmuch as there are large areas of the new frontier now being settled, and as these people come from every State of the Union, and from almost every foreign land, we have a practical demonstration in the solving of both the home and foreign mission problem on this new frontier.

In addition to both the American and foreign population there are still many native Indians to be reached with the gospel. We appreciate very highly the work that the Board of Home Missions and Church Extension has done, and is now doing, in supporting missionaries and in building churches.

As these are the sons and daughters who come from the older sections of our country and from foreign lands, and Indians who were the first settlers of this then new world, to whom our first missionaries were sent, which resulted in the organization of our great Missionary Society;

Resolved, That it is the sense of this General Conference that we continue to put forth every effort to Christianize and Americanize this heterogeneous population that is so rapidly filling up the last new frontier.

Committee on Credentials.

The following recommendation from the Committee on Credentials, represented by C. A. Pollock, were adopted:

The Committee on Credentials would respectfully recommend that temporary leave of absences be granted in the following cases: Walter C. Frank, May 12 and 13; James H. Martin, May 12 and 13; B. A. Walker, May 11, 12, 13.

Change in Committee on Priority.

Bishop Wilson announced the following changes on the Committee on Priority:

The substitution of Dr. E. S. Johnson for Dr. A. E. Craig of the Northwest Iowa Conference; and the substitution of George A. Miller for Dr. E. P. Dennett of California.

A. M. Drew, Chairman of the Committee on Rules, presented the following report, which, on his motion, was ordered printed in the Daily Advocate for action to-morrow:

To the General Conference.

DEAR FATHERS AND BRETHREN: Your Committee on Rules, to which was referred the resolution of Rev. D. G. Downey relating to the committee references of memorials, petitions, and other documents presented to this General Conference, would report the following amendment to the General Rules.

Strike out all of Rule 41 and insert as follows:

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Rule 41.

Rule 41. Reference of Memorials, Petitions, Appeals, and other Documents properly referable to Committees of the General Conference.

The Secretary of the General Conference shall, on the first day of the session or prior thereto if convenient, appoint a Committee of four, two ministers and two laymen, to be known as the Committee of Reference, of which committee the Secretary shall be a member and secretary thereof. To this committee shall be referred all Petitions, Memorials, Appeals, and other documents presented to, and requiring action of, the General Conference.

The Committee of Reference, as soon as appointed, shall meet and organize by electing a chairman from its number. The General Conference Secretary may also appoint an assistant secretary to cooperate with him in keeping the records of this committee, which records shall be made a part of the Journal of the General Conference.

The Committee of Reference shall as expeditiously as possible refer all Petitions, Memorials, Appeals, and other Documents, properly referable, to the committees provided by the General Rules, and to such other committees as are or may be provided by the General Rules or especially created by the General Conference. Reference of all Petitions, Memorials, Appeals, and other documents to the said several Committees shall be made as indicated generally by the title of the Committees, due care being had to prevent duplication of work and conflict of action.

The Committee of Reference shall number consecutively its references to the several committees and shall publish the number, title, and committee reference of all documents referred during the preceding day in the Daily Advocate.

The Committee of Reference shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; the said committee shall also have power to withhold from reference and publication any document which it shall deem unimportant, personal, or which is not properly referable to any existing committee, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

To the Committee on Revision may also be referred any resolution or report for more careful and exact statement. It shall consider also questions relating to the Book of Discipline and the General Conference Journal.

On motion of F. M. North, it was ordered that the call of the Conferences be taken up immediately after the reading of the Journal to-morrow.

Adjournment.

On motion of W. F. Burris, Conference adjourned.

The benediction was pronounced by President William Arnold Shanklin of Wesleyan University.

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WEDNESDAY MORNING, MAY 10, 1916

Bishop Nuelsen Presiding.

Bishop John L. Nuelsen called the Conference to order at 8:30 A. M.

Devotions.

Bishop W. F. Anderson conducted the devotions.

Prayer was offered by Bishop John E. Robinson.

Bishop Anderson read the Scripture lessons, gave a devotional address, and offered prayer.

Journal Approved.

The Journal of the ninth day was read and approved.

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Morning.

Bishop L. B. Wilson called attention to the action of the Conference providing for a committee on unifying the benevolent work of the Church, and asked that committees concerned report their nominations.

Roll of Conferences.

The Call of Conferences was taken up.

BALTIMORE

J. T. Stone presented the following resolutions, which were successively, on his motion, adopted:

Centennial of Methodist Missions.

Resolved, That the report of the Board of Foreign Missions and the General Committee of Foreign Missions, the Report of the Woman's Foreign Missionary Society, and all reports of Missionary Bishops and of Bishops having supervision of foreign fields, are referred to the Committee on Foreign Missions.

Whereas, The Missionary Society of the Methodist Episcopal Church was born in 1819 and during a hundred years of splendid service has helped to spread Christ's Kingdom, not only at home but in many foreign fields; and,

Whereas, The mission work in foreign lands is now intrusted to the Board of Foreign Missions; and,

Whereas, This hundredth milestone should not be passed without the expression of devout thanksgiving and such offerings of gladness as shall serve to express the deep and heartfelt gratitude of the whole Church that we have been permitted through these years to carry the gospel of our Lord to the ends of the earth and to see that gospel achieve triumphs which fill us with joy; therefore, be it

Resolved, That the General Conference authorizes the setting aside of the years 1918 and 1919 as centennial thanksgiving years, during which time the Board of Foreign Missions shall call upon the churches to review the splendid history of the past hundred years with adoration and thanksgiving to Almighty God for his manifest guidance and blessing, and this Board is further authorized to make all necessary arrangements to enable the Church to signalize the centennial year by special intercession and the outpouring of gifts whereby the regular income of the Board may be doubled and special provision be made for property and equipment and endowments to the amount of five million dollars for our missions throughout the whole foreign world. Be it further

Resolved, That our Conferences and Missions in foreign lands be invited to join with the home Church to share in all the plans for this centennial celebration, and that the Board of Foreign Missions be hereby directed to formulate and carry out these plans at home and abroad in whatever way may seem to be best.

J. F. Heisse presented the following resolution, and moved its adoption:

The Baltimore Methodist.

Whereas, For many reasons it is imperative that a local journal devoted to the important interests of Methodism be maintained in, or near our nation's capital, Washington, D. C.; and,

Whereas, The Methodist, now published in Baltimore under the official sanction of the Central Pennsylvania, Wilmington, and Baltimore Conferences, is rendering an invaluable service to our churches, institutions, and many interests of far-reaching importance to Methodism; and,

Whereas, This paper is now maintained only through the heroic sacrifices and labors of some ministers and noble-hearted laymen, and that without compensation; therefore, be it

To the Committee on Book Concern.

Resolved, That this General Conference instruct the Book Committee to keep in touch with the management of The Methodist during the quadrennium, and to encourage by all reasonable methods the continuance of the paper in its increasing usefulness.

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TENTH DAY.
Morning.

On motion of F. A. Arter, the resolution was referred to the Committee on Book Concern.

Report No. 2 Committee on Rules of Order.

A. M. Drew presented Report No. 2 of the Committee on Rules of Order, and moved its adoption. (See Report in Yesterday's Journal.)

J. W. Van Cleve moved to amend by striking out from the paragraph on Committee on Reference the word "unimportant," and the phrase, "or which is not properly referable to any existing Committee," so that the part shall read:

> The Committee on Reference shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; and said committee shall also have power to withhold from reference and publication any document which it shall deem personal, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

On motion of G. G. Vogel, the previous question was ordered on the amendment.

A motion to lay the amendment on the table did not prevail.

An amendment proposed by E. L. Shepard, to insert the word "preceding" before the words "General Conference," in the first line of the second paragraph of Rule 41, was accepted by the committee.

A motion by E. A. Schell, to amend by inserting the word "condensed," in the paragraph on reference to the Committee on Revision was laid on the table.

A motion by W. E. Shaw, to amend the paragraph on reference to the Committee on Revision by striking out "the Book of Discipline," was, on motion of Edwin Locke, laid on the table.

On motion of Edgar Blake, the paragraph on reference to the Committee on Revision was recommitted for more exact statement.

Recommitted.

W. E. Palmer moved that the remainder of the report be recommitted.

A motion by J. J. Lace, to lay on the table, did not prevail.

On motion of M. E. Snyder, the previous question was ordered.

The remainder of the report was recommitted.

Dr. E. B. Chappell Introduced.

W. R. Wedderspoon, for the Committee on Fraternal Courtesies, presented the Rev. Edwin Barfield Chappell, M.A., D.D., Sunday School Editor and Chairman of the Executive Committee of the General Sunday School Board of the Methodist

Episcopal Church, South, and fraternal delegate to this body from the Methodist Episcopal Church, South. MAY 10 TENTH DAY. *Morning.*

Bishop Nuelsen assured Dr. Chappell of our warm welcome.

Announcements were made.

The Call of Conferences was resumed. Roll of Conferences.

BALTIMORE

W. L. McDowell presented the following resolution, which, on his motion, was adopted:

Prohibition in Hawaii.

Whereas, There is now pending before the Congress of the United States, legislation, the object of which is to prohibit the manufacture and sale of intoxicating liquors in the Hawaiian Islands; and,

Whereas, The vote on this legislation may be taken at any time; and,

Whereas, Our duty to the native Hawaiian people, as wards of the nation, demands that we do our utmost to protect them from the degrading ravages of this infamous business; and,

Whereas, The rapidly increasing use of Honolulu as a port of call for the ships of our navy and the military transports carrying our soldiers further emphasizes the need and desirability of the proposed legislation; therefore, be it

Resolved, 1. That this General Conference, representing a church membership of four millions and a constituency of twelve millions of Methodists, earnestly urges upon both houses of Congress the prompt passage of the bill in question.

Resolved, 2. That a copy of these resolutions, under the signature of the President and Secretary, be sent respectively to the Chairman of the Committee of the Senate, and the Chairman of the Committee of the House of Representatives having this bill in charge.

On motion of Edwin Locke, the time was extended.

BOMBAY

E. W. Fritchley presented the following resolution, which, on motion of W. F. Burris, was referred to the Committee on Foreign Missions: India's Need.

Whereas, There is taking place in India to-day a social, religious, and political evolution greater and more rapid than the world has ever seen anywhere; and,

Whereas, The leaders of such evolution are basing their hopes of success in the execution of their ideals on having one language through which to cooperate—namely, English, and the principles of one religion through which to unify their various social and ethical standards, which religion is based, as frankly stated by some of India's most prominent men, on the teachings of Christ; and,

Whereas, Under the Providence of God our beloved Methodist Episcopal Church has assumed almost unlimited responsibilities for Christ in India, and as the result of the loving and devoted labors of its missionaries, and the earnest prayer of our people has acquired unprecedented success, resulting in open doors everywhere, and an eager desire by over 150,000 heathen to throw aside their dark shroud of heathenism and receive the glorious light of the gospel of Christ, which is the power of God unto salvation; and,

Whereas, The present force of our missionaries on the field is utterly inadequate numerically to handle this vast number of inquirers, and to glean this great spiritual harvest for Christ; therefore, be it

Resolved, That a rousing cry be made throughout our home Churches to awake to the possibilities and opportunities of this unique occasion; and be it further

MAY 10 TENTH DAY. *Morning.*

Resolved, That in view of the great dearth of spiritual instructors, and in order to secure the better qualification of such Indian teachers and catechists as are already on the field, and who are endeavoring to handle this mighty problem, the attention of our Missionary Board be directed to the necessity of producing greater efficiency all around by the preparation and publication in the principal vernaculars, and in simple story form, books dwelling on the basic principles of Christian precepts as worked out in daily life and applicable to daily conduct. The result of the dissemination of such literature is likely to be the clear enlightenment in a quiet, forceful, and abiding form of hundreds of thousands of hearts and homes whom our handful of missionaries find it now impossible to reach or adequately instruct. There are among the world's records innumerable instances of a single book having been instrumental in giving a new vision and directing a new and high line of conduct in the life of its readers. Bishop McDowell recently said at Chicago, "It is possible to inspire a life by an inspired book." One of the leaders of Indian thought and action to-day was so influenced through having had placed in his hands when a lad a most helpful little book entitled, Life and Conduct, by Rev. Dr. J. Cameron Lees. Another Indian gentleman who is playing an import part in working out the future destinies of this vast empire of over three hundred million people, admitted to one of us that his objects of life had been determined through the reading of Henry Drummond's masterful book on Love, entitled: The Greatest Thing in the World. In a recent inquiry instituted regarding a field of over thirty million people, and in which in a single language area there are even now tens of thousands of children in our Sunday schools, of whom a few thousand are baptized Christians, the deplorable fact was revealed that there is not a single book, apart from the Bible, which is printed in this language, such as English-speaking children have to help them in stimulating character and developing a pure, strong, and useful Christian life. How can we expect our poor Indian Christians to be a credit to the holy name they bear, and worthy examples to the heathen about them, without the development of character resulting from the quiet, yet powerful, influence which comes from reading helpful books in their vernaculars and based on Indian scenes, environments, and characteristics?

To Committee on Foreign Missions.

Resolved, That our Missionary Board be earnestly requested to try and raise, at earliest date, a special fund for this purpose, and at once put aside the services of two of our most experienced missionaries in India to devote their whole time to the preparation of such literature as is herein above referred to, and to do so in consultation with our beloved brothers, Rev. A. A. Parker and Rev. Brenton T. Badley. The books should be published in the various principal vernaculars of India and the first of them should be a book of daily readings for the development of Christian character.

Recess was taken.

Bishop Nuelsen called the Conference to order.

CALIFORNIA

F. D. Bovard presented the following resolution, which, on his motion, was adopted:

Report of Board of Home Missions and W. H. M. S.

Whereas, The Board of Home Missions and Church Extension has received and disbursed during the quadrennium $4,027,243, an increase over the preceding quadrennium of $285,828; and,

Whereas, The Loan Fund has reached the sum of $1,860,881, an increase of $247.896; and,

Whereas, The Board has paid during the quadrennium $2,751.339, for the support of Missions in the United States and its insular possessions, and more than $700,660; and,

Whereas, The Board has loaned the churches during the quadrennium $882.544; therefore,

Resolved, That the published report of the Board of Home Missions and Church Extension, and the published report of the Woman's Home

Missionary Society, be referred to the Standing Committee on Home Missions.

Bishop Cranston assumed the chair.

DENMARK

Anton Bast presented, in association with Fredrik Ahgren, the following resolution, which, on motion, was referred to the Committee on Foreign Missions:

European Conditions.

For several years European Methodism has felt strongly the need of more adequate episcopal supervision. The time has now arrived when to fail to take some definite action looking toward a proper readjustment in our European work and a more thorough episcopal oversight will result, we fear, in serious embarrassment and incalculable harm to our advancing Methodism in that part of the world.

Following the war, great intensive, reconstructive work must be done. More than ever there will be the necessity for the closest and most constant touch between Bishop and people. Scandinavia, for example, ought to have a resident Bishop. We need him and need him sorely. There are untold possibilities for Methodist development in Scandinavia—increase in numbers, increase in influence, increase in self-support. Instead of a Bishop once or twice a year, we need him fifty-two weeks in the year, and all the more when you include in that episcopal area the vast, waiting fields of Finland and Russia. And remember that through Scandinavia will be Methodism's natural and proper entrance to her enlarging work in the colossal and marvelous Slav Empire.

What we have said of Scandinavia could also be said of Southern or Latin Europe, so far as opportunity and need go. If this field is to be handled and handled right, there must be a Bishop within reach and within reach every day and every hour. There are startling signs of a spiritual reformation among the Latin peoples of southern Europe that just failed to materialize among them at the time of the great and historic Lutheran upheaval.

Then there is the great Teutonic territory, comprising Switzerland, Germany, Austria-Hungary, and Bulgaria. Methodism has had a marvelous history in those fields. And yet our German Methodism is only just well started. Its future possibilities are unlimited. The crying needs, the extraordinary opportunities, the extensive readjustments and developments following the war will tax to the breaking point the brain, the heart, and the strength of any one Bishop, however mighty he may be.

Bishop Nuelsen we love and respect. If any one man could accomplish the impossible task, we think he might be that man. In an hour, perhaps the gravest that has struck for the world in nineteen centuries, he has stood loyally, heroically at his post—a brother, a wise counselor to us all. In the desolate but greater to-morrow which the dawn of peace is to usher in, he will be ready, we are confident, for herculean labors. But that physical and intellectual and spiritual giant has never been formed, apart from the living Christ, who singlehanded could be equal to the demands of to-morrow's European Methodism.

We do not deem it wise for this General Conference to attempt a new, definite, comprehensive, and permanent plan for European episcopal supervision. This is not the time for that. The war is not yet over. The final racial and political lines are not yet drawn. Let us wait for our permanent plan until we have permanent, recognized bases on which we may build. Furthermore, it is a subject with such wide interests, numerous ramifications, delicate relationships, and far-reaching importance to the future of European Methodism that a solution should not be attempted hurriedly, with imperfect knowledge.

To Committee on Foreign Missions.

We, therefore, respectfully and prayerfully urge this General Conference to authorize the Board of Foreign Missions to create a Commission, in such form as may seem wise, for the proper study of the entire question of European Methodism, and the presentation of their findings to the General Conference of 1920.

MAY 10
TENTH DAY.
Morning.
Asbury Memorial Service.
Bishop Cranston Presiding.
Address of Bishop Leete.

The Order of the Day—Asbury Memorial Service—was taken up, and Bishop Cranston assumed the chair and announced the program in commemoration of the One Hundredth Anniversary of the death of Francis Asbury.

Bishop Frederick D. Leete addressed the Conference on "Francis Asbury, Itinerant."

The hymn beginning, "Faith of Our Fathers, Living Still," was sung.

Address of Bishop Bristol.

Bishop Frank M. Bristol addressed the Conference on "Asbury, the Bishop."

The hymn beginning, "O God, Our Help in Ages Past," was sung.

Address of Bishop Berry.

Bishop Joseph F. Berry addressed the Conference on "Then and Now."

Bishop Nuelsen resumed the chair.

Committee on Credentials.

C. A. Pollock presented the following recommendations from the Committee on Credentials, and they were approved:

The Committee on Credentials would respectfully recommend that temporary leave of absences be granted in the following cases: M. E. Evans for May 13; W. W. Gordon for May 13, 14, 15; W. F. Oldham for May 9, 10, 11; J. S. Ulland, May 11; A. W. Clancy, reserve, seated without expense; A. W. Baker, May 13-20; C. A. J. Walker, May 18; C. E. Welch, reserve delegate from Erie Conference, seated in place of B. A. Walker, absent on May 11, 12, 13, without extra expense; Joseph R. Harker, Illinois Conference, permanently excused after Monday, May 15; a reserve will be here to take the place without additional expense.

World Alliance.

The Secretary presented a certain Declaration and Resolution, of the American Council of the World Alliance, for promoting international friendship, and, on motion of M. E. Snyder, the paper was referred to the Committee on State of the Church.

Adjournment.

Conference adjourned by expiration of time, the benediction being pronounced by the Rev. E. B. Chappell, D.D.

WEDNESDAY EVENING, MAY 10, 1916

MAY 10
TENTH DAY.
Evening.
Bishop Cranston Presiding.
Devotions.

Conference convened at 8 o'clock, with Bishop Earl Cranston in the chair.

Bishop Edwin H. Hughes led in prayer.

On motion of H. J. Coker, the Bishop invited the people in the gallery to seats on the Conference floor.

Report of M. S. Hughes.

M. S. Hughes reported his commission as fraternal delegate to the General Conference of the Methodist Episcopal Church,

South, and introduced to the Bishop the Rev. Edwin Barfield Chappell, A.M., D.D., the Fraternal Delegate of that Church to our own. MAY 10 TENTH DAY. *Evening.*

Bishop Cranston presented Dr. Chappell to the Conference, and the latter delivered his fraternal message. Dr. Chappell's Address.

On motion of J. R. Day, the fraternal messages from the Methodist Church of Japan and from the Methodist Protestant Church were made the Order of the Day immediately after the reading of the Journal to-morrow morning.

The Conference adjourned with the benediction from Dr. Kyugoro Obata of Japan. Adjournment.

THURSDAY MORNING, MAY 11, 1916

MAY 11 ELEVENTH DAY. *Morning.*

Bishop John L. Nuelsen called the Conference to order for devotions at 8:30 A. M. Devotions.

Prayer was offered by Bishop William P. Eveland.

Bishop Nuelsen read the Scripture lesson, gave the morning address, and offered prayer.

Bishop William A. Quayle assumed the chair. Bishop Quayle Presiding.

The Journals of the tenth day were read and approved. Journal Approved.

The Order of the Day—Reception of the Fraternal Delegates from the Methodist Protestant Church and the Methodist Church of Japan—was taken up.

Bishop Earl Cranston, the senior Bishop of the Church, assumed the chair for the fraternal courtesies. Bishop Cranston Presiding.

The Secretary read the credentials of the Rev. E. B. Chappell, D.D., Fraternal Delegate from the Methodist Episcopal Church, South: Dr. Chappell's Credentials.

COLLEGE OF BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

OFFICE OF THE SECRETARY

To the General Conference of the Methodist Episcopal Church.

REVEREND AND DEAR BRETHREN: The Bishops of the Methodist Episcopal Church, South, were charged by the General Conference held in Oklahoma City, Oklahoma, in May, 1914, to appoint a Fraternal Delegate to your General Conference. It gives us great pleasure to select for this important and honorable position the Rev. Edwin Barfield Chappell, Master of Arts and Doctor of Divinity. He is commended to you as a brother well beloved and highly esteemed by us, and is in every respect qualified to discharge the duties of this high commission. As a pastor and author, and the editor of our Sunday School periodicals, he has rendered distinguished service. He is fully acquainted with all the varied and extended work by which we seek to spread the knowledge of the common salvation and to advance the Kingdom of God among men. He will bear our affectionate salutation and will convey to you warm assur-

MAY 11
ELEVENTH DAY.
Morning.

ances of our fraternal regard for you in the Lord. He will also inform you of our state and of the progress of the work committed to our hands.

The visit to our last General Conference of your fraternal messenger, the Rev. Dr. Matt S. Hughes, is remembered by us with great pleasure. He gladdened our hearts by the account he gave of your prosperty as a Church, and quickened our fraternal sensibilities by his brotherly sentiments. Both by his utterances in public and his associations in private he edified us, and promoted fraternity between the two great bodies of Episcopal Methodism in our beloved country.

And now, brethren, may mercy, peace, and love be multiplied unto you, and may our God supply all your need according to his riches in glory by Christ Jesus.

By order and in behalf of the Bishops of the Methodist Episcopal

COLLINS DENNY,
Secretary to the College of Bishops.

Richmond, Virginia, May 1, 1916.

The Secretary read the credentials of the Rev. Kyugoro Obata, D.D., Fraternal Delegate from the Methodist Church of Japan:

Dr. Obata's Credentials.

To the Fathers and Brethren of the General Conference of the Methodist Episcopal Church:

DEAR SIRS: It is a great pleasure for me to certify that the Rev. Kyugoro Obata, D.D., was duly elected as the delegate at our last General Conference, held in Tokyo, 1915, to represent the Japan Methodist Church and deliver her fraternal greetings to your General Conference. Dr. Obata has been for many years a successful professor in our Theological Seminary of Aoyama Gakuin, Tokyo, which was founded and is still fostered by your own Mission, in Japan, as well as a minister of good standing in our Church. His earnest spirit and warm heart has endeared himself to all, the students and to his fellow-workers; he is indeed our beloved brother in Christ. We hope that he will meet with your kind reception and an opportunity be given him to deliver on our behalf his message freighted with our good wishes to all of you and our grateful remembrances of your past help and prayers so freely given to the Japan Methodist Church. Ever sincerely yours in the service of our common Master, even Jesus Christ.

YOSHIYA SV. HIRAIWA,
Bishop Japan Methodist Church.

(Seal) Hi-ra-i-wa.
Tokyo, Japan, February, 1916.

Address of Dr. Obata.

Bishop Merriman C. Harris introduced Dr. Obata, who addressed the Conference in fraternal greetings from the Methodist Church of Japan.

H. B. Johnson presented the following resolutions, which, on his motion, were adopted:

Appreciation of Dr. Obata.

Resolved, That it is with unusual pleasure that we recognize the Christian courtesy and friendship of the Methodist Church of Japan in sending to us for the third time since its organization a fraternal messenger. Rev. Prof. Uichiro Sasamori, Ph.D., bore greetings to us at Baltimore, Rev. Julius Soper, D.D., one of our honored missionaries, at Minneapolis, and now we are favored with the visit of Rev. Prof. Kyugoro Obata, D.D., of our Philander Smith Biblical Institute of Tokyo, whose presence gives us special pleasure in view of his relations with us as a student in our Methodist schools, as pastor of our Japanese Church at San Francisco, and as interpreter for several of the members of this Conference when visiting Japan.

Resolved, That we have heard with delight and gratification the report of the substantial progress of the Methodist Church of Japan, and particularly of the great forward evangelistic movement which has continued unabated for three years. We regret that war conditions have made necessary the temporary postponement of the World's Sunday School

Convention which was to be held in Tokyo the coming October, and that when the obstacles are providentially removed we shall do our utmost to insure the success of this great conference. MAY 11 ELEVENTH DAY. *Morning.*

Resolved, That, in view of the close relations existing between our Church and the Methodist Church of Japan, and of its special courtesy in thus three times sending a messenger to us, we respectfully request and urge our Bishops to arrange to send a Fraternal Delegate to the Japan Methodist Church at its next session. We assure Dr. Obata of our very deep interest in the young and vigorous Church which he represents; and we request him to convey our Christian greetings to Bishop Hiraiwa and to all the preachers and members in their homeland; and we pray the constant and abundant blessing of God upon all their efforts to promote our Redeemer's Kingdom.

On motion, time was extended to hear the address of the Fraternal Delegate from the Methodist Protestant Church.

J. L. Hillman, for the Commission on Fraternal Courtesies, presented the Rev. Lyman E. Davis, M.A., D.D., LL.D., editor of the Methodist Recorder and president of the General Conference of the Methodist Protestant Church, Fraternal Delegate from the Methodist Protestant Church. Dr. L. E. Davis's Address.

Dr. Davis addressed the Conference in fraternal greetings from the Methodist Protestant Church.

J. R. Day introduced the Rev. J. A. Martin, D.D., Fraternal Delegate from the Colored Methodist Episcopal Church. Introduction of Dr. J. A. Martin.

Recess was taken.

Bishop Quayle called the Conference to order. Bishop Quayle Presiding.

Under a question of privilege, W. F. Burris presented the following resolutions, which, on his motion, were adopted:

Whereas, We are now in the tenth day of this General Conference; and, Election of Bishops by May 13.

Whereas, There is much important legislation proposed for consideration and other important business to be transacted, including the election of Bishops and other officers of the Church; and,

Whereas, The time is comparatively short in which this work may be done; therefore, in order to avoid unnecessary haste in the last days of the Conference, be it

Resolved, That the Committee on Episcopacy be instructed to report to this body its recommendations as to the number of Bishops to be elected, together with other recommendations preliminary thereto, including the number of effective Bishops, immediately after the reading of the Journal on the morning of Saturday, May 13.

Resolved, further, that immediately following consideration and action on this report and recommendations, the Conference proceed to ballot for a Bishop or Bishops.

W. F. Conner presented the following resolution, which, on his motion, was adopted:

Whereas, ¶ 372, § 1, of the Discipline provides that "The Book Committee shall keep a correct record of its proceedings and shall examine carefully into the condition of the affairs of the Book Concern and make report thereof to the General Conference" therefore, Report of Book Committee.

Resolved, That this General Conference refers this report, as printed in the Handbook, pages 133-149, to the Committee on Book Concern for consideration. To Committee on Book Concern.

MAY 11
ELEVENTH DAY.
Morning.

J. L. Fort, chairman of the Committee on Temporal Economy, presented Report No. 1 from that committee, and moved its adoption.

Report No. 1, Committee on Temporal Economy.

A motion by C. T. Wilson to amend section five by striking out the clause requiring a two-thirds vote for the election of the Bishops, was, on motion of Appleton Bash, laid on the table.

Amendment.

H. L. Jacobs moved to amend by the addition of the words, "and in reverse alphabetical order," following the words "in alphabetical order," so that the sentence shall read, "And after all nominations shall have been received, the secretary shall read the list in alphabetical order and in reverse alphabetical order."

The amendment was accepted.

Report Adopted.

The report was adopted. (See Reports.)

The following resolution was presented by W. R. Wedderspoon, and, on motion of G. H. Bickley, was referred to the Committee on State of the Church:

Edmonds Amendment.

Resolved, That we authorize petition to Congress, in our behalf, for pending Edmonds Constitutional Amendment to give Congress authority to make a minimum national law on marriage and divorce under which divorces granted anywhere in the United States shall be valid everywhere else, and children legitimate anywhere shall be legitimate everywhere, but allowing any State to rise above the national minimum standard.

Greetings to Levi Gilbert.

On motion of A. M. Courtenay, it was ordered that greetings, signed by the Secretary, be sent to Dr. Levi Gilbert, expressing the sympathy and interest of this Conference, with prayers for his welfare. The following message was sent by the Secretary:

Rev. Levi Gilbert, Sanitarium, Dillsburg, Ind.
General Conference expresses sympathy in your affliction and hopes for your early and complete recovery.

EDWIN LOCKE, *Secretary.*

A motion of J. F. Hanly, to reconsider the report by which the amendment, offered by C. T. Wilson, to the report of the Committee on Temporal Economy was laid on the table, did not prevail.

Roll of Conferences.

The Call of the Conferences was resumed.

CENTRAL NEW YORK

W. E. Brown presented the following resolution, which, on his motion, was adopted:

Resolved, That this General Conference has heard with great pleasure and profit the instructive, illuminating, and inspiring addresses delivered by Bishops Leete, Bristol, and Berry at the Asbury Memorial Service on the morning of May 10;

Resolved, That this General Conference express its appreciation to these Bishops for their addresses on the life and work of Asbury.

Resolved, That we pledge our loyalty to the evangelical and fundamental ideals of Methodism, to which these addresses have challenged us.

That we request the editors of the Advocates to publish these addresses in their papers.

Asbury Addresses.

J. W. Van Cleve, under question of privilege, announced that Mrs. Nellie T. Kuhl, second reserve lay delegate from the Illinois Conference, was present, and she was seated in place of G. H. Wilson.

Mrs. Kuhl Seated.

CENTRAL PENNSYLVANIA

H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

Wesley Day.

Whereas, A thrilling experience came powerfully to John Wesley on Wednesday night, May 24, 1738, for he himself records that while one in reading Luther's Preface to the Epistle to the Romans "was describing the change God works in the heart through faith in Christ, I felt my heart strangely warmed." In that Moravian meeting in Aldersgate Street, London, John Wesley declares he was "saved from the law of sin and death," "for an assurance was given me that Christ had taken away my sins, even mine." Wesley then and there ceased to be a servile subject of the law, being transformed into a sincere son of the Gospel. This wonderful experience Wesley fixes as "the third beginning of Methodism";

Whereas, Bishop Hamilton, in the Episcopal Address, pointedly suggested a fitting commemoration of the anniversary of Wesley's "conversion" by this Conference; therefore,

Resolved, That the Bishops be requested to arrange a suitable service on the coming anniversary, Wednesday, May 24, in celebration of Wesley's spiritual birth.

W. P. Shriner presented the following resolution, which, on his motion, was adopted:

Journal to Each Delegate and School.

Resolved, That the publishing agents be authorized and instructed to send a copy of the Journal of this General Conference to each delegate, to each Bishop, to each fraternal delegate, and upon the request of the president, to each college, seminary, and theological seminary of the Church.

COLUMBIA RIVER

Robert Brumblay presented the following resolution, which, on his motion, was adopted:

Instruction to Probationers.

Whereas, An intelligent body of Methodists invariably means a loyal body of Methodists equipped with large vision for the tasks of the Church of Jesus Christ; and,

Whereas, The change from a definite to an indefinite probationary term is obviously construed, in many instances, as a license for the hasty and careless admission of persons into the fellowship of our great Church, leaving them partly or almost wholly without that knowledge of our polity, doctrines, and usages, which qualifies them for intelligent, loyal membership; therefore, be it

Resolved, By this General Conference, that we deplore this failure to give adequate preliminary instruction to those knocking at our doors for admission, and that we solemnly appeal to our pastors and local boards to comply with the requirements of the Discipline governing this important subject, as they pertain both to the preparatory instruction of children and to that of persons of mature years.

MAY 11
ELEVENTH DAY.
Morning.

On motion of Thomas Nicholson, the quadrennial report of the Board of Education was referred to the Committee on Education.

Report of Board of Education to Committee on Education.

DELAWARE

J. H. Scott presented the following resolution, and moved its adoption:

Church Papers to Schools.

Resolved, That the General Conference hereby directs that copies of each of the different Advocates and other papers of the Church be furnished during the quadrennium, free of charge, to the libraries of our colleges, seminaries, or other institutions of learning; also to our hospitals.

To Committee on Book Concern.

On motion of Robert Watt, the resolution was referred to the Committee on Book Concern.

DETROIT

George Elliott presented the following resolution, and moved its adoption:

Freedom of the Press.

Whereas, A bill was submitted by Mr. Siegel on December 6, 1915, in the House of Representatives, "to amend the postal laws," to this effect: Upon complaint to the Postmaster General, any publication that may be found by investigation to contain "any article which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy," shall be denied the further use of the mails—and later, on December 17, 1915, another bill was presented by Mr. Fitzgerald, which proposes to give authority to the Postmaster General to issue an order to exclude from the mails certain nonmailable matter, "Whenever it is established to the satisfaction of" that executive officer "that any person is engaged . . . in the business of publishing certain books . . . and other publications, matter, or thing of an indecent, immoral, or scurrilous character"; and,

Whereas, These bills are now in House Committee on Post Office and Post Roads, where they are under consideration; therefore,

Resolved, That, while we deplore the publication and circulation of scurrilous articles, we deem it unwise and unsafe to authorize any one executive officer to decide whether an editor or publisher is criminally "scurrilous."

Resolved, That, with laws of libel and slander providing sufficient punishment after public trial, we fear additional laws of this comprehensive scope and all-embracing authorization will soon so "abridge the freedom of the press" as to endanger our liberties;

Resolved, That the Secretary of this General Conference be and hereby is instructed to send to the House of Representatives and the "House Committee on post offices and post roads" our respectful and urgent petition that the said Committee do not act favorably upon these bills; to wit—H. R. No. 491 and H. R. No. 6488.

The resolution was adopted by a standing vote.

EASTERN SOUTH AMERICA

H. P. Coates presented the following resolution, which, on his motion, was referred to the Committee on Episcopacy.

Whereas, The Lay Electoral Conference of the Eastern South America Conference, assembled in Buenos Aires in December, 1915, have adopted resolutions which have been submitted for the consideration of your

Standing Committees, by which they request special action with regard to the system of episcopal supervision of their field; and,

Whereas, The Chile Conference, assembled in Santiago de Chile, have likewise by resolution asked for such measures as may afford them the episcopal supervision those brethren consider most adequate for their needs; and,

Whereas, The Bishop in charge of the South American field during the last quadrennium, under appointment of the General Conference of 1912, has reported to this General Conference that the greatest need of that field is that it be given a system of episcopal supervision which shall insure continuity of policy such as cannot be looked for under the hitherto existing plan of providing same; be it

Resolved, That the General Conference recommend to the Committee on Episcopacy a special study of the South American situation in order that the present most promising moment for the consolidation and extension of the work of our Church on that "Continent of Opportunity" may be availed of under God's direction to the fullest extent.

MAY 11
ELEVENTH DAY.
Morning.
South American Field.

FLORIDA

Thomas H. B. Walker presented the following resolution, and moved its adoption:

Whereas, The question of lynching is not a question of race, but a problem of civilization, and one that ought to call forth the best thought and attention of both political and ecclesiastical bodies for its suppression; and,

Whereas, The evil increases instead of dying out, and that lynching is but one of several decidedly suggestive illustrations of American indifference to law, order, and the sanctity of human life; and,

Whereas, As a cause it no longer confines itself to the unfortunate perverts of society as the records of 1915 will show, namely, that according to the record published by the Chicago Tribune, the crimes for which persons were lynched during 1915 were: Murder, 49; theft, 11; rape, 9; murderous assaults, 7; attempted rape, 4; alleged murder, 3; poisoned mules, 3; accessory to murder, 2; insulting women, 2; race prejudice and unnamed causes, 3; wife beating, 1. In addition, three persons were victims of night riders. Two of the 98 persons lynched were women. The highest record of any year, with but three exceptions.

From the beginning made in one State this year already one New Year's week, with five victims who were property holders and very doubtful criminals, bidding fair to break the record of any previous year; therefore, be it

Resolved, That this grand old Church, whose clarion voice has ever been heard in the cause of suffering humanity and in behalf of the lowly, continue her fight in opposing the evil; be it

Resolved, further, that this General Conference appoint a committee of five to draw up suitable resolutions expressing the attitude of the Church in its disapproval and condemnation of this blight upon the Christian civilization of the twentieth century.

Lynching.

On motion of G. H. Bickley, the resolution was referred to the Committee on Temperance, Prohibition, and Public Morals.

To Committee on Temperance.

IOWA

J. S. Bellamy presented the following resolution, and moved its adoption:

Whereas, Senator Bankhead, of Alabama, has introduced in the Senate of the United States a bill to prohibit the use of the mails of the United States to all circulars, price lists, and newspapers containing advertisements of intoxicating liquors conveying to the public information that will advise citizens of the United States how and where intoxicating liquors may be purchased; be it

MAY 11
ELEVENTH DAY.
Morning.
Bankhead Bill.

Resolved, That the General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, New York, give its unqualified indorsement of said bill, and request its early passage by the Congress of the United States; be it.

Resolved, That the Book Concern is directed to have six hundred copies of these resolutions printed and mail one copy to each Senator and Representative in Congress.

A motion by E. H. Cherrington to refer the resolution to the Committee on Temperance, Prohibition, and Public Morals did not prevail.

On motion of E. W. Fritchley, the vote on the motion to refer was reconsidered.

To Committee on Temperance.

The resolution was referred to the Committee on Temperance, Prohibition, and Public Morals.

Boundary Question to Committee on Judiciary.

On motion of W. L. McDowell, the Committee on Boundaries was instructed to refer a question of interpretation of the Discipline to the Committee on Judiciary.

Philippine Independence.

E. A. Schell presented a resolution touching a bill before the House of Representatives relating to the independence of the Philippine Islands.

Consideration Denied.

G. H. Bickley raised the question of consideration.

Consideration was denied.

E. A. Schell presented the following resolution, which, on his motion, was referred to the Committee on Education:

Methodist Young People in State Institutions.

Inasmuch as the religious care of Methodist young people in State institutions is very important, and the patent way to accomplish it is by strengthening and differentiating the work of the local Churches at the seat of such institutions; and,

Inasmuch as the proposal to support such religious care and training by a collection in the Churches is certain to distract the benevolence of the Church, by the addition of another collection; and,

Inasmuch as the diversion of loans from the Children's Day funds founded and continued in order to help young people in our own denominational institutions would tend to draw the young people to the very institutions where the life and license of opinion excite our solicitude:

Resolved, 1. That we approve such work as may be carried on by the local Conferences in which the State institution is located, or which may be financed without a special collection;

To Committee on Education.

Resolved, 2. That we approve the gathering by the friends of this movement of money for dormitory buildings and endowments by private solicitation apart from the general appeal for Church benevolences.

Ecumenical Conference, Asbury Memorial to State of the Church.

On motion, the Call of Conferences was discontinued for the present.

On motion of Edwin Locke, the reports of the Commission on the Ecumenical Conference and on Asbury Memorial were referred to the Committee on State of the Church.

Report of Commission on Evangelism to Committee on Evangelism.

On motion of G. G. Vogel, the report of the Commission on Evangelism was referred to the Committee on Evangelism.

MAY 11
ELEVENTH DAY.
Morning.

C. A. Pollock presented the following report of recommendations from the Committee on Credentials, and they were approved:

Committee on Credentials.

The Committee on Credentials would respectfully recommend that temporary leaves of absence be granted in the following cases:
Frank C. Baugh, reserve, Indiana Conference, seated in place of Frank T. Singleton.
James H. Martin, Northern Minnesota Conference, permanently excused. Albert W. Clancy to be seated in his stead.
S. M. Stouffer, Northwest Iowa, first reserve, seated in place of O. P. Miller, second reserve.
A. K. Gibson, excused for May 15.
Daniel C. Johnson excused for May 12 and 13.
Edgar A. Bowman excused for May 12, 13, 15, 16.
S. V. Barker excused May 12 and 13.

On motion of P. J. Maveety, the quadrennial reports of the Benevolent Boards, as printed in the Handbook of this General Conference, were referred to the several Standing Committees with the understanding that said committees report any recommendation concerning matters contained therein.

Drs. W. W. Pinson and John M. Moore Introduced.

The Rev. W. W. Pinson, D.D., Secretary of the Foreign Missionary Society of the Methodist Episcopal Church, South, and the Rev. John M. Moore, D.D., Secretary of Home Missions of the Methodist Episcopal Church, South, were introduced to the Conference.

Announcements were made.

Adjournment.

Conference adjourned.

Benediction was pronounced by the Rev. John M. Moore, D.D.

FRIDAY MORNING, MAY 12, 1916

MAY 12
TWELFTH DAY.
Morning.

Devotions.

Bishop William A. Quayle called the Conference to order for devotions at 8:30 A. M.

After a season of song and testimonies, the Bishop spoke from the text, "Our conversation is in heaven," and offered prayer.

Bishop Lewis Presiding.

Bishop W. S. Lewis assumed the Chair.

Journal Approved.

The Journal of the eleventh day was read and approved.

Gavel from China.

Bishop J. W. Bashford asked that Philip S. S. Yu, a delegate from Foochow, be permitted to present to the presiding Bishop a gavel and gavel block from China.

Address P. S. S. Yu.

P. S. S. Yu made the presentation of a gavel and gavel block, made from the altar of the first church erected by Methodism in China.

Ralph A. Ward interpreted the presentation speech.

MAY 12
TWELFTH DAY.
Morning.

Bishop Lewis received it with appropriate words.

On motion of J. T. Stone, the courtesies of the floor were extended to Dr. W. W. Pinson, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South, for the purpose of presenting a communication.

Communication from Board of Missions Church South.

Dr. W. W. Pinson presented the following communication:

HONORED FATHERS AND BRETHREN: The Board of Missions of the Methodist Episcopal Church, South, in session at Nashville, Tennessee, has instructed us to convey to you its greetings, and present to you the following statement:

As is well known to you, the first missionary society, known as the "Parent Society," was organized in New York, April 15, 1819. It is eminently fitting that this particular date in 1919 should be a red letter day as marking the close of a century of Methodist missions in this country. As is often the case in such movements, the Parent Society was not projected by an ecclesiastical body. However, there are great names connected with that organization: William McKendree, Enoch George, Robert R. Roberts, Nathan Bangs, and Joshua Soule. This Society looked to the sending of the gospel abroad, as well as spreading it at home. It met with strong opposition on the score of the extraordinary needs of the home field. Because of this opposition some of the Board resigned, and often there was no meeting for months at a time. Joshua Soule, the far-sighted, ecclesiastical statesman, said in an hour of discouragement to others: "The time will come when every man who assisted in the organization of this Society, and persevered in the undertaking, will consider it one of the most honorable periods of his life."

The General Conference unqualifiedly indorsed the Society. From that time the New York Society became "The Missionary Society of the Methodist Episcopal Church," and the department of missions was fairly incorporated among the organizations of the Church. The Conferences fell in line and the cause was launched among the Churches. Soule's words began to come true. The story of the intervening hundred years is one of great and growing achievements of the followers of Wesley in this and many lands, and should be gathered up and brought home to American Methodism during the year 1919.

The celebration of this jubilee in 1919 should be nation-wide, and should include all branches of American Methodism. The Board of Missions of the Methodist Episcopal Church, South, in session at Nashville, Tennessee, hereby express its willingness to cooperate with other Methodist bodies in such a missionary jubilee as will tend to strengthen the cause of missions in the great heart of American Methodism and also make for that closer unity and fellowship among Methodist bodies toward which we all look and for which we all pray.

Believing this occasion makes possible the greatest missionary appeal and furnishes an opportunity for the most thorough-going cultivation of missionary sentiment and liberality in our common Methodism that has ever been known, it is our purpose to make use of it to the fullest possible extent. We, therefore, present this communication through our senior Bishop, E. R. Hendrix, and General Secretary, W. W. Pinson.

Inasmuch as your body will be the first representative body of American Methodism which will have opportunity to take action on this question, and our General Conference will be called on to take similar action two years hence, we have deemed it proper that we should in this way signify to you in advance our intentions and our fraternal desires in the premises.

Most respectfully,

E. R. HENDRIX,
ED. F. COOK,
MRS. R. W. MACDONELL,
Committee.

To Committee on Foreign Missions.

On motion of J. T. Stone, the communication was referred to the Committee on Foreign Missions.

MAY 12
TWELFTH DAY.
Morning.

J. F. Heisse presented the following resolution, which, on his motion, was adopted:

Greetings to J. C. Nicholson.

Whereas, We have with sorrow learned of the illness of Rev. James C. Nicholson, D.D., of the Baltimore Conference, an honored member of three preceding General Conferences, the first reserve delegate to this body, and fraternal messenger to the General Conference of the Evangelical Association held in Los Angeles, October last; and,

Whereas, His illness will prevent his presence here on Saturday, May 13, to present his report as fraternal messenger; be it,

Resolved, That Bishop Luther B. Wilson, a friend of many years, be requested to convey by letter to Dr. Nicholson the sympathy of this General Conference, and assure him of our earnest prayers for a speedy recovery of his health.

W. D. Agnew presented the following resolution, which, on his motion, was adopted:

Greetings to W. A. Rankin.

Whereas, The Hon. W. A. Rankin, of the Central Illinois delegation, an honored member of this body and a member of the Board of Education of the Methodist Episcopal Church, is detained by illness from attendance upon the session of the General Conference; therefore, be it

Resolved, That the Secretary of this Conference be requested to send him our greeting and our sympathy, with expressions of our earnest hope for his early recovery.

Roll of Conferences.

The Call of Conferences was resumed.

KANSAS

Lack of Law Enforcement.

H. J. Coker presented a resolution on "Lack of law enforcement," on which G. B. Burd raised the question of consideration.

Consideration Refused.

The Conference declined to consider.

KENTUCKY

A. M. Decker presented the following resolution, and moved its adoption:

Catholic in Apostles' Creed.

Whereas, The word Catholic as used in the Apostles' Creed in the opinion of many is not understood by young people, and the uneducated, and in many places it is detrimental to the best interests of our Church; and,

Whereas, It seems unwise to retain in our creed any word that requires repeated explanation, in some sections, and especially in our missionary fields; therefore, be it

Resolved, That we request our Committee on Revision of Ritual to change ¶ 3 of the Apostles' Creed from Holy Catholic Church to "The Church Universal," so that when changed it shall read, "I believe in the Holy Ghost; the Church Universal, the communion of saints," etc.

To Board of Bishops.

W. F. Conner moved to amend by striking out the words, "request our Committee on Revision of Ritual to change," and insert therefor the words, "refer to the Bishops for careful consideration of the advisability of changing."

A motion to lay the amendment on the table did not prevail.

A motion to lay the resolution on the table did not prevail.

On motion of A. G. Kynett, the previous question was ordered.

MAY 12
TWELFTH DAY.
Morning.

The amendment prevailed, and the resolution was referred to the Bishops.

MICHIGAN

W. F. Kendrick presented the following resolution, and moved its adoption:

Tie in Election.

Whereas, The Discipline does not provide for any method of procedure in case of a tie in the election of lay delegates to the General Conference; therefore, be it

Resolved, That the Judiciary Committee is hereby respectfully requested to indicate the correct procedure in such an emergency.

A motion by E. J. Lockwood, to lay on the table, did not prevail.

To Committee on Judiciary.

The resolution was referred to the committee on Judiciary.

MINNESOTA

A. C. Stevens presented the following resolution, and moved its adoption:

Co-ordination of Young People's Work.

Whereas, There is lack of coordination in the form of religious work and training of the young people in our local churches, growing out of the multiplicity of independent organizations which make such appeal upon time and energy that apparent confusion, if not conflict, exists; therefore, be it

Resolved, That the Standing Committees on Sunday School and Epworth League are hereby directed to appoint a joint committee of five each, whose duty shall be to inquire into the situation of the various lines of religious activity arranged for the young people of our Church, with a view to bringing about a better adjustment in the conservation of time and energy by the possible coordination of agencies now under formal organization, or possibly by merging some forms of existing organizations, looking to the largest good of all the young people of Methodism.

Resolved, That the report of this joint committee be returned to the General Conference by May 20.

W. E. Palmer moved to refer the resolution to the Committee on Epworth League.

On motion of F. L. Brown, the motion to refer was laid on the table.

An amendment offered by F. G. Blair, adding to the proposed committee five from the Committee on Education, was accepted by the mover of the resolution.

W. H. Jordan moved to amend by striking out the part just added.

On motion the previous question was ordered.

The amendment prevailed.

Adopted.

The resolution was adopted.

On motion of J. H. Morgan, it was ordered that the doors be closed during announcements.

May 12
TWELFTH DAY.
Morning.

Announcements were made.

On motion of E. S. Tipple, the time of the anniversary of the Woman's Foreign Missionary Society was changed from three o'clock to 2:30 this afternoon.

Recess was taken.

Bishop Lewis called the Conference to order.

On motion of J. B. Hingeley, the Call of the Conferences was suspended until to-morrow morning immediately after the reading of the Journal.

The Call of committees was taken up.

Call of Committes.

J. L. Fort presented Report No. 3 from the Committee on Temporal Economy, and, on his motion, it was adopted. (See Reports.)

Report No. 3, Committee on Temporal Economy.

J. R. Day presented Report No. 2 from the Committee on State of the Church.

Report No. 2, Committee on State of the Church.

Sections 1, 2, 3, 4 of the Report No. 2 from the Committee on State of the Church were successively adopted.

Section 5 of Report No. 2 was presented.

Killits Amendment.

J. M. Killits moved to amend by striking out paragraphs 5 to 9 inclusive, of this section.

A motion by J. I. Bartholomew for the previous question did not prevail.

On motion of Edwin Locke, it was ordered that after the report of the Committee on Credentials and the announcements, we stand adjourned, W. C. Williams having the floor.

Announcements were made.

The following nominations by the Bishops were confirmed:

Committee on Unification of Benevolences.

For the Committee on Unification of Benevolences: D. G. Downey, temporary chairman; C. C. Garland, W. A. C. Hughes, John Thompson, J. P. Burns, W. H. Wehrly, F. T. Enderis, John Stephens, D. A. McBurney, Benjamin Young, D. D. Forsyth, J. M. Cox, J. A. Grigsby.

On motion of J. B. Hingeley, the following resolutions were referred to the Committee on Judiciary:

Aid to Local Preachers.

Whereas, The General Conference of 1912 passed the following as Report No. 8 from the Committee on Temporal Economy as printed on page 626 of the Journal of 1912, namely:

"An Annual Conference, by a two-thirds vote of those present and voting, may accept as a Conference Claimant a local preacher who has served as a supply pastor within its bounds for fifteen consecutive years; provided, that any appropriation for such claimant shall be taken from the funds collected by and for said Conference; and also that the widow of such claimant may likewise be aided from the same fund"; and,

Whereas, Such legislation seems to be contrary to many of the pro-

MAY 12 TWELFTH DAY. *Morning.*

visions for Conference Claimants and contrary to a wise policy as well as subversive of the plans adopted by the General Conference for the care of Conference Claimants.

Resolved, That the Committee on Judiciary be requested to consider and report on the legality of such legislation and as to what funds, if any, can be used to support local preachers in their old age.

To Committee on Judiciary.

J. B. Hingeley introduced the following resolution in regard to the Colorado Amendment, which on his motion was referred to the Committee on Judiciary:

Colorado Amendment.

Whereas, The constitutional vote on the proposition known as the Colorado proposition, which was submitted to the Annual Conferences and the Lay Electoral Conferences during the quadrennium, was passed by a count vote as follows: Annual Conferences: AYES, 5,705; NOES, 330; total, 6,035; necessary two thirds, 4,024; and Lay Electoral Conferences: AYES, 3,787; NOES, 665; total, 4,452; necessary two thirds, 2,963; and,

Whereas, The constitutional requirements of Article 11 of the constitution have been complied with,

To Committee on Judiciary.

Resolved, That the Colorado proposition, together with the constitutional vote upon it, be referred to the Committee on Judiciary with the direction that they pass upon the constitutionality of the question which may be involved in the proposition, and report to this body, in order that the General Conference may take the required constitutional vote, in accord with Article 11 of the Methodist Episcopal Church, as required in the Discipline of 1912.

Number of Quorum to Committee on Judiciary.

On motion of J. B. Hingeley the following in regard to number constituting a quorum was referred to the Committee on Judiciary:

Whereas, On the morning of the twenty-seventh day of the General Conference of 1912 a constitutional question was raised as to whether the two-thirds vote referred to in Article 11 of the constitution of the General Conference means two thirds of the total membership of the General Conference, or two thirds of the members present and voting; and,

Whereas, No determination was made as to this constitutional question;

Resolved, That the Committee on Judiciary be requested to report at an early date as to whether the passage of a constitutional question through the General Conference requires a vote of two thirds of the entire membership of the General Conference, or a vote of two thirds of those present and voting.

Resolved, Further, That the Committee on Judiciary be directed to prepare a proposition for an amendment to the constitution of the Methodist Episcopal Church, so that said Article 11 shall state definitely what is meant in order that there may be no doubt as to the full and exact meaning of said article.

On motion of A. M. Drew, Report No. 2 from the Committee on Rules of Order was ordered printed, to come up for consideration to-morrow, immediately after recess.

Committee on Credentials.

C. A. Pollock presented the following recommendations from the Committee on Credentials, which were approved:

The Committee on Credentials would respectfully recommend that temporary leaves of absence be granted in the following cases:

Herbert Welch, excused for May 12. W. B. Wolcott, reserve lay delegate from New Jersey, seated during absence of W. E. Massey. Leave

of absence formerly granted to Delegate Charles A. J. Walker is cancelled. He will not be away. MAY 12 TWELFTH DAY. *Morning.*

Conference adjourned, the benediction being pronounced by Bishop Homer C. Stuntz. Adjournment.

SATURDAY MORNING, MAY 13, 1916

MAY 13 THIRTEENTH DAY. *Morning.*

Bishop W. S. Lewis called the Conference to order for devotions at 8:30 A. M. Devotions.

Prayer was offered by Pres. A. E. Craig, D.D.

Bishop Lewis read the Scripture lesson, gave the morning devotional address, and offered prayer.

Bishop Edwin H. Hughes assumed the chair. Bishop Hughes Presiding.

The Journal of the twelfth day was read and approved. Journal Approved.

The Secretary read the following communication, which was referred to the Committee on Unification:

Petition for Unification.

The Social Union of the Methodist Episcopal Church in Baltimore, Maryland, an active laymen's organization, formed to develop Christian fellowship among its members and to advance the interests of Methodism, in session, held this, the 5th day of May, 1916, respectfully and unanimously memorializes your august body to pass suitable legislation looking to the amalgamation of the several branches of the Methodist Church, throughout the domain of our Church.

We rejoice in the recent pronouncement of the Board of Bishops, stating: "We declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and such other bodies as may share our common faith and experience."

To the Committee on Unification.

Being the largest Methodist branch, it behooves us to take the first advanced step, to be magnanimous and brotherly. The hour has struck for the discontinuance of divisions in the great Methodist family. Separations in our home should not be longer tolerated and are out of joint with the times. The cry is for Methodist union and solidarity.

HARRY L. PRICE, *President.*
C. B. MCPHERSON, *Secretary.*

Mr. William W. Carman, introduced by F. M. North, addressed the Conference touching the benefactions of the late Mrs. D. Willis James, especially those in behalf of the Conference Claimants' Fund. Mr. Wm. W. Carman Introduced.

The report of the Committee on Episcopacy, was taken up.

Thomas Nicholson presented Reports No. 3 of the Committee on Episcopacy, which, on his motion, was adopted. (See Reports.) Report No. 3, Committee on Episcopacy. Adopted.

The character of all the Bishops and Missionary Bishops was passed. Character of Bishops and Missionary Bishops.

Dr. J. M. Buckley entered and was greeted by the Conference. Dr. Buckley Introduced.

D. G. Downey presented Dr. J. M. Buckley, of the New York

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Morning.

East Conference and of universal Methodism, who had been a member of eleven General Conferences.

Dr. Buckley briefly acknowledged the kindly greetings.

On motion of Thomas Nicholson, further reports of the Committee on Episcopacy were made the Order of the Day for Monday morning immediately after the reading of the Journal.

Report No. 2, Committee on State of the Church.

The consideration of Section 5 of Report No. 2 of the Committee on State of the Church was resumed.

The Secretary read the amendment proposed by J. M. Killits.

H. F. Ward, having spoken to a question of privilege, J. M. Killits was permitted to speak.

Harman Amendment.

C. W. Harman proposed to strike out only the part of paragraph eight of the section which begins, "A sound principle to govern the Church," to the end of the paragraph.

Accepted.

J. M. Killits accepted this as his amendment.

A motion to extend the time did not prevail.

Presentation to Bishop Berry.

Alexander Simpson, Jr., under a question of privilege, presented to Bishop Berry a bouquet of sixty American Beauty roses, from the Philadelphia Area, as a token of esteem and good wishes for him on this his sixtieth birthday.

Bishop Berry appropriately expressed his thanks.

On motion of C. A. Tindley, the Delaware delegation was authorized to print an expression of their good wishes to Bishop Berry, in the Daily Advocate.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

Titus Lowe moved that we suspend the Order of the Day and continue consideration of Report No. 2 of the Committee on State of the Church.

A motion by J. A. Hensey, to lay on the table, did not prevail.

A motion by George Elliott, to proceed with the roll of Conferences until the Chairman of the Committee on State of the Church desired to resume his report, did not prevail.

G. H. Bickley moved to amend by striking out "continue consideration of Report No. 2 of the Committee on State of the Church," and insert therefor the words, "until the present report shall have been disposed of."

A. J. Wallace moved, as a substitute, that we proceed with the call of Standing Committees.

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Morning.

The substitute prevailed.

Marvin Campbell moved to amend the amendment by replacing that part of Paragraph 8 which the amendment proposed to strike out, except the following words, found in the thirteenth and fourteenth lines of said paragraph: "the preference should be shown to it, and," and by inserting after the word "endeavor," in the fourth line from the end of the paragraph, the words, "should be," so that the amendment shall read: Campbell Amendment.

"To amend by striking out from the thirteenth and fourteenth lines of Paragraph 8 of this section of the report the words, 'a preference should be shown to it, and,' and by inserting after the word 'endeavor,' in the fourth line from the end of the paragraph, the words 'should be.'" The amended paragraph would then read:

It would naturally follow that since the Church is itself a large employer of labor, directly and indirectly, it must itself in some way realize collective bargaining; either in one of the two forms which are now developed or in some other yet to be devised. A sound principle to govern the Church as an employer would appear to be that in recognition of the price being paid by organized labor to improve conditions of industry, on account of its general contribution to the community welfare, every possible endeavor should be made to work with it, insofar as its methods are just, and insofar as the rights of unorganized men are not infringed upon.

On motion of W. B. Slutz, the previous question was ordered. Previous Question.

The amendment to the amendment prevailed by a vote of: AYES, 447; NOES, 280.

On motion of E. J. Lockwood, time was extended.

A motion by A. J. Wallace, to lay the amendment on the table, did not prevail.

The amendment, as amended, was adopted. Amendment Adopted.

Section 5 of Report No 2 of the Committee on State of the Church was adopted.

Report No. 2 of the Committee on State of the Church was adopted. Report Adopted.

The following members desired to record their votes in the affirmative, on the question to lay on the table the amendment offered by Marvin Campbell: Harry F. Ward, B. F. Shipp, W. J. Davidson, C. F. Buker, Theodore Kemp, J. W. Van Cleve, F. G. Blair, B. T. Kagey, H. R. Snavely, Mrs. Nellie T. Kuhl, J. H. Klaus, F. W. Klaus, A. A. Thompson, R. E. Shaw, G. A. Miller, W. U. Goodman, John Tunnicliffe, Alfred Inwood, G. H. Wilson, A. J. Wallace, E. P. Ryland, G. B. Hunter, A. E. Kirk, Affirmative Votes on Motion to Lay Campbell Amendment on Table.

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W. A. Elliott, H. D. Atchison, Lars J. Dam, E. J. Lockwood, C. P. Colegrove, W. J. Elliott, S. R. Beatty, J. B. Hingeley, Edwin E. Grant, T. J. B. Robinson, Anton Bast, J. I. Bartholomew, R. B. Urmy, T. J. H. Taggart, Clarence E. Dow, C. N. Garland, J. S. Bellamy, A. N. Jarvis, Titus Lowe, J. W. Kline, E. M. Travis, Edwin Locke, T. E. Newland, W. E. Shaw, M. L. O'Harra, T. J. Ash, E. M. Mills, F. H. Coman, G. B. Burd, L. A. Wright, L. L. Rogers, E. D. Shepard, C. W. Flesher, C. R. Tombaugh, M. N. Smith, F. M. North, J. P. Allen, L. F. W. Lesemann, F. D. Sheets, W. T. Jennings, William H. Spence, C. V. Van Metre, W. C. Williams, Frank Neff, George Elliott, J. M. Mitchell, F. A. McCarty, H. A. Hillmer, G. H. Newhall, L. L. Ressegger, G. M. Spurlock, J. N. Dryden, Grove H. Patterson, E. P. Dennett, H. H. Millard, H. M. Templin, F. L. Brown, C. W. Flesher, J. H. Ryan, Ray Allen, H. A. Crane, J. M. Williams, Enoch Hill, W. H. Spence, Edward Hayes, W. W. Van Orsdel, J. L. Hillman.

C. W. Rowley presented the following resolution, which, on his motion, was adopted:

Embury Service.

Whereas, Within the bounds of Troy Annual Conference, and within a few miles of the seat of this General Conference, at Cambridge, formerly Ash Grove, New York, Philip Embury, a pioneer local preacher in this country, organized the first Methodist Society in this region; and,

Whereas, His remains are buried in the cemetery at Cambridge, where a monument has been erected by the National Association of Local Preachers; therefore, be it

Resolved, That as a General Conference we show proper recognition of this important historic event by arranging for suitable services in our church at Cambridge for May 21 or 28 in commemoration of the event;

Resolved, That we request the Board of Bishops to designate one of their number to have charge of such arrangements.

The Secretary read the following telegram:

SCRANTON, PA., May 12, 1916.

Secretary Methodist Episcopal Church, General Conference, Saratoga, N. Y.

Greetings from National Druggists.

Greetings: Many druggists desire to express their deep appreciation and thanks for Methodist Bishops' helpful words for better observance of the Holy Sabbath Day. Since 1904, at the Saint Louis Convention, the National Association of Retail Druggists has requested apothecaries to limit Sunday business to work of necessity and mercy. We therefore gladly welcome the great assistance of the Church forces of every name to strengthen the druggists in the near future and better Sunday conditions for the good of all concerned.

Fraternally,

J. G. BONE,

Chairman Druggists' National Sunday Rest Committee.

On motion of J. B. Hingeley, the Secretary was instructed to send an appropriate reply.

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THIRTEENTH DAY.
Morning.

J. R. Day presented, for introduction to the Conference, the Rev. Charles S. Macfarland, D.D., general secretary of the Federal Council of the Churches of Christ in America, and the Rev. Daniel Poling, D.D., of the United Evangelical Church.

Drs. Chas. S. Macfarland and D. A. Poling Introduced.

C. A. Pollock, for the Committee on Credentials, presented the following recommendations, which, on his motion, were approved:

Committee on Credentials.

The Committee on Credentials would respectfully recommend that temporary leave of absence be granted in the following cases:
W. C. Stuckslager excused for May 13. Charles W. Harman, a reserve, excused on and after May 15. Frank A. Horne, the delegate, will at that time take his place. John Roberts excused for May 15. C. B. Rogers, reserve, seated for the day. F. W. Harrop excused after to-day because of illness. J. M. Melear, reserve, seated in his stead. All reserves seated without extra expense.

Bishops' Decisions. To Committee on Judiciary.

Bishop Wilson presented the decisions of the Bishops during the quadrennium, and they were referred to the Committee on Judiciary.

Adjournment.

Conference adjourned.

SATURDAY EVENING, MAY 13, 1916

MAY 13
THIRTEENTH DAY.
Evening.

Bishop Earl Cranston called the Conference to order.

Bishop Cranston Presiding.

Prayer was offered by Rev. J. C. Arbuckle, D.D.

Devotions.

Addresses of Dr. C. S. Macfarland.

The Rev. Charles S. Macfarland, D.D., General Secretary of the Federal Council of the Churches of Christ in America, was presented by Dr. J. R. Day, and addressed the Conference.

Dr. J. R. Davies.

Rev. J. R. Davies, D.D., of Philadelphia, representing the Presbyterian Church, was introduced, and addressed the Conference.

Dr. H. A. Kramer.

Rev. Howard A. Kramer, D.D., editor of English Sunday School Literature and the Evangelical Herald, and Fraternal Delegate from the Evangelical Association, was presented by Dr. J. R. Day. His credentials were read, and he addressed the Conference.

Dr. D. A. Poling.

Rev. Daniel A. Poling, D.D., from the United Evangelical Church, was presented by Dr. J. R. Day, and addressed the Conference.

The Hymn beginning, "Soon May the Last Glad Song Arise," was sung.

Adjournment.

Conference adjourned.

The Bishop pronounced the benediction.

MAY 15 FOURTEENTH DAY. *Morning.*

MONDAY MORNING, MAY 15, 1916

Devotions.

Bishop E. H. Hughes called the Conference to order for devotions at 8:30 A. M.

Prayer was offered by Bishop W. P. Thirkield.

The morning address was given and prayer was offered by Bishop E. H. Hughes.

Bishop Bristol Presiding.

Bishop Frank M. Bristol assumed the chair.

Journal Approved.

The Journals of the thirteenth day were read and approved.

Bishop Hendrix Introduced.

Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South, was escorted to the platform by J. F. Goucher, and was introduced to the Conference.

W. B. Slutz presented the following paper:

Presentation to Mrs. McConnell.

There is in the North-East Ohio delegation of this great Conference, a gentle, refined woman whose beautiful life of love, faith, and prayer continues to comfort and cheer her gifted son, one of the presiding officers of this body. She is Mrs. Nancy J. McConnell, the devoted wife of the late Rev. Dr. I. N. McConnell, well known in Ohio, Indiana, and New England as a true prophet of God and friend of man. She is the gracious mother of our own Bishop Francis J. McConnell, the Rev. F. W. McConnell, a faculty member of Randolph-Macon College, the Rev. C. M. McConnell, of the North-East Ohio Conference, and of the wife of the Rev. L. A. Ensley, of the same body.

The annals of world-wide Methodism have never recorded a circumstance like this: for this is the first time in the history of our Church when a Bishop has enjoyed the marked distinction of having his mother an authenticated member of the General Conference over which he is to preside.

The wonderful mothers of early Methodism have been made known to us in song and story. But we need to remind ourselves that the beautiful, consecrated mothers of present-day militant Methodism are just as worthy of our best love and praise as those of past generations.

Therefore, Mr. President, I ask that unanimous consent of the house be granted to Mr. Edward E. Shipley, of the West Ohio delegation, to make a highly privileged motion.

On motion of E. E. Shipley, Bishop Earl Cranston, the senior effective Bishop, and Bishop McConnell were requested to receive Mrs. Nancy J. McConnell, the mother of Bishop McConnell, and present her to the Conference, which they did, the Conference receiving her by rising and applauding.

A bouquet of carnations was presented to Mrs. McConnell, as a token for her unique distinction of being the mother of Bishop McConnell, and herself a delegate to this General Conference.

On motion of J. T. Stone, Bishop Bashford was requested to furnish a copy of his sermon of yesterday to the Daily Advocate.

MAY 15
FOURTEENTH DAY.
Morning.

On motion of Edgar Blake, it was ordered that the consideration of the report of the Committee of Sixty on Plan of Unification be the order of the day to-morrow morning immediately after the reading of the Journal.

Report No. 9, Committee on Episcopacy.

The Order of the Day—Report of the Committee on Episcopacy—was taken up.

By common consent the rule was suspended in order that Report No. 9 might be taken up without printing in the Daily Advocate.

Thomas Nicholson presented Report No. 9 on Episcopal Residences, and moved its adoption.

Amendment.

J. H. Klaus moved to amend the report by striking out from the list of proposed residences in the United States, "Pittsburgh, Pa.," and by inserting in the list of proposed Episcopal Residences in Foreign Lands, "Singapore, S. S."

Announcements were made.

Recess was taken.

Bishop Bristol called the Conference to order.

Dr. Chappell's Farewell Address.

Bishop Earl Cranston, the senior effective Bishop of the Church, assumed the chair as the Rev. Dr. Chappell, Fraternal Delegate from the Methodist Episcopal Church, South, spoke his words of farewell to the Conference.

Bishop Bristol resumed the chair.

Dr. T. H. Landon Introduced.

On motion of R. B. Urmy, Conference received and welcomed to its sessions the Rev. Thomas H. Landon, D.D., who was present at the General Conference in 1844, at the time of the separation of the Methodist Episcopal Church, South, from the Methodist Episcopal Church, and the Conference expressed its hope and prayer that Dr. Landon might yet look upon a united Methodism.

Dr. Landon was presented to the Conference.

Communications to Committee on Judiciary.

H. W. Rogers presented certain communications which had been put into his hands for the Committee on Judiciary, and, on motion, that Committee was authorized to consider and report upon the same.

Amendment to Report No. 9, Committee on Episcopacy.

W. G. Shellabear moved to amend the amendment to Report No. 9 of the Committee on Episcopacy by striking out the proposal to drop Pittsburgh from the list.

The amendment to the amendment was accepted by J. H. Klaus, and became the amendment, as follows: "To amend the

MAY 15
FOURTEENTH DAY.
Morning.

report by inserting in the list of proposed Episcopal Residences in Foreign Fields, 'Singapore, S. S.'"

W. W. Martin offered the following substitute for the report of the committee, that all the places recommended by the Committee for Episcopal Residences, with the exception of Detroit and Pittsburgh, be approved as Episcopal Residences.

A. J. Wallace moved to recommit the report of the Committee, with instructions to reduce the number of Episcopal Residences by two, and to include in the list of places recommended, "Singapore, S. S."

W. W. Martin withdrew his substitute in favor of the motion to recommit with instructions.

On motion of E. D. Bancroft, the previous question was ordered.

G. H. Bickley moved to recommit the report.

A motion by George Elliott, to lay on the table the motion to recommit the report, did not prevail.

Report Recommitted.

The report was recommitted.

Report No. 1, Committee on Episcopacy. Amendment.

Thomas Nicholson presented Report No. 1 of the Committee on Episcopacy, and moved its adoption.

D. G. Downey moved to amend by inserting after the word, "as," in the second line from the end, the words, "in the judgment of the Board."

Adopted.

The amendment was accepted by the Committee, and the report, as amended, was adopted.

Tellers.

Bishop Wilson presented the list of tellers nominated by the Bishops, and they were elected. (See Tellers.)

Committee on Credentials.

C. M. Van Pelt, for the Committee on Credentials, presented the following recommendations, which were approved:

C. W. Bridgeford, reserve lay delegate, seated in the place of W. A. Rankin, of the Central Illinois delegation. Mrs. Emma J. Cox was excused and Miss Ella M. Watson was seated in her place without additional expense. H. H. Lowry, delegate from North China, was seated in place of Chih Ping Wang, reserve delegate, who had been seated temporarily, without additional expense. A. P. Camphor, excused to carry Fraternal Greetings to African Methodist Episcopal General Conference.

Announcements were made.

Adjournment.

Conference adjourned.

The benediction was prononuced by Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South.

TUESDAY MORNING, MAY 16, 1916

MAY 16
FIFTEENTH DAY.
Morning.

Bishop F. M. Bristol called the Conference to order for devotions at 8:30 A. M.

Devotions.

Prayer was offered by Bishop I. B. Scott.

Bishop Bristol read the Scripture lesson, delivered the morning address, and offered prayer.

Bishop Homer C. Stuntz assumed the chair.

Bishop Stuntz Presiding.

The Journal of the fourteenth day was read and approved.

Journal Approved.

The Order of the Day, report of the Committee on Unification, was taken up.

Committee on Unification.

Bishop Stuntz invited Bishop Earl Cranston, the senior effective Bishop of the Church to preside during the consideration of the report.

Bishop Cranston Presiding.

Bishop Cranston assumed the Chair and announced that the Committee desired that the presentation of the report should be preceded by devotions.

Prayer was offered by Bishop E. H. Hughes.

Devotions.

The hymn beginning: "The Church's One Foundation," was sung.

Bishop Eugene R. Hendrix, senior Bishop of the Methodist Episcopal Church, South, invited by the Bishop, took his stand at the seat of the Presiding Officer and read the Intercessory Prayer of the Divine Saviour from the seventeenth chapter of John.

The Apostles' Creed was recited in unison.

The Gloria Patri was sung.

Rev. Arthur W. Stalker, D.D., offered prayer.

Rev. Timothy P. Frost, D.D., offered prayer.

J. F. Goucher presented Report No. 2 of the Committee on Unification, and moved its adoption.

Report No. 2, Committee on Unification.

The report was adopted by a rising vote.

Adopted.

On motion of J. F. Goucher, the Joint Commission, to be appointed, is authorized to fill any vacancies in the Commission which may occur during the quadrennium.

On motion of J. F. Goucher, the Bishops were instructed to appoint Bishop Earl Cranston as one of the members of the Commission of Unification, and it was ordered that he be chairman of the Commission.

Bishop Cranston Chairman of Commission.

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FIFTEENTH DAY.
Morning.

Bishop Earl Cranston and Bishop Eugene R. Hendrix expressed their gratification at the action of the Conference.

Recess was taken.

Bishop Stuntz Presiding.

Bishop Stuntz called the Conference to order.

Report No. 9A, Commission on Episcopacy.

Thomas Nicholson presented Report No. 9A of the Committee on Episcopacy, and moved its adoption.

R. A. Ward moved to amend by striking out the recommendation that a Missionary Bishop be elected for Malaysia and by inserting in the list of Episcopal Residences recommended in Foreign Lands; "Singapore, S. S."

A. J. Wallace moved, as a substitute, for the report that we make the number of Episcopal Residences in the United States two less than the number called for in the report.

On motion of F. E. Mossman, the previous question was ordered.

On motion of J. R. Joy, the amendment was laid on the table.

On motion of W. E. Palmer, the substitute was laid on the table by vote of: AYES, 427; NOES, 275.

Report Adopted.

The report was adopted.

Election of Seven Bishops Ordered.

On motion of Thomas Nicholson, it was ordered that the Conference proceed to ballot for election of seven General Superintendents as soon as the Secretary could prepare the ballots.

Report No. 2, Committee on Episcopacy.

Thomas Nicholson presented Report No. 2 of the Committee on Episcopacy, and moved its adoption.

Edgar Blake moved, as a substitute, that one Missionary Bishop be elected for Africa.

A motion to lay the substitute on the table did not prevail.

J. H. Reed moved to amend the substitute by striking out the words "Missionary Bishop," and by inserting therefor the words, "General Superintendent."

On motion, the time was extended.

On motion, the previous question was ordered.

On motion, the amendment to the substitute was laid on the table.

On motion, the substitute was laid on the table.

Report Adopted.

The report was adopted.

J. L. Fort presented the following resolutions, which, on his motion, were adopted:

I. *Resolved*, That in announcing the results of the several ballots, the Secretary be instructed as follows: He shall read the result of the first ballot entire all names, and votes in detail. On the second ballot,

only those names shall be read that secure ten or more votes. On the subsequent ballots, only those names securing twenty-five or more votes shall be read.

II. *Resolved*, That no ballot shall be considered defective if it contains the correct number of names, even though one or more names shall be deficient in initials or otherwise; and the tellers are hereby instructed to tally the names on such ballots concerning which there is no doubt, rejecting any such names as are so deficient as to make the intent of the voter uncertain.

Rules for Election.

A motion to adjourn did not prevail.

W. E. Palmer presented a resolution concerning conduct of election, which, on motion of M. E. Snyder, was laid on the table.

Conference proceeded to ballot for the election of seven Bishops.

First Ballots for Bishops.

The First Group of Tellers was called forward.

Bishop L. B. Wilson offered prayer.

The Secretary announced the assistant secretaries in charge.

A ballot was taken, and the tellers, with the secretaries in charge, retired.

G. W. Dixon moved that when we adjourn, we adjourn to meet at 5:30 this afternoon to receive the report of the tellers, and, if necessary, to take another ballot.

C. K. Carpenter moved, as a substitute, that the report of the tellers be the Order of the Day immediately after the reading of the Journal to-morrow morning.

F. M. Larkin moved to lay the substitute on the table.

On motion of Edgar Blake, the whole matter was tabled.

Bishop W. F. McDowell offered hearty felicitations to Bishop Stuntz, who is presiding for the first time, exactly four years from the day of his election to the episcopacy.

On motion of W. H. Jordan, adjournment was ordered.

Committee on Credentials.

C. A. Pollock presented the following report and recommendations from the Committee on Credentials, and they were approved and adopted:

I. That ¶ 1 of our Report No. 3 be, and the same is, hereby amended to read as follows:

1. When a delegate is excused, and no reserve is seated in his place, he shall receive the proportional part of his traveling expenses as required by our rules, and his per diem during the time he serves.

John Roberts was not absent May 15. That excuse should read for May 17. Reserve, C. B. Rogers, seated.

George H. Wilson returned and seated.

Mrs. Nellie T. Kuhl, reserve, seated in place of Joseph R. Harker, previously excused.

Delbert O. Colborn excused until May 21.

A. P. Camphor excused for May 16 and 17. Reserve, G. W. Lewis, seated in his stead.

Duane C. Johnson was not excused for May 13, and on that day he was in his seat.

MAY 16 FIFTEENTH DAY. *Morning.*

Thomas H. Murray, regular delegate, seated May 16. His reserve, W. A. Bouse, relinquishing his seat.

Grove H. Patterson excused at the close of May 18. Mrs. Carrie D. Geyer, reserve, to take his place beginning May 19.

J. L. Brasher excused after May 25. Reserve, William Fielder, to take his place.

William L. Leeds, reserve, takes the place of Clyde H. Wyand, regular delegate, not here.

Burr Stokoe excused for May 17 and 19. Reserve, C. W. Olson, to take his place.

Clarence E. Dow excused May 17, thereafter Mrs. H. B. Haskell, reserve, seated in his place.

All reserves seated without extra expense.

Adjournment.

The benediction was pronounced by Bishop John W. Hamilton.

WEDNESDAY MORNING, MAY 17, 1916

MAY 17 SIXTEENTH DAY. *Morning.*

Bishop Henderson Presiding.

Bishop Theodore S. Henderson called the Conference to order at 8:30 A. M., and announced that Bishop Homer C. Stuntz would conduct the devotions.

Devotions.

Prayer was offered by Rev. Philo M. Buck, D.D.

Bishop Stuntz read the Scripture, gave the morning address, and offered prayer.

Journal Approved.

The Journal of the fifteenth day was read and approved.

The Secretary read the following telegrams:

SAINT LOUIS, MO., May 15, 1916.

Bishop Earl Cranston, General Conference:

Telegram in Favor of Union.

The Methodist Ministers' Association of Saint Louis, Missouri, composed of the ministers of the Methodist Episcopal and the Methodist Episcopal Church, South, desires to express its great pleasure and joy over the reports which come of the earnest spirit of the General Conference on the great subject of the organic union of the two Methodisms and assures the members of that body who are dealing with this most important question that both Methodisms of this great city are watching the action of the General Conference with the deepest interest and solicitude and with earnest prayer that what is done may make us one again.

F. W. WAHL, *Secretary.*

PHILADELPHIA, PA., May 15, 1916.

Rev. Edwin Locke, General Conference Methodist Episcopal Church:

African Methodist Church.

General Conference African Methodist Episcopal Church accepts congratulations and assures you that we shall ever pray for your peace, prosperity, and happiness. Read 1 Thess. 2. 4.

WILLIAM D. JOHNSON, *Secretary.*

John Street Trust Fund.

To Temporal Economy.

On motion of the Secretary, the report of the trustees of John Street Church Trust Fund Society was referred to the Committee on Temporal Economy.

Greetings from Dr. Carman.

Bishop Earl Cranston announced that he had received a communication of felicitation on the progress of the Church toward Unification, from Dr. Carman, General Superintendent emeritus of the Methodist Church in Canada.

S. G. Ketron informed the Conference of the sudden death,

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SIXTEENTH DAY.
Morning.

while speaking before the Committee on Book Concern, of Dr. John J. Manker, a member of this body from the Holston Conference.

Death of J. J. Manker.

Conference sang, "Jerusalem the Golden."

The Bishop spoke in affectionate memory of Dr. Manker, and offered prayer.

J. S. Burnett Seated.

On motion of S. G. Ketron, J. S. Burnett, second reserve ministerial delegate, was seated without additional expense in place of John J. Manker.

Rollo V. Watt moved that the Secretary of this Conference send greetings of sympathy to Mrs. John A. Patten, the daughter of Dr. Manker.

The Conference, by rising vote, ordered the greetings forwarded to Mrs. Patten and family.

The Secretary announced the sending of the following telegram:

Mrs. J. A. Patten,
Chattanooga, Tenn.

Sympathy to Mrs. J. A. Patten.

The General Conference, by rising vote, expresses its deepest sympathy, and prays that the God of all grace may be your stay and comfort.

EDWIN LOCKE, *Secretary.*

First Ballot for Bishops.

The result of the First Ballot for the election of Bishops was announced. No one having received the required majority of the votes cast, there was no election. (See Ballots.)

D. G. Downey, L. J. Birney Withdraw.

D. G. Downey and L. J. Birney expressed appreciation for the votes cast in their favor, and asked that they be not considered in future ballot.

On motion of W. B. Slutz, Conference proceeded to take another ballot for the election of Bishops.

Second Ballot for Bishops.

The Second Set of Tellers was called forward.

The Second Ballot for the election of Bishops was taken, and the tellers, with secretaries in charge, retired.

C. M. Olmstead Seated.

On motion of J. A. Hensey, C. M. Olmstead, second reserve ministerial delegate, was seated in the Wyoming Delegation during the absence of J. H. Race, who had left to accompany the body of Dr. Manker.

Call of Committees.

The Call of Committees was taken up.

Reports 1–6, Committee on Book Concern.

A. J. Wallace presented Reports Nos. 1, 2, 3, 4, 5, and 6 of the Committee on Book Concern, and they were successively adopted.

MAY 17
SIXTEENTH DAY.
Morning.

Reports 1 and 2, Committee on Foreign Missions.

J. T. Stone presented Reports Nos. 1 and 2 of the Committee on Foreign Missions, and they were successively adopted.

Report No. 1, Committee on Home Missions.

J. I. Bartholomew presented Report No. 1 of the Committee on Home Missions and Church Extension, and moved its adoption.

Frederick Palladino moved to amend the last paragraph of the report by adding after the word "need" in the tenth line, the words, "utilizing as far as possible existing institutions."

The amendment was accepted by the Committee, and the report, as amended, was adopted.

Conference Claimants' Anniversary to be Conference Session.

On motion of J. B. Hingeley, offered on a question of privilege, it was ordered that the anniversary of the Board of Conference Claimants, next Friday night, be a regular session of the Conference.

Summerfield Baldwin presented the following telegram from Bishop Alpheus W. Wilson of the Methodist Episcopal Church, South:

BALTIMORE, MD., May 16, 1916.

Summerfield Baldwin,
Care Methodist Episcopal Church General Conference,
Saratoga Springs, N. Y.

Greetings from Bishop Wilson.

Congratulations to General Conference. We are all one in Christ Jesus. May the work of your hands be established.

A. W. WILSON.

Report No. 1, Committee on Education.

W. H. Crawford presented Report No. 1 of the Committee on Education, and moved its adoption.

Drs. W. F. Warren and H. A. Buttz Introduced.

The Bishop introduced to the Conference Dr. William Fairfield Warren, founder of Boston University and for more than thirty years its president, and Dr. Henry A. Buttz, president emeritus of Drew Theological Seminary.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

Report No. 2, Committee on Rules of Order.

Under a question of privilege, A. M. Drew presented Report No. 2 of the Committee on Rules of Order, and moved its adoption.

The following amendments were accepted by the committee, and the report, as thus amended, was adopted: In the paragraph relating to the Committee on Episcopacy, the words "and missionary" were inserted after the word "general"; in the paragraph relating to the Committee on Itinerancy, the reference to Church membership was taken out; in the paragraph relating to

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the Committee on Revision were inserted in the second line after the word "report" the words, "except reports from the Committee on Judiciary and the Committee on Boundaries," and substituting for the paragraph relating to the Committee on Temporal Economy the following: "To the Committee on Temporal Economy, all memorials, petitions, and documents relating to the organization, business, and administration of the Quarterly, District, Annual, and General Conferences; matters relating to Lay Conferences, ratio of representation, all matters relating to Church membership, property, financial and other temporal matters, including statistical reports."

Report No. 1, Committee on Education. Adopted *Seriatim.*

W. H. Crawford, for the Committee on Education, moved that Report No. 1 be taken up *seriatim.*

The motion prevailed.

The preamble was adopted.

Articles 1, 2, 3, and 4 were successively adopted.

Article 5 was amended by the insertion after the words "and the" in the fifteenth line the words "home and."

The article as amended was adopted.

Articles 6, 7, 8, and 9 were successively adopted.

F. M. North moved to reconsider Article No. 1.

On motion of F. W. Harrop, the previous question was ordered.

On motion, the motion to reconsider was laid on the table.

A point of order raised by F. M. North that Article 1 contained matters which, under the rules, should go to a joint committee was sustained, and the article in question was referred for joint consideration.

The remainder of Report No. 1 of the Committee on Education was adopted.

Dr. H. B. Workman's Farewell.

J. R. Joy, chairman of the Committee on Fraternal Courtesies, presented the Rev. Principal H. B. Workman, D.D., Litt.D., Fraternal Delegate from the British Wesleyan Church, who took his leave of the Conference.

Dr. W. H. Hughes Introduced.

Rev. W. H. Hughes, D.D., chairman of the Local Committee and a member of several General Conferences, was introduced to the Conference.

On motion of E. S. Tipple, Conference approved the change of program to permit the Local Committee to put on an additional entertainment to-morrow night.

Bishop Hamilton to Preach Embury Sermon.

Bishop Wilson announced that Bishop J. W. Hamilton had

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been selected to conduct the services commemorative of Philip Embury at Cambridge.

Report No. 3, Committee on Education.

W. H. Crawford presented Report No. 3 of the Committee on Education, and moved its adoption. And it was adopted.

C. A. Pollock, for the Committee on Credentials, presented the following recommendations, which were approved:

Committee on Credentials.

The Committee on Credentials makes the following report: John H. Race excused until May 22. C. M. Olmstead seated in his stead.

W. A. Walls excused on and after May 22. No reserve here to take his place.

George P. Eckman excused after May 17 permanently. His reserve, O. S. Severson, takes his place beginning May 18.

Samuel V. Woods, a regular delegate, necessarily detained at home until now, has arrived and seated as of this date.

F. W. Harrop, regular delegate, returned and assumed his seat May 16.

Willis W. Overholser excused at the close of the session, May 25. O. P. Miller, reserve, seated in his stead for the remainder of the session. All reserves seated without expense.

L. B. Weller, a regular delegate, seated to-day.

Albert E. Morris, reserve, seated May 18, until C. N. Garland returns.

Announcements were made.

On motion of Edwin Locke, it was ordered that Conference adjourn to meet at 2:30 o'clock this afternoon to receive the report of the Second Ballot for the election of General Superintendents, and, if necessary to take a Third Ballot.

Adjournment.

Rev. W. H. Hughes, D.D., pronounced the benediction.

MAY 17 SIXTEENTH DAY. *Second Session.*

WEDNESDAY AFTERNOON, MAY 17, 1916

Bishop Henderson Presiding.

Bishop T. S. Henderson called the Conference to order.

Devotions.

Prayer was offered by the Rev. T. C. Iliff, D.D.

Committee on Credentials.

C. A. Pollock, for the Committee on Credentials, presented the following recommendations, which were approved:

Albert E. Morris seated this afternoon to continue until the return of Carl N. Garland; John Oetjen, excused until May 19; F. W. Mueller, reserve delegate, to take his place this afternoon.

Second Ballot for Bishops.

The result of the Second Ballot for the election of Bishops was announced. (See Ballots.)

No one receiving the required number of votes cast, there was no election.

The Third Set of Tellers were called forward.

Third Ballot for Bishops.

The Third Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

Edwin Locke moved that when we adjourn we adjourn to meet

at 6 o'clock to hear the result of the Third Ballot for the election of Bishops, and, if necessary, to take another ballot.

A motion by W. L. McDowell, to substitute 5:30 for 6 o'clock, was, on motion of S. M. Larkin, laid on the table.

A motion by A. J. Wallace, to substitute 7:30 for 6 o'clock, was laid on the table.

The motion to make the hour to which we shall adjourn 6 o'clock prevailed.

J. B. Hingeley read the following letter from Oswald Storch of the South Germany Conference:

IN CAMPAIGN, March 29, 1916.

Rev. Joseph B. Hingeley.

DEAR BROTHER: Excuse me if I do not return you the formulary sent me to fill out, as I lost it in the campaign. Greetings from Oswald Storch.

Probably we are hindered by war so as not to be present at the session of the General Conference. Please do ask the General Conference when reading our names in the list of delegates to excuse us, the Lay Delegates of the South Germany Conference.

I should like more to serve my loved Church in her high time and to see again my dear brethren than to be in campaign, but there is my great and sacred duty to serve my dear fatherland in this heavy time.

God bless you, my dear brother; God bless the General Conference and our loved Church; God bless all the brethren and sisters in the world who love him and our Saviour.

I remain with hearty greetings, Sincerely yours,

OSWALD STORCH,

Paymaster in German Army and Secretary of the Lay Electoral Conference of South Germany.

On motion of B. M. Tipple, the Secretary of the Conference was instructed to acknowledge the receipt of this letter and to send warm, brotherly Christian greetings.

On motion of W. F. Burris, Conference adjourned. Adjournment.

Bishop Henderson pronounced the benediction.

WEDNESDAY AFTERNOON, MAY 17, 1916

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SIXTEENTH DAY.
Third Session.
Bishop Henderson Presiding.
Devotions.

Bishop Theodore S. Henderson called the Conference to order at 6 o'clock P. M.

Prayer was offered by the Rev. Titus Lowe.

On recommendation of the Committee on Credentials, C. W. Catlin, reserve lay delegate from the Genesee Conference, was seated until May 18, inclusive, in place of S. C. Wells, excused. Committee on Credentials.

The result of the Third Ballot for the election of Bishops was announced. (See Ballots.) Third Ballot for Bishops.

No one receiving the required number of votes cast, there was no election.

The Fourth Set of Tellers was called forward.

MAY 17 SIXTEENTH DAY. *Third Session.* Fourth Ballot for Bishops.

The Fourth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

Edwin Locke moved that when we adjourn we adjourn to meet at 9:45 to-night to hear the result of the Fourth Ballot, and if necessary, to take another.

A motion by J. F. Hanly, to lay on the table, did not prevail.

The motion prevailed.

Adjournment.

Conference adjourned, the Bishop pronouncing the benediction.

WEDNESDAY EVENING, MAY 17, 1916

MAY 17 SIXTEENTH DAY. *Fourth Session.* Bishop Henderson Presiding.

Bishop Theodore S. Henderson called the Conference to order at 9:45 P. M.

Devotions.

The Claflin University Quartet sang.

Prayer was offered by the Rev. Daniel L. Marsh, D.D.

Fourth Ballot for Bishops.

The result of the Fourth Ballot for the election of Bishops was announced. (See Ballots.)

No one receiving the required number of votes cast, there was no election.

Fifth Ballot for Bishops.

The Fifth Set of Tellers was called.

On motion of S. M. Utley, W. D. Hawkins, lay delegate of the Tennessee Conference, was seated.

The Fifth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

A motion by R. V. Watt, to instruct the tellers to seal the ballots and count them to-morrow morning, did not prevail.

Adjournment.

On motion, the Conference adjourned, the Bishop pronouncing the benediction.

THURSDAY MORNING, MAY 18, 1916

MAY 18 SEVENTEENTH DAY. *Morning.* Bishop Shepard Presiding.

Bishop W. O. Shepard called the Conference to order at 8:30 A. M.

Devotions.

The Chautauqua Preachers' Quartet sang.

Prayer was offered by the Rev. O. F. Bartholow, D.D.

Bishop T. S. Henderson read the Scripture lesson, and gave the morning address.

Journal Approved.

The Journals of the sixteenth day were read and approved.

Committee on Credentials.

C. A. Pollock presented the following report from the Committee on Credentials, and it was approved:

C. M. Sturgess, excused for to-day; reserve, G. C. Douglass, to take his place. W. W. Chamberlain, excused after recess this morning; G. B. Wheeler, reserve, to take his place. All reserves seated without extra expense.

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Morning.

The result of the Fifth Ballot for the election of Bishops was announced. (See Ballots.) No one receiving the required number of votes cast there was no election.

Fifth Ballot for Bishops.

On motion, the Conference proceeded to take another ballot.

The Sixth Set of Tellers was called.

H. R. Snavely was substituted for J. C. Baker in the sixth set of tellers.

The Sixth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

Sixth Ballot for Bishops.

J. W. Marshall presented Dr. T. J. Scott, who was for many years a missionary in India, and three times a member of the General Conference. Dr. Scott addressed the Conference.

Dr. T. J. Scott Introduced.

G. A. Bickley presented the following resolution, which, on his motion, was adopted:

Resolved, That a subcommittee be appointed to consider the advisability of arranging the supervision of mission work in Porto Rico and Hawaii, such committee to be composed of the corresponding secretaries of the Board of Home Missions and Church Extension, the corresponding secretaries of the Board of Foreign Missions, and five members each from the Standing Committees on Foreign Missions and Home Missions, to be elected by these committees.

Status of Missions in Porto Rico and Hawaii.

On motion of F. M. North, the subcommittee of the Committee of Sixty on Unification, which had had under consideration matters pertaining to the Federal Council of the Churches of Christ, was constituted a Standing Committee, which is hereby instructed to consider such papers and report thereon to this Conference.

Federal Council of Churches of Christ.

John Krantz presented the following resolution, which, on his motion, was adopted:

Whereas, The American Bible Society has presented a beautiful Bible to the General Conference with this appropriate inscription: "Presented to the General Conference at the Centennial Celebration at Saratoga Springs, New York, May 8, 1916, by the American Bible Society."

Resolved, That a vote of thanks be extended by this body for this fitting gift, and that it be placed in the keeping of the Methodist Historical Society.

Presentation of Bible to General Conference.

The Call of Committees was taken up.

Call of Committees.

W. H. Crawford presented Report No. 3 of the Committee on Education, which, on his motion, was adopted.

Report No. 3, Committee on Education.

W. H. Crawford presented Report No. 2 of the Committee on Education, and announced that the report had the unanimous

Report No. 2, Committee on Education.

MAY 18 SEVENTEENTH DAY. *Morning.*

concurrence of the Committee on Itinerancy, and he moved its adoption.

W. L. McDowell moved to amend by striking out the word "three" in the fourth line from the end and inserting therefor the word "two."

Announcements were made.

The Secretary read the following telegrams:

MINNEAPOLIS, MINN., May 17.

Presiding Bishop Methodist Episcopal Conference, Saratoga, N. Y.:

Greetings from Baptist Convention.

Fifteen hundred delegates composing Northern Baptist Convention send cordial Christian greetings and hearty congratulations upon great possibilities of service to our country and the world by the union of Methodist energies. We join you in seeking to enthrone Christ as Lord of all life. Second Corinthians, chapter nine, verse eight.

SHAILER MATHEWS.

On motion of E. M. Mills, the Secretary was instructed to make suitable response.

Recess was taken.

The Bishop called the Conference to order.

W. V. Kelley Introduced.

J. R. Day presented the Rev. W. V. Kelley, L.H.D., editor of the Methodist Review, and a member of former General Conferences.

Dr. Kelley addressed the Conference.

George W. Hubbard Introduced.

Edwin Locke presented George W. Hubbard, M.D., dean of Meharry Medical College, Nashville, Tennessee.

Episcopacy Papers to Judiciary Committee.

H. W. Rogers announced that certain papers originally sent to the Committee on Episcopacy had been placed in his hands, and, on his motion, the Committee on Judiciary was authorized to consider and report on them.

On motion of J. L. Hillman, the previous question was ordered on Report No. 2 of the Committee on Education.

On motion of L. F. W. Lesemann, the amendment was laid on the table.

F. W. Harrop moved to lay the report on the table.

Vote by Orders Refused.

A call by J. T. Stone, a lay delegate, for a vote by orders was not sustained, being supported by only seventeen laymen.

The motion to lay the report on the table did not prevail.

The report was adopted.

W. H. Crawford called up Article No. 1 of Report No. 1, of the Committee on Education, which had been considered by the joint Committee to which it was referred yesterday.

The article, as amended by the Joint Committee, was adopted.

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Report No. 1 of the Committee on Education was adopted as a whole.

Report No. 1, Committee on Education.

J. L. Fort presented the Rev. Luther A. Brown, District Superintendent of the Saratoga District, and the Rev. G. C. Douglass, pastor of First Church, Saratoga Springs, members of the Local Committee.

L. A. Brown and G. C. Douglass Introduced.

L. M. Dunton presented Report No. 1 of the Committee on Freedmen's Aid, and, on his motion, it was adopted.

Report No. 1, Committee on Freedmen's Aid.

A. P. Nelson presented Report No. 1 of the Committee on Epworth League, and moved its adoption.

Report No. 1, Committee on Epworth League.

W. F. Burris moved to amend by striking out at the end of Paragraph 1 the words, "the odd districts to be represented by ministers, and the even by laymen."

A motion of W. B. Slutz, to lay the amendment on the table, did not prevail.

On motion of B. F. Crissman, the previous question was ordered.

The amendment prevailed.

The report, as amended, was adopted.

Amendment Adopted.

A. P. Nelson presented Report No. 2 of the Committee on Epworth League, and, on his motion, it was adopted.

Report No. 2, Committee on Epworth League.

A. P. Nelson presented Report No. 3 of the Committee on Epworth League, and moved its adoption.

Report No. 3, Committee on Epworth League.

Alfred Inwood moved to strike out the word "shall" before the words, "speak or provide speakers," and insert therefor the word "may."

The amendment prevailed.

The report, as amended, was adopted.

Amendment Adopted.

A. S. Kavanagh presented Report No. 1 from the Committee on Deaconess Work, and moved to take up the report *seriatim*.

Report No. 1, Committee on Deaconess Work.

On motion of R. V. Watt, the consideration of the report, on account of its great length and its having been printed only in this morning's paper, was postponed until the next call of the committee.

Postponed.

On motion of E. E. Shipley, the vote by which consideration of the Report of Deaconess Work was postponed to the next call of the committee was reconsidered.

On motion of R. V. Watt, Report No. 1 of the Committee on Deaconess Work was made the Order of the Day immediately after the taking of the ballot to-morrow morning.

MAY 18 SEVENTEENTH DAY. *Morning.*

C. A. Pollock presented Report No. 4 from the Committee on Temperance, Prohibition, and Public Morals, and moved its adoption.

Report No. 4, Committee on Temperance.

The affirmative vote was taken, apparently the whole Conference rising.

Ray Allen moved to amend the paragraph "Personal Abstinence," by inserting before the words "and narcotics" the word "tobacco."

On motion of H. B. Johnson, the amendment was laid on the table.

Amendment.

An amendment offered by Samuel Dickie, to insert the words, "and adoption," after the words, "the submission," in the ninth line from the end of paragraph on Federal Action, was accepted by the Committee.

On motion of W. F. Burris, the previous question was ordered.

Adopted.

The report was unanimously adopted.

On motion of Edwin Locke, time was extended for the purpose of hearing the result of the ballot, and taking another ballot.

On motion of T. R. Fort, Jr., Report No. 4 of the Committee on Temperance, Prohibition, and Public Morals was ordered sent to the proper authorities at the Capital.

Sixth Ballot for Bishops.

The result of the Sixth Ballot for the election of Bishops was announced. (See Ballots.) No one having received the required number of votes cast there was no election.

On motion, the Conference proceeded to take another ballot for the election of Bishops.

The First Set of Tellers was called.

Seventh Ballot for Bishops.

The Seventh Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

On motion of Edwin Locke, it was ordered that when we adjourn we adjourn to receive the report of the ballot for Bishops, and, if necessary, to take another at 2:45 P. M.

Committee on Credentials.

C. A. Pollock, for the Committee on Credentials, presented the following recommendations, which were approved:

Mrs. Carrie D. Geyer admitted at this time in place of Grove H. Patterson, already excused.

E. M. Travis excused at noon to-day and May 19, reserve, C. B. Rogers to take his place.

W. G. Miller excused for May 22 and 23, C. B. Rogers, reserve, to sit in his stead.

Francis G. Blair excused permanently after May 21.

J. B. Hingeley excused for the remainder of this day. S. L. Parish to sit in his stead.

George Warren Brown excused for May 19.
All reserves sit without extra expense.

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Morning.

On motion of H. W. Rogers, it was ordered that when the Committee on Judiciary is in session during the taking of the ballot of the Conference, the members of the Committee could cast their ballots through the secretary.

Ballots of Judiciary Committee.

Conference adjourned, the benediction being pronounced by Rev. M. C. Wilcox, D.D.

Adjournment.

THURSDAY AFTERNOON, MAY 18, 1916

MAY 18
SEVENTEENTH DAY.
Second Session.

Bishop W. O. Shepard called the Conference to order at 2:45 P. M.

Bishop Shepard Presiding.

Prayer was offered by Dr. Leander W. Munhall.

Devotions.

On motion of J. T. Stone, the Secretary was instructed to send copies of the report of the Committee on Temperance, Prohibition, and Public Morals, which was adopted this morning, to the National Convention of each of the Political Parties.

The result of the Seventh Ballot for the election of Bishops was announced. (See Ballots.) No one having received the required number of votes cast there was no election.

Seventh Ballot.

The Second Set of Tellers was called.

The Eighth Ballot for the election of Bishops was taken and the tellers, with the secretaries in charge, retired.

Eighth Ballot.

On motion of W. H. Jordan, Conference adjourned to meet at 5:30 this afternoon to hear the result of the ballot, and, if necessary, to take another.

Adjournment.

The benediction was pronounced by the Rev. W. V. Kelley, L.H.D.

THURSDAY AFTERNOON, MAY 18, 1916

MAY 18
SEVENTEENTH DAY.
Third Session.

Bishop W. O. Shepard called the Conference to order at 5:30 P. M.

Bishop Shepard Presiding.

Prayer was offered by the Rev. G. A. Cahoon, D.D.

Devotions.

The result of the Eighth Ballot for the election of Bishops was announced. (See Ballots.) Herbert Welch, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

Eighth Ballot.
Herbert Welch Elected.

On motion of B. F. McRary, Bishop-elect Herbert Welch was

MAY 18 SEVENTEENTH DAY. *Third Session.*

invited to a seat on the platform. He was escorted to the platform by Bishops W. F. Anderson and J. L. Nuelsen, and the presiding Bishop presented him to the Conference.

V. F. Brown Seated.

On motion of C. M. Van Pelt, V. F. Brown, third reserve ministerial delegate from the West Ohio Conference, was seated in place of Herbert Welch, until the arrival of the first reserve.

The Third Set of Tellers was called.

Ninth Ballot.

The Ninth Ballot for the election of Bishops was taken and the tellers, with the secretaries in charge, retired.

On motion, it was ordered that when we adjourn we adjourn to meet at 10 o'clock to-night to receive the report of the tellers and, if necessary, to take another ballot.

Adjournment.

The Conference adjourned, the benediction being pronounced by Bishop Joseph C. Hartzell.

THURSDAY EVENING, MAY 18, 1916

MAY 18 SEVENTEENTH DAY. *Fourth Session.*

Bishop W. O. Shepard called the Conference to order at 10 P. M.

Bishop Shepard Presiding.

Devotions.

The Rev. Allan MacRossie, D.D., offered prayer.

Ninth Ballot for Bishops.

The result of the Ninth Ballot for the election of Bishops was announced. (See Ballots.) Thomas Nicholson, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

Thomas Nicholson Elected Bishop.

On motion of J. S. Hoagland, Bishop-elect Thomas Nicholson was invited to a seat on the platform. He was escorted to the platform by Bishops Joseph F. Berry and Homer C. Stuntz, and the presiding Bishop presented him to the Conference.

On motion of J. S. Hoagland, O. E. Boyce, reserve delegate from the Dakota Conference, was seated in places of Thomas Nicholson.

The Fourth Set of Tellers was called.

Tenth Ballot for Bishops.

The Tenth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

The Secretary named Titus Lowe as an additional teller, to receive the ballots of the members of the Committee on Judiciary, which was in session elsewhere.

Adjournment.

Conference adjourned, the benediction being pronounced by Bishop W. O. Shepard.

FRIDAY MORNING, MAY 19, 1916

MAY 19
EIGHTEENTH DAY.
Morning.
Bishop Leete Presiding.

Bishop Frederick D. Leete called the Conference to order at 8:30 A. M.

Devotions.

Bishop W. O. Shepard conducted the devotions, during which the Genesee Conference Quartet rendered sacred selections.

Prayer was offered by Bishop W. P. Eveland.

Bishop Shepard gave the morning address, and offered prayer.

The Bishop called attention to the gavel which was made of wood of the Masterson House, near Lexington, Kentucky, where Bishop Asbury held the first Conference in Kentucky, May 15, 1790.

Journal Approved.

The Journals of the seventeenth day were read and approved.

On motion of W. H. Jordan, it was ordered that the teller who receives the ballots of the members of the Committee on Judiciary be authorized to receive also the ballots of such members of the General Conference who may be at the time appearing before said committee.

Tenth Ballot for Bishops.
A. W. Leonard Elected Bishop.

The result of the Tenth Ballot for the election of Bishops was announced. (See Ballots.) A. W. Leonard having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

On motion of F. A. Hazeltine, Bishop-elect Adna W. Leonard was invited to a seat on the platform, to which he was conducted by Bishops R. J. Cooke and William Burt, and the Bishop presented him to the Conference.

J. M. Canse Seated.

On motion of E. H. Todd, John M. Canse, the first reserve ministerial delegate, was seated in place of A. W. Leonard.

M. B. Pratt Seated.

On motion of C. A. Pollock, M. B. Pratt was seated in place of C. M. Sturgess.

On motion of Titus Lowe, Conference proceeded to take another ballot for the election of Bishops.

The Fifth Set of Tellers was called forward.

Eleventh Ballot for Bishops.

The Eleventh Ballot for the election of Bishops was taken, and the tellers, in charge of the secretaries, retired.

Abraham Lincoln's Letter.

J. F. Goucher, under a question of privilege, reminded the General Conference that fifty-two years ago to-day the General Conference, then sitting in Philadelphia, received a letter from Abraham Lincoln in response to an address to him from the

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General Conference. Dr. Goucher exhibited a photograph of that letter, and read the contents as follows:

May 18, 1864.

GENTLEMEN: In response to your address, allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses; and thank you, in the nation's name, for the sure promise it gives.

Nobly sustained as the government has been by all the Churches, I would utter nothing which might, in the last appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, by its greatest numbers is the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven, than any. God bless the Methodist Church—bless all the Churches—and blessed be God, who, in this, our great trial, giveth us the Churches.

A. LINCOLN.

Marie Chapel to Committee on Judiciary.

J. I. Bartholomew presented a matter concerning Trinity Church and Marie Chapel case which was in the hands of the Committee on Itinerancy, and he asked in behalf of that committee, that it be referred also to the Committee on Judiciary, and it was so ordered.

W. F. King Introduced.

Rev. William F. King, D.D., president emeritus of Cornell College, was, at the request of George Elliott, introduced to the Conference.

Dr. T. N. Ivey and Dr. James Cannon Introduced.

Bishop Hamilton introduced to the Conference Rev. Thomas N. Ivey, D.D., editor of the Nashville Christian Advocate of the Methodist Episcopal Church, South, and the Rev. James Cannon, D.D., editor of the Richmond Christian Advocate of the same Church.

On motion of A. J. Wallace, it was ordered that the reports of the Committee on Book Concern, relating to the consolidation of the Advocates, be deferred until Monday morning.

Reports Nos. 1 and 2, Committee on Temperance.

C. A. Pollock presented Reports Nos. 1 and 2 of the Committee on Temperance, Prohibition, and Public Morals, and, on his motion, they were adopted.

Report No. 3, Committee on Temperance.

C. A. Pollock presented Report No. 3 of the Committee on Temperance, Prohibition, and Public Morals, and moved its adoption.

Amended.

A motion by E. D. Samson, to amend by inserting after the word "submission," in the tenth line of the second resolution, the words "and adoption," was accepted by the committee.

Adopted.

The report, as amended, was adopted.

A motion by C. A. Pollock, ordering that the statement of principles embodied in Report No. 4 of Committee on Temperance, Prohibition, and Public Morals, which was adopted yester-

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Morning.

day, be printed in the Discipline, was, on motion of S. A. Bright, laid on the table.

Report No. 1, Committee on Deaconess Work.

A. S. Kavanagh presented Report No. 1 of the Committee on Deaconess Work.

Rule 48 Suspended.

The point of order that the report does not conform to Rule 48, in that it does not recite the paragraphs to be amended in the Discipline, was raised by B. A. McBurney, and was sustained.

On motion of Edgar Blake, Rule 48 was suspended for the consideration of this report.

Section 1 of the report was adopted.

Item 1 of the second section of the report—Incorporation and Functions—was presented.

Item 1 Amended.

On motion of Ray Allen, the item was amended by striking out the fourth paragraph and inserting therefor: "The Board may authorize such steps as seem wise in order to make a larger number of trained women, and set them at the increasing task, devolving upon the Church, in community service, work among the immigrants, and in the direction of religious education. The Board shall endeavor to cooperate with other Boards of the Church which may be interested in like opportunities."

An amendment proposed by E. E. Shipley, inserting the words "and a general supervision" after the word "promotion" in the first line of the item, was accepted by the committee.

The item, as amended, was adopted.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

Eleventh Ballot for Bishop.

The result of the Eleventh Ballot for the election of Bishops was announced. (See Ballots.) No one having received the required number of votes cast there was no election.

C. E. Locke Withdraws.

Charles E. Locke, on a question of privilege, expressed thanks for those who had supported him, and asked that they do not vote for him on further ballots.

Rev. Marcus D. Buell, D.D., offered prayer.

The Sixth Set of Tellers was called forward.

Twelfth Ballot for Bishops.

The Twelfth Ballot for Bishops was taken, and the tellers, with the secretaries in charge, retired.

A. S. Kavanagh, chairman of the Committee on Deaconess Work, presented the second item of the second section of Report No. 1.

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EIGHTEENTH DAY.
Morning.

The item was adopted.

The third item of the second section of Report No. 1 was adopted.

Report No. 1, Committee on Deaconess Work.

The third section of report No. 1—Annual Conference Deaconess Board—was taken up.

A. S. Kavanagh moved its adoption.

An amendment proposed by John Thompson adding "the appointments of deaconesses to their respective fields of labor shall be subject to the approval of the Annual Conference Deaconess Board," was accepted by the Committee, and the section as amended was adopted.

Section 4—Deaconess Institutions—was adopted.

Section 5—A Probationary Deaconess— was adopted.

Section 6—The licensed Deaconess Regulation—was presented.

An amendment proposed by John Thompson to insert after the words, "institution with which she is connected" in the tenth paragraph, the words, "and the Annual Conference Board," was accepted by the Committee and the section as amended was adopted.

Sections 7, 8, 9, and 10 were successively adopted.

Report Adopted.

The report as a whole was adopted.

On motion of R. V. Watt, the Committee on Deaconess Work was authorized to insert in their report the Disciplinary References required by Rule 48.

On motion of Ray Allen, the Chairman on Deaconess Work was authorized to edit the amendment in the report.

The Conference sang the hymn beginning: "O for a Thousand Tongues to Sing."

Report No. 4, Committee on Temperance.

On motion of Charles A. Pollock, the motion ordering the printing in the Appendix of the Discipline of the Declaration of Principles embodied in Report No. 4 of the Committee on Temperance, Prohibition, and Public Morals, was taken from the table.

The motion to insert the Declaration of Principles into the Appendix prevailed.

Greetings to Presbyterian General Assembly.

On motion of Somerville Light, the Secretary of the Conference was instructed to send the greetings of this body to the General Assembly of the Presbyterian Church, now in session at Atlantic City, New Jersey.

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Morning.

On motion of A. G. Kynett, the rules were suspended for the reception of the report of the Committee on Revision.

E. A. Schell presented Report No. 1 of the Committee on Revision, and moved its adoption. — Report No. 1, Committee on Revision.

On motion of W. L. McDowell, the report was recommitted so that it might be made to conform to the decision on the question involved by the Committee on Judiciary. — Recommitted.

On motion of Titus Lowe, the rules were suspended for the calling of Special Committees.

On motion of A. G. Kynett, the request for the formation of the Panama Mission Conference was referred to the Committee on Foreign Missions, with instructions to communicate with the Committee on Boundaries. — Panama Mission Conference.

Waldo Pettengill presented Report No. 1 from the Committee on American Bible Society, and moved its adoption. — Report No. 1, American Bible Society.

Edgar Blake moved to amend by adding at the end of the last paragraph, "providing that the expenses of such committee be paid by the American Bible Society."

The committee accepted the amendment.

The report, as amended, was adopted.

The result of the Twelfth Ballot for the election of Bishops was announced. (See Ballots.) Matthew Simpson Hughes, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church. — Twelfth Ballot for Bishops. M. S. Hughes Elected Bishop.

On motion of C. E. Locke, Bishop-elect M. S. Hughes was invited to the platform. He was escorted to the platform by Bishop E. H. Hughes and Bishop W. F. Anderson, and the presiding Bishop presented him to the Conference.

On motion of C. E. Locke, Reserve Delegate J. A. Geissinger was seated in place of M. S. Hughes. — J. A. Geissinger Seated.

On motion of G. H. Neal, S. H. Hann was seated in place of F. A. DeMaris. — S. H. Hann Seated.

Prayer was offered by Dr. George Heber Jones.

The Thirteenth Ballot for the election of Bishops was taken, and the tellers, in charge of the secretaries, retired. — Thirteenth Ballot for Bishops.

J. B. Hingeley read the following letter from Mr. E. Gideon Bek, a delegate to this Conference, who is detained in Germany: — Greetings from E. Gideon Bek.

My love for you has not diminished. Nearly all my employees are on the front, and I have to do the work of many. The war has brought many problems, losses, and difficulties, but my trust is in the Almighty, ever present God.

MAY 19
EIGHTEENTH DAY.
Morning.

General Conference approaches. Great questions will come up and great decisions have to be taken.

The most important question will be that of the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. It seems to me that much good might come out of such an organic union. It would mean a strong expression of the increasing cooperation and understanding and union among Christian Churches, a proof that the World's Mission Conference of Edinburgh is still bearing fruit.

The war has brought about a very strong national feeling not only in all belligerent but also in neutral nations. We have sent a resolution requesting that a General Conference Commission be elected to study in how far it would be wise for the development of our Church in these various European nations, to provide legislation for the next General Conference, allowing each country to nationalize its Methodists. Of course always with the idea of remaining in organic union with the mother Church. A certain nationalization would give a great impulse to our Churches.

The German delegates cannot travel now, and regret not being able to be present in Saratoga Springs. Personally, I shall be with you all in my thought and prayers. I would like to be with you. I love our Church and our brethren the world over, and I am only sorry that Christianity has not been strong enough to prevent this war. The French, the English, the Italians are still my brethren, and the other day I had the privilege to address an Italian congregation, and to shake hands with all its members. I cannot hate individuals of any nation. I could fill pages of wonderful conversions in the trenches, how active agnostics have become fervent Christians. With best wishes and greetings to you all, I am

Yours fraternally,

ERNEST GIDEON BEK.

On motion of B. M. Tipple, the Secretary was instructed to send the warmest greetings of this Conference to Brother E. G. Bek.

On motion, it was ordered that after the announcements, Conference stands adjourned until 2:15 this afternoon.

Committee on Credentials.

C. A. Pollock presented the following recommendations from the Committee on Credentials, and they were approved:

E. E. Burriss, excused after May 22; F. P. Parkin, first reserve, to be seated in his stead.

A. W. Baker excused for May 20; reserve, Charles Burkland, to take his place.

W. S. Watson excused on and after May 29.

John L. Havice excused May 20, at close of morning session; reserve, Ethel C. Taylor, seated in his stead.

C. M. Sturgess excused until Monday, May 22; reserve, M. B. Pratt, seated this day and until the return of Brother Sturgess.

Frank H. H. Roberts excused on and after May 25.

C. O. Dorchester excused after May 20; F. P. Luce, reserve, to be seated when he arrives.

George H. Wilson excused permanently after to-day.

G. H. Davis excused for May 22 and 23; no alternate seated.

F. De Maris excused until May 23; S. H. Hann, first reserve in his stead, seated at noon to-day.

All reserves seated without expense.

Adjournment.

Announcements were made.

The Rev. Anton Bast pronounced the benediction in the Danish language.

FRIDAY AFTERNOON, MAY 19, 1916

MAY 19
EIGHTEENTH DAY.
Second Session.
Bishop Leete Presiding.
Devotions.

Bishop F. D. Leete called the Conference to order at 2:15 P. M.

Prayer was offered by Rev. Wallace E. Brown, D.D.

Joshua Stansfield, under a question of privilege, expressed thanks for the support he had received, and asked that his friends refrain from voting for him on future ballots.

Joshua Stansfield Withdraws.

On motion of J. R. Day, Reserve Delegate A. M. Scriber was seated in place of J. E. Leaycraft.

A. M. Scriber Seated.

The result of the Thirteenth Ballot for the election of Bishops was announced. (See Ballot.) No one receiving the required number of votes cast there was no election.

Thirteenth Ballot for Bishops.

The Fourteenth Ballot for the election of Bishops was taken and the tellers, with the secretaries in charge, retired.

On motion of Titus Lowe, it was ordered that when we adjourn that we adjourn to meet at 5:30 this afternoon to hear the report of the tellers, and, if necessary, to take another ballot.

On motion of Titus Lowe, the Conference adjourned.

Adjournment.

J. B. Hingeley pronounced the benediction.

FRIDAY AFTERNOON, MAY 19, 1916

MAY 19
EIGHTEENTH DAY.
Third Session.
Bishop Leete Presiding.
Devotions.

Bishop F. D. Leete called the Conference to order at 5:30 P. M.

Prayer was offered by the Rev. F. H. Coman, D.D.

The result of the Fourteenth Ballot for the election of Bishops was announced. (See Ballots.) No one having received the required number of votes, there was no election.

Fourteenth Ballot for Bishops.

R. E. Jones, under question of privilege, expressed his thanks for the support he had received, and requested that his name be not used on further ballots.

R. E. Jones Withdraws.

On motion of W. F. Burris, A. W. Baker was excused, and Charles Burkland was seated in his place.

Charles Burkland Seated.

The Fifteenth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

Fifteenth Ballot for Bishops.

On motion of Edwin Locke, Conference adjourned to meet at 7:30 this evening to receive the report of the tellers, and, if necessary, to take another ballot.

MAY 19 EIGHTEENTH DAY. *Third Session.* Adjournment.

The benediction was pronounced by the Rev. J. W. Moultree, D.D.

FRIDAY EVENING, MAY 19, 1916

MAY 19 EIGHTEENTH DAY *Fourth Session.*

Bishop F. D. Leete called the Conference to order at 7:30 P. M.

Bishop Leete Presiding.

Prayer was offered by Rev. H. Lester Smith, D.D.

Devotions.

Fifteenth Ballot for Bishops.

The result of the Fifteenth Ballot for the election of Bishops was announced. (See Ballots.) W. F. Oldham, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

W. F. Oldham and C. B. Mitchell Elected Bishops.

On motion of A. M. Courtenay, Bishop-elect W. F. Oldham was invited to a seat on the platform, and he was escorted thereto by Bishops J. W. Bashford and W. F. Anderson.

Bishop-elect William Fitzjames Oldham was then presented to the Conference by the presiding Bishop.

C. B. Mitchell, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

On motion of John Thompson, Bishop-elect Charles Bayard Mitchell was invited to the platform, and he was escorted thereto by Bishops W. F. McDowell and W. A. Quayle, and was presented to the Conference by the presiding Bishop.

T. K. Gale Seated.

On motion of G. W. Dixon, Thomas K. Gale, first reserve ministerial delegate, was seated in the place of C. B. Mitchell.

E. R. Stafford Seated.

On motion of A. M. Courtenay, first reserve delegate, Edward R. Stafford was seated in place of W. F. Oldham.

Sixteenth Ballot for Bishops.

The Sixteenth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

At the request of Bishop Leete, Bishop W. F. McDowell assumed the chair to preside for the anniversary of the Board of Conference Claimants.

The tellers returning, Bishop Leete resumed the chair.

Sixteenth Ballot for Bishops.

The result of the Sixteenth Ballot for the election of Bishops was announced. (See Ballots.) No one receiving the required number of votes cast there was no election.

On motion of Edwin Locke, it was ordered that the next ballot be taken at the close of Bishop Hendrix's address.

Bishop McDowell Presiding.

Bishop McDowell resumed the chair.

Address by J. B. Hingeley.

Rev. Joseph B. Hingeley, D.D., corresponding secretary of the Board of Conference Claimants, addressed the Conference.

A selection was sung by the Chautauqua Preachers' Quartet.

MAY 19
EIGHTEENTH DAY.
Fourth Session.

Mr. Monell Sayre, representing Bishop Lawrence of the Protestant Episcopal Church, addressed the Conference.

Bishop Eugene R. Hendrix, senior Bishop of the Methodist Episcopal Church, South, addressed the Conference.

Addresses by Monell Sayre, Bishop Hendrix.

Bishop Leete resumed the chair.

Bishop Leete Presiding.

The Sixteenth Ballot was reread.

The Seventeenth Ballot for the election of Bishops was taken, and the tellers, with the secretaries in charge, retired.

Seventeeth Ballot for Bishops.

The German Preachers' Quartet sang in English and in German.

Drs. W. W. Van Orsdel and T. C. Iliff gave testimonies in song and speech.

W. W. Van Orsdel and T. C. Iliff.

The result of the Seventeenth Ballot for the election of Bishops was announced. (See Ballots.) Franklin Hamilton, having received the required number of votes, was declared elected a Bishop of the Methodist Episcopal Church.

Seventeenth Ballot for Bishops.

Franklin Hamilton Elected Bishop.

On motion of L. J. Birney, Bishop-elect Franklin Hamilton was invited to the platform, and he was escorted thereto by Bishops J. W. Hamilton and L. B. Wilson, and Bishop Leete presented him to the Conference.

On motion, a vote of thanks was accorded to the tellers for their faithful and expeditious work.

Tellers Thanked.

On motion, Conference adjourned.

The Doxology was sung.

Bishop Eugene R. Hendrix pronounced the benediction.

Adjournment.

SATURDAY MORNING, MAY 20, 1916

MAY 20
NINETEENTH DAY.
Morning.

Bishop Francis J. McConnell called the Conference to order at 8:30 A. M.

Bishop McConnell Presiding.

Bishop F. D. Leete conducted the devotions.

Devotions.

Prayer was offered by Dr. F. W. Mueller.

Bishop Leete read the Scripture lesson, gave the morning address, and offered prayer.

The Journals of the eighteenth day were read and approved.

Journal Approved.

On motion of D. G. Downey, the election of Missionary Bishops was made the Order of the Day for immediately after recess this morning.

C. W. Drees presented a resolution concerning the organization of a Central Mission Conference, and, on his motion, the

Central Mission Conference.

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NINETEENTH DAY.
Morning.

resolution was referred to the Committee on Foreign Missions and to the Committee on Boundaries.

Report No. 9A, Committee on Episcopacy. Not Reconsidered.

J. R. Day, under a question of privilege, moved to reconsider the vote by which Report No. 9A from the Committee on Episcopacy was adopted.

Points of order raised by Edgar Blake and J. F. Goucher, that the motion to reconsider is not in order after the lapse of so long a time since the vote was taken, and that the action involved the election of seven Bishops, were overruled.

On motion of H. A. King, the motion to reconsider was laid on the table.

J. F. Knotts Seated.

On motion of L. J. Birney, third reserve delegate, J. F. Knotts, was seated in place of Franklin Hamilton.

Dr. J. C. Anderson Introduced.

J. R. Day, for the Committee on Fraternal Courtesies, presented the Rev. J. C. Anderson, Ph.D., D.D., of the African Methodist Episcopal Church.

Announcements were made.

Recess was taken.

Bishop F. J. McConnell called the Conference to order.

J. M. Johnston Seated.

On recommendation of the Committee on Credentials, J. M. Johnston was seated in place of W. E. Daniels.

On motion of J. I. Bartholomew, the Committee on Home Missions and Church Extension was authorized to hold a meeting this afternoon.

Bishop Cranston Presiding.

At the invitation of Bishop McConnell, Bishop Cranston assumed the chair during the ceremonies incident to Bishop Hendrix's departure.

Bishop Hendrix's Farewell Address.

Bishop Eugene R. Hendrix took his leave of the Conference.

J. B. Hingeley presented the following resolution, which, on his motion, was referred to the Committee on Judiciary:

Adjourn Session of General Conference.

Whereas, The General Conference of the Methodist Episcopal Church has committed itself whole-heartedly to union at the earliest possible moment with the Methodist Episcopal Church, South, and has ordered the appointment of a commission to represent it in perfecting arrangements for such union, in cooperation with the commission of the Methodist Episcopal Church, South, and has directed that negotiations be made in the most brotherly way to perfect the union and hasten the answer to the Saviour's prayer, "That they may be one"; and,

Whereas, The deliberations of this General Conference have enlarged our faith and given to us the hope of an early union, which our own eyes may see, and a profound belief that this movement is of God; and that, even before our prayer has been made, God had sent his angel with the answer; and,

Whereas, We have with us to-day the inspiration of the presence and words of our dearly beloved Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South, to whom, in an address as to the

MAY 20
NINETEENTH DAY.
Morning.

duty of the Church to the retired ministers came the suggestion, inspired we believe by the Holy Spirit, that this historic quadrennium might see union a fact, without delaying final action until 1920; and,

Whereas, In our judgment there is no constitutional hindrance to the adjournment of this General Conference to meet at the call of the Board of Bishops at such time and place as they shall determine, so that immediate and brotherly action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church;

Resolved, That when this General Conference shall adjourn its Saratoga Springs session, it adjourn to meet on the call of the Bishops at such time and place as they may determine; and that the Commission on the Entertainment of the General Conference be authorized and directed to make arrangements for such adjourned session of this General Conference, if it shall be called.

Adjourn Session. To Committee on Judiciary.

While committing ourselves to this program, we desire that there shall be no possible doubt as to the constitutionality of such adjournment, and hereby direct the Committee on Judiciary to report at an early day on the constitutionality of such adjournment, and we refer this resolution to them for their decision prior to final action.

W. G. Shellabear moved to defer the election of a Missionary Bishop for Malaysia.

C. T. Wilson moved, as a substitute, that we postpone the election of a Missionary Bishop for Malaysia until the reading of the minutes of the Journal on Monday morning.

The substitute prevailed, and was adopted.

Edgar Blake moved to reconsider the action by which the election of Missionary Bishops for Africa was made the Order of the Day for this time.

A motion to lay on the table the motion to reconsider did not prevail.

The motion to reconsider prevailed.

Edgar Blake moved to amend by making the election of Missionary Bishops for Africa the Order of the Day for Monday morning immediately after the reading of the Journal.

On motion of W. D. Winters, the previous question was ordered.

The amendment prevailed, and the election of Missionary Bishops for Africa was made the Order of the Day for Monday morning immediately after the reading of the Journal.

Reports Nos. 3 and 1, Committee on Unification.

J. F. Goucher presented Reports Nos. 3 and 1 of the Committee on Unification, and they were successively adopted.

J. T. Stone presented the following resolution, and moved it be referred to the Committee on Foreign Missions:

Two Secretaries for Board of Foreign Missions.

Whereas, There seems to be a general desire in the Church and in the General Conference for such reduction in the number of paid officers as is consistent with efficiency; and,

Whereas, in the judgment of many members of the Board of Foreign Missions the work of that Board would be cared for by two well-trained and highly efficient corresponding secretaries; therefore, be it

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NINETEENTH DAY.
Morning.

Resolved, That but two corresponding secretaries be elected by this General Conference for the Board of Foreign Missions; and be it further

Resolved, That the Standing Committee on Foreign Missions be and hereby is instructed to bring in a report amending the Constitution in conformity with this action.

To Committee on Foreign Missions.

W. F. Conner raised the point of order that the resolution contained instructions to make Disciplinary changes, and therefore was not in order until it shall have been printed in the Daily Advocate.

The point of order was sustained, and the resolution was referred to the committee without instructions.

The Secretary was authorized to refer certain papers to the Committee on Rules of Order.

The Secretary read the following cablegram:

PETROGRAD, RUSSIA.

Greetings from Dr. Simons.

Convey greetings of our preachers, members, and friends in Petrograd to the General Conference.

SIMONS.

On motion of O. E. Kriege, the Secretary was requested to convey our most sincere fraternal greetings to Dr. George Simons and our Church in the great Russian Empire.

The following letter from the General Conference of the African Methodist Episcopal Church was read by the secretary:

LOUISVILLE, KY., May 17, 1916.

Greetings from African Methodist Episcopal Church.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, Greeting:

This is to certify that the Rev. J. B. Redmon, your representative and fraternal messenger, has made his visit to us and delivered a very fitting and eloquent message which was received with sincere appreciation and welcomed with cheers.

We thank you for sending us the splendid man, and for his excellent message. We pray that the Spirit of the Great and Holy God may be with you and guide you in your deliberations and give you a pleasant and successful session.

Yours in Christian fellowship and in the bonds of our common Methodism.

GEORGE W. CLINTON,
Presiding Bishop.
W. O. CARRINGTON,
Secretary.

Rulings of the Board of Bishops.

On motion, the rulings of the Bishops were referred to the Committee on Judiciary for consideration and report.

Revised Ritual Adopted.

Bishop L. B. Wilson, in behalf of the Board of Bishops announced that the Bishops were ready to report the revised Ritual for such action as the General Conference might deem appropriate.

On motion of J. T. Stone, the authorization to the Bishops

for final action on the Ritual was reiterated, and their report was adopted and ordered printed in the Discipline.

MAY 20
NINETEENTH DAY.
Morning.

On motion of H. L. Jacobs, the Committee on Fraternal Courtesies was instructed to present, at the closing session of this Conference, a series of complimentary resolutions.

Committee on Complimentary Resolutions.

The Call of Conferences was resumed.

Roll of Conferences.

NEWARK

R. B. Urmy presented the following resolution which, on his motion, was referred to the Committee on Temporal Economy:

City Missionary Funds.

Resolved, That the editor of the General Minutes shall be instructed to print in the General Minutes the amounts contributed under the Disciplinary collection known as City Missionary Society, and that this amount shall not be included in the determination of the apportionment for the Churches.

R. B. Urmy presented the following resolution, which, on his motion, was adopted:

Expenses of Commission on Ritual.

Whereas, The members of the Commission on Revision of the Ritual have served "without expense," according to the wording of the resolution creating the commission and,

Whereas, Certain traveling and other expenses have been incurred in the work of the commission to an amount not exceeding $500; be it

Resolved, That the Treasurer of the General Conference Expense Fund be, and is hereby, instructed to reimburse the members of the commission for such expenses when itemized and properly audited.

W. E. Palmer presented the following resolutions, and moved their adoption:

Commercialized Evangelism.

Whereas, The Methodist Episcopal Church has always made a positive and direct Evangelism the conscious and settled purpose of its life; and,

Whereas, An essential element in any wholesome evangelism is the complete freedom of the evangelist from any suspicion of mercenary motives; and,

Whereas, There is a growing feeling that evangelism, in becoming a specialized occupation of a relatively small group of preachers, both lay and clerical, who have no other means of support, is in danger of becoming so commercialized as to bring it into disrepute as a method of Christian activity; therefore, be it

Resolved, That this General Conference looks with disfavor upon all practices that tend to emphasize the evangelist's financial recompense; and be it further

Resolved, That this Conference deprecates the tendency to measure the success of an evangelistic campaign by the financial results obtained.

Laid on Table.

On motion, the resolutions were laid on the table by vote of: AYES, 356; NOES, 158.

G. G. Vogel presented the following resolution, action whereon was postponed, on motion of J. L. Fort, until the reports of the Committee on Temporal Economy in this subject shall have been received:

Whereas, In many States the General State Law for Churches does

MAY 20
NINETEENTH DAY.
Morning.
Concerning State Laws.

not in all respects meet the needs of our Church administration; therefore, be it

Resolved, That we authorize the Annual Conference, through the Board of Trustees, or otherwise, to seek such enactments as will recognize the authority of our Church laws wherever they may not conflict with the Constitution of such State.

The motion by M. E. Snyder, to dispense with the further Call of Conferences, was, on motion of W. F. Burris, laid on the table.

W. E. Palmer presented the following resolutions, which were, on his motion, adopted by a unanimous standing vote:

Appreciation of Dr. Hingeley.

Whereas, Our brother, the Rev. Joseph B. Hingeley, D.D., has been for twenty years on the secretarial staff of the General Conference of the Methodist Episcopal Church, and during the last twelve years has been the Secretary-in-Chief of the body; and,

Whereas, He has so reorganized the work of that important office that it is most complete in all its details; and,

Whereas, He has given such untiring attention to the work of Secretary that for the one hundred and twenty times that he has stood to read the Journal his record has not once been successfully challenged; and,

Whereas, On account of the very strenuous duties of another high and responsible office in the Church he has asked to be excused from the onerous tasks of the office of Secretary; therefore, be it

Resolved, That having already elected him unanimously to the office of Honorary Secretary, we hereby express our very high appreciation of his Christian character, his thoughtful and cordial treatment of all, and his valuable services to the Church in this high office; and,

Resolved, That we will ever pray the Father's favor upon him and that he may long be spared to serve the Church in whatever task he may be assigned; and,

Resolved, That Dr. Hingeley be presented with an engrossed copy of these resolutions, and that they be spread upon the Journal of the General Conference.

The Bishop read the following communication from the representatives of the press, and on behalf of the press representatives, presented pins to Rev. Ralph W. Keeler, manager of publicity, and Rev. Halford E. Luccock, assistant manager:

THE PRESS TABLES, CONVENTION HALL, SARATOGA SPRINGS, N. Y., May 20, 1916.

To the Presiding Bishop, Methodist Episcopal General Conference.

Presentation to R. W. Keeler and H. E. Luccock.

DEAR BISHOP: We are deeply indebted to the Publicity Department of the General Conference and desire to express our keen and practical sympathy to Rev. Ralph Welles Keeler, Manager of Publicity, and to Rev. Halford E. Luccock, Assistant Manager, for their efficient, courteous, and useful services to the members of the Press.

In proof of our lively appreciation of their services, we would be pleased if you would present to them, for the Press, these pins as tokens of our gratitude and in happy memory of the General Conference of 1916.

Signed in behalf of the press,
J. M. CANSE,
JOHN T. B. SMITH.

On motion of Edgar Blake, it was ordered that the Call of Conferences be dispensed with after the completion of the present Call.

MAY 20
NINETEENTH DAY.
Morning.
Committee on Credentials.

C. A. Pollock presented the following recommendations from the Committee on Credentials, and they were adopted:

B. A. Walker excused on and after May 22; C. E. Welch seated in his stead.

B. F. Kumler excused on and after May 24; Miss Ethel Butts to be seated in his stead.

Eli Pittman excused on and after May 22.

W. E. Werner excused on and after May 20; Howard S. Kennedy, a regular delegate, reseated.

W. E. Daniels excused on and after May 19; J. M. Johnston seated in his stead.

A. B. Wingate excused at close of session May 20.

L. L. Rogers excused on and after May 25; Philip L. Frick to be seated in his stead.

G. E. Satterlee excused on and after May 25; B. M. Powell seated in his stead.

John L. Peterson excused for May 22; reserve, O. P. Miller, seated in his stead for the day.

Frank D. Sheets excused on and after May 22.

G. W. Brown was not away Friday, May 19, but is excused for May 23.

Oscar A. Knehans excused permanently on and after May 24. All reserves seated without expense.

On motion by R. V. Watt, to empower the Committee on Credentials to excuse delegates and seat reserves without reporting to the Conference, was, on motion of C. A. Pollock, laid on the table.

Announcements were made.

Conference adjourned. Adjournment.

Bishop F. J. McConnell pronounced the benediction.

SATURDAY EVENING, MAY 20, 1916

MAY 20
NINETEENTH DAY.
Evening.
Bishop Cranston Presiding.

Conference was called to order by Bishop Earl Cranston.

Prayer was offered by Bishop I. B. Scott. Devotions.

Rev. J. A. Martin, D.D., Fraternal Delegate from the Colored Methodist Episcopal Church, introduced by Mr. R. B. McRary, addressed the Conference.

Rev. J. C. Anderson, D.D., Fraternal Delegate of the Africa Methodist Episcopal Church, introduced by Dr. A. P. Camphor, addressed the Conference. Addresses, Dr. J. A. Martin and Dr. J. C. Anderson.

The benediction was pronounced by Bishop Earl Cranston. Adjournment.

MONDAY MORNING, MAY 22, 1916

MAY 22
TWENTIETH DAY.
Morning.

Bishop Wilbur P. Thirkield called the Conference to order for devotions at 8:30 A. M.

Prayer was offered by the Rev. C. C. Jacobs, D.D. Devotions.

MAY 22
TWENTIETH DAY.
Morning.

Bishop Thirkield read the Scripture, gave the morning address, and offered prayer.

Bishop Cooke Presiding.

Bishop Richard J. Cooke assumed the chair.

Journal Approved.

The Journals of the nineteenth day were read and approved.

W. D. Cole Seated.

On motion, W. D. Cole was seated in place of Herbert Welch.

Rules Suspended.

On motion of D. G. Downey, the rules were suspended for the purpose of making debatable the motion to indefinitely postpone, which was involved in the paper about to be presented by J. F. Hanly.

J. F. Hanly presented the following resolutions:

Discontinuing Missionary Episcopacy.

Whereas, The delegates and missionary representatives of Southern Asia request that the election of a Missionary Bishop for Malaysia be indefinitely postponed; and,

Whereas, Said delegates and missionary representatives further request that the Missionary Episcopacy be discontinued and the present effective Missionary Bishops be elected General Superintendents; and,

Whereas, We believe that the time has arrived when the Church may safely and with profit discontinue the Missionary Episcopacy and substitute therefor the supervision of General Superintendents in the foreign field;

Resolved, 1. That the election of Missionary Bishops for Malaysia and Africa be indefinitely postponed.

2. That the present effective Missionary Bishops, namely: John E. Robinson, Frank W. Warne, John W. Robinson, and William P. Eveland, be elected General Superintendents of the Methodist Episcopal Church.

3. That an Episcopal residence be fixed for Africa and a General superintendent assigned thereto.

W. E. Palmer moved that the resolutions be referred to a Committee of fifteen, five of whom shall be taken from the Committee on Foreign Missions, five from the Committee on Episcopacy, and five from the Bishops.

W. H. Crawford moved to amend by adding "the action of this Special Committee shall be passed upon by the Committee on Judiciary before being presented to this body."

Laid on Table.

On motion of Edwin Locke, the whole matter was laid on the table.

The Order of the Day, the election of Missionary Bishops, was taken up.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

E. A. Schell moved that the election of a Missionary Bishop for Malaysia be indefinitely postponed.

A motion to lay on the table did not prevail.

Missionary Bishop for Malaysia Indefinitely Postponed.

The motion to indefinitely postpone the election of a Missionary Bishop for Malaysia prevailed.

A motion by J. F. Hanly, to indefinitely postpone the election of Missionary Bishops for Africa, was, on motion of J. G. Wilson, laid on the table.

A motion by G. H. Bickley, to suspend the rules and have nominations read by the Secretary, was, on motion of D. G. Downey, laid on the table.

Two Different Ballots for Missionary Bishops.

J. L. Fort moved that two ballots be taken, one for a Missionary Bishop of African descent, and one for a Missionary Bishop.

A motion to lay on the table did not prevail.

The motion for two ballots prevailed.

First Ballot for Missionary Bishop of African Descent.

Conference proceeded to ballot for election of a Missionary Bishop of African descent for Africa.

The tellers were called forward.

J. B. Hingeley moved that our rules be interpreted in conformity with the action of previous General Conferences, to require a two-thirds vote for the election of Missionary Bishops.

Two-thirds Majority Required.

A point of order, raised by William Shaw, to the effect that a Missionary Bishop is a Bishop, and therefore his election requires a two-thirds vote, was sustained.

The motion was also put and carried.

The First Ballot for the election of a Missionary Bishop of African descent for Africa was taken, and the tellers, with the secretaries in charge, retired.

Conference proceeded to Ballot for a Missionary Bishop for Africa.

The tellers were called.

First Ballot for Missionary Bishop.

The First Ballot for the election of a Missionary Bishop for Africa was taken, and the tellers, with the secretaries in charge, retired.

Limitation of Speeches.

On motion of A. M. Drew, chairman of the Committee on Rules of Order, it was ordered that, after the present Call of the Conferences is concluded, all speeches in debate on reports be limited to seven minutes for the person presenting report, and five minutes for all others.

To Committee on Rules of Order.

A motion by J. P. Brushingham, to begin on Wednesday next to hold afternoon sessions, was, on motion of Appleton Bash, referred to the Committee on Rules of Order.

On motion of A. J. Wallace, the consideration of the report of the Committee on Book Concern on the consolidation of Advocates, together with the minority report of the same, was made

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the Order of the Day for to-morrow morning immediately after recess.

Report No. 18, Committee on Judiciary.

H. W. Rogers, for the Committee on Judiciary, presented Report No. 18, which, on his motion, was adopted. (See Reports.)

J. B. Hingeley presented the following resolutions, and moved their adoption:

Adjourn Session.

Whereas, On the morning of May 20, 1916, there was presented to the General Conference the following resolution, which was unanimously approved and referred to the Committee on Judiciary as follows:

"*Whereas*, The General Conference of the Methodist Episcopal Church has committed itself whole-heartedly to union at the earliest possible moment with the Methodist Episcopal Church, South, and has ordered the appointment of a commission to represent it in perfecting arrangements for such union, in cooperation with a commission of the Methodist Episcopal Church, South, and has directed that negotiations be made in the most brotherly way to perfect the union and hasten the answer to the Saviour's prayer 'That they may be one'; and,

"*Whereas*, The deliberations of this General Conference have enlarged our faith and given to us the hope of an early union, which our own eyes may see, and a profound belief that this movement is of God; and that, even before our prayer had been made, God's angel was hastening with the answer; and,

"*Whereas*, We have with us to-day the inspiration of the presence and words of our dearly beloved Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South, to whom in an address on the duty of the Churches to the retired ministers came the suggestion, inspired we believe by the Holy Spirit, that this historic quadrennium might see union a fact, without delaying final action until 1920; and,

"*Whereas*, In our judgment there is no constitutional hindrance to the adjournment of this General Conference to meet at the call of the Bishops, at such time and place as they shall determine, so that immediate and brotherly action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church; therefore, be it

"*Resolved*, That when this Conference shall adjourn its Saratoga Springs session, it adjourn to meet on the call of the Bishops at such time and place as they may determine; and that the Commission on the Entertainment of this General Conference be authorized and directed to make arrangements for such adjourned session of the General Conference, if it shall be called.

"While committing ourselves to this program, we desire that there shall be no possible doubt as to the constitutionality of such adjournment, and hereby direct the Committee on Judiciary to report at an early day on the constitutionality of such adjournment, and we refer this resolution to them for their decision prior to final action.

"And *Whereas*, On this 22d day of May, 1916, the Committee on Judiciary reported on the question of the constitutionality of adjourning this session of the General Conference, to meet on the call of the Bishops at such time and place as they shall determine, as follows:

"The General Conference has referred to this Committee the question whether there is any constitutional hindrance to the adjournment of this General Conference, to meet subject to the call of the Bishops, at such time and place as they shall determine, in order that immediate action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

"To this question we return the following answer:

"The General Conference may adjourn in either of three ways: 1. It may adjourn *sine die;* or, 2. It may adjourn to a definite day; or, 3. It may adjourn to call.

"If it adjourns *sine die* its existence ends with the adjournment, and if it becomes necessary thereafter and prior to the time when the next General Conference convenes, then the Bishops, or a majority of them,

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by and with the advice of two thirds of all the Annual Conferences, have the power to call an extra session of the General Conference at any time, constituted in the usual way. If such an emergency arises two thirds of the Bishops may call special sessions of the Annual Conferences to meet at such time and place as they may think wise, to elect delegates thereto. They may also in such cases call extra sessions of the Lay Electoral Conferences for the election of lay delegates. Authority is vested in the Bishops to thus proceed by virtue of ¶ 41, §§ 2 and 3 of the Discipline.

Adjourn Session.

"There is nothing, however, in the constitution of the Church which deprives the General Conference of the right, which all assemblies possess, of adjourning to a day fixed, or subject to the call of a designated officer or officers.

"¶ 41, § 1 of the Discipline fixes the time when the General Conference assembles. It is to meet on the first secular day in the month of May in every fourth year from the date of the first delegated General Conference. But nowhere in the Discipline is a time fixed when a General Conference once assembled must adjourn *sine die*, except that it must come to an end within the four-year period from the time when it assembled and the time fixed in the Discipline for the assembling of the next succeeding General Conference. It may therefore remain in session, if it should choose to do so, throughout the whole of the quadrennium.

"The General Conference may, at any time, adjourn to any day it may agree upon, provided the day fixed is within a period of four years from the date when it first assembled; and if, instead, of fixing a day when it shall assemble, not having adjourned *sine die*, it sees fit to adjourn subject to the call of the Bishops, if the call is made within the four-year period.

"The fact that a General Conference has never exercised the right to adjourn subject to call is no proof that it has not the right to do so. The General Conference has never declared that the right to do so does not exist. And there is no provision in the Constitution which expressly or impliedly prohibits it. ¶ 41, §§ 2 and 3 of the Dicipline providing for extra sessions has no bearing upon this question."

Therefore, be it *Resolved*, That on a day hereafter to be determined by this body, this General Conference shall adjourn its session at Saratoga Springs, New York, to meet in an adjourned session, on the call of the Bishops, at such time and place as they shall determine, and that the Commission on the Entertainment of this General Conference be and are hereby authorized and directed to make arrangements therefor and to provide entertainment for such adjourned session, when it shall be called.

Resolved, That in committing these important matters to our Bishops we do so in fullest confidence in their wisdom and godly judgment, and their knowledge of our desire that in all things the will of God may be accomplished. We pray that they may be divinely guided so as to hasten the answer to the Lord's intercessory prayer, "That they may be one," that United Methodism, unhampered by State or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the Disciples' Prayer, taught them and us by our Lord himself, "Thy Kingdom come; thy will be done, on earth as it is in Heaven"; always remembering that, "Thine is the Kingdom, and the power, and the glory, for ever and ever."

J. F. Goucher moved, as a substitute, that when we adjourn this Saratoga Springs session, we adjourn to meet at the call of the Bishops.

Bishops Cranston, Hamilton, and Hartzell for their Retirement.

The question having been raised as to the continuance in the effective relation of the retiring Bishops, until the final adjournment *sine die* of this Conference, Bishops Cranston, Hamilton, and Hartzell expressed in gracious terms their determination to

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be considered as retired at the end of the session in Saratoga Springs, whether there be an adjourned session or not.

On motion of W. F. Burris, time was extended.

A motion of Edgar Blake, to amend the resolutions by the insertion of the words, "for the transaction of such business as may regularly come before us," was accepted by J. B. Hingeley.

On motion of W. E. Palmer, the substitute offered by J. F. Goucher was laid on the table.

On motion of A. G. Kynett, the previous question was ordered.

Resolution Adopted.

The resolutions offered by J. B. Hingeley were adopted.

On motion of J. W. Van Cleve, it was ordered that all official relations and all legislative actions, as determined by this body during its session at Saratoga Springs, shall take effect and be in force on the adjournment to meet at the call of the Bishops, precisely as though the adjournment were *sine die*.

First Ballot for Missionary Bishop of African Descent.

The result of the First Ballot for the election of a Missionary Bishop of African descent for Africa was announced. (See Ballots.) No one having received the required number of votes, there was no election.

E. A. White, C. A. Tindley, W. H. Brooks, and J. C. Sherrill Withdraw.

E. A. White, C. A. Tindley, and W. H. Brooks expressed their appreciation of the support they had received, and requested that their names be not used on future ballots.

On motion of R. B. Hays, the privilege of the floor was granted to J. C. Sherrill, who thanked the Conference for the support he had received, and requested that his name be not used on future ballots.

First Ballot for Missionary Bishop.

The result of the first ballot for the election of a Missionary Bishop for Africa was announced. (See Ballots.) No one receiving the required number of votes cast, there was no election.

Italian Mission.

C. M. Boswell presented papers concerning the legality of the organization of the Italian Mission, and, on his motion, they were referred to the Committee on Judiciary.

Committee on Credentials.

C. A. Pollock presented the following recommendations from the Committee on Credentials, and they were approved:

George E. Satterlee, heretofore excused, did not leave; he will remain through the entire session. John L. Peterson has returned, and is now present. H. W. Markham excused for May 27. G. F. Reineke excused May 25 at noon. W. E. Daniels was excused only for May 19. Edward H. Ott excused from recess May 23 to recess May 24. W. E. Summers excused May 26. Earl D. Shepherd excused May 23, reserve, Robert E. Brown, seated in his stead. George R. Buckner excused on and after May 26. C. P. Colegrove excused on and after May 30. R. L. Smith excused on and after May 27. All reserves seated without extra expense.

Announcements were made.

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Morning.
Adjournment.

The Doxology was sung, and Conference adjourned, Bishop J. W. Hamilton pronounced the benediction.

TUESDAY MORNING, MAY 23, 1916

MAY 23
TWENTY-FIRST DAY.
Morning.
Devotions.

Bishop Richard J. Cooke called the Conference to order for devotions at 8:30 A. M.

Prayer was offered by Rev. George H. Bickley, D.D.

The Taylor University Quartet sang, "All Hail the Power of Jesus' Name."

Bishop Cooke read the Scripture, and gave the morning address.

Bishop Wilbur P. Thirkield assumed the chair.

Bishop Thirkield Presiding.

The Journal was read and approved.

On motion, Conference proceeded to ballot for Missionary Bishops for Africa.

The tellers were called forward.

Second Ballot for Missionary Bishop of African Descent.

The Second Ballot for the election of a Missionary Bishop for Africa of African descent was taken, and the tellers, with the secretaries in charge, retired.

Second Ballot for Missionary Bishop.

The Second Ballot for the election of a Missionary Bishop for Africa was taken, and the tellers, with the secretaries in charge, retired.

On motion of J. I. Bartholomew, under a question of privilege, the report from the Committee on Home Missions and Church Extension, affecting the elections, be made the order of the day for immediately after the reading of the Journal to-morrow.

Consecration Service for Sunday.

On motion of Edwin Locke, the service for the Consecration of Bishops was fixed for 3:30 o'clock next Sunday afternoon.

On motion of B. M. Tipple, it was ordered that the disposal of the desk and chair sent by the Boys' Industrial Institute in Venice be the Order of the Day immediately after recess to-morrow.

Report No. 13, Committee on Itinerancy.

The rules were suspended, on motion of J. B. Hingeley, and that part of the report of the Committee on Itinerancy No. 13 relating to the constitution of the Board of Conference Claimants was adopted as a substitution for ¶ 469, Section 4, of the Discipline, as follows:

¶ 469, § 4. The Bishop and Corresponding Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into two classes:

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Class I shall consist of four laymen and four ministers, who shall be elected to serve for four years.

Class II shall consist of four laymen and three ministers, who shall be elected to serve for four years. The General Conference of 1920, and subsequent General Conferences, shall elect for a term of eight years the class whose term of service expires, and shall fill vacancies in the classes. Vacancies occurring during the interval of the General Conference shall be filled until the session of the next General Conference by the Board, on nomination of the Bishops.

Roll of Conferences.

On motion of Edgar Blake the call of Conferences was resumed.

NEW YORK EAST

D. G. Downey presented a paper which, on his motion, was referred to the Committee on Judiciary.

H. W. Rogers presented the following resolutions, which, on his motion, were adopted:

Equal Suffrage Endorsed.

Whereas, In the history of the Methodist Episcopal Church women have always been loyal and faithful workers; and,

Whereas, We recognize that Christian wives and mothers should be given an opportunity to assist in the great work of introducing into politics more of the true spirit of practical Christianity; and,

Whereas, The Methodist Episcopal Church has always stood for justice and righteousness in social and political life;

Resolved, Therefore, that we, the delegates to the General Conference of the Methodist Episcopal Church, assert our belief in the justice and righteousness of granting to women the political franchise.

E. A. Dent presented the following resolution, which, on his motion, was adopted:

Scriptural Index for Hymnal.

Resolved, That we instruct the Publishing Agents to prepare and publish in our Hymnal an index to Scripture references in the hymns, or appropriate to them.

NORTH CAROLINA

R. B. McRary presented a resolution upon which Robert Watt raised the question of consideration.

Consideration was declined.

Second Ballot for Missionary Bishop of African Descent.

The result of the Second Ballot for the election of a Missionary Bishop of African descent for Africa was announced. (See Ballots.) Alexander P. Camphor, having received the required number of votes, was declared elected.

Alexander P. Camphor Elected Missionary Bishop.

On motion of E. M. Jones, Alexander P. Camphor, Missionary Bishop-elect for Africa, was invited to the platform, to which he was escorted by Bishops J. C. Hartzell and I. B. Scott, and the presiding Bishop presented him to the Conference.

G. W. Lewis Seated.

On motion of E. M. Jones, G. W. Lewis, first reserve delegate of the Central Alabama Conference, was seated in place of A. P. Camphor.

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The result of the Second Ballot for a Missionary Bishop for Africa was announced. (See Ballots.) No one having received the required number of votes, there was no election.

Second Ballot for Missionary Bishop.

On motion of Edwin Locke, J. E. Crowther was granted the privilege of the floor, and after expressing his gratitude for the support he had received, requested that his name be withdrawn.

J. E. Crowther Withdraws.

The Third Ballot for the election of a Missionary Bishop for Africa was taken, and the tellers, with the secretaries in charge, retired.

Third Ballot for Missionary Bishop.

NORTH CHINA

H. H. Lowry presented the following resolutions, and moved their adoption:

Missionary Cooperation in Far East.

Whereas, The rapid progress both in sentiment and procedure points to the unification of the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South; and,

Whereas, The missions of the two Churches in the Far East have in recent years come into close cooperation in the fraternal association of the missionaries and in actual combination in special phases of the work; and,

Whereas, Through such agencies as the Eastern Asia Central Conference, practical measures of closer fellowship may be promoted pending the formal action of the two Churches upon the final basis of the union for which the missionaries have long prayed; therefore,

Resolved, That the General Conference express hereby its deep satisfaction in the fraternal spirit shown by the missionaries of the Methodist Churches having work in the Far East, and approve the measure for cooperation already adopted.

Resolved, That the General Conference hereby records its conviction that the Church will welcome any further efforts to bring the missions of the two Churches and the missionaries into closer cooperation and approve any plans of the Bishops in charge and the missionary body, within the proper constitutional limitations, for instituting practical measures for programs of united action in the great mission fields of the Orient.

To Committee on Foreign Missions.

A motion by G. H. Bickley, to refer to the Committee on Foreign Missions, did not prevail.

The resolutions were adopted.

J. W. Van Cleve presented the following resolution in regard to the adjourned session, which, on his motion, was referred to the Committee on Judiciary:

Vacancies in Delegation to Adjourned Session.

Whereas, This General Conference has voted that when it adjourns, it will adjourn to meet at such time and place as may be designated by the Bishops; and,

Whereas, It is possible that vacancies may occur by which some delegations will be diminished or even extinguished; and,

Whereas, It does not appear to be absolutely certain that the constitutional powers of the Conferences are not exhausted so far as relates to elections to this General Conference;

To Committee on Judiciary.

Resolved, That the Committee on Judiciary be requested to inquire into this matter and to report as soon as may be practicable as to whether vacancies in delegations may be filled by the Annual Lay Electoral Conferences, and to recommend such action as may be required to this end, if any is needed.

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NORTH INDIANA

R. J. Wade presented the following resolution, which, on his motion, was adopted:

Hymnal Changes.

Whereas, Certain resolutions pertaining to the increased efficiency of our Methodist Hymnal have been passed by this General Conference; and,

Whereas, The present Hymnal is the product of the collaboration of the Joint Commission of the Methodist Episcopal Church, South, as well as our own Church; therefore, be it

To Publishing Agents.

Resolved, That the publishing agents are instructed to make these changes only after agreement with the proper authorities of the Methodist Episcopal Church, South.

C. C. Travis presented the following resolution, which, on his motion, was adopted:

Christian Stewardship.

Whereas, We recognize the great importance of the principles of Christian stewardship, and as a Church stand committed thereto, in the "Special Advices" printed in the Discipline of the Methodist Episcopal Church, 1912 (VII, ¶ 70, page 58) and,

Whereas, The Scriptures teach the dedication of a tenth of the income as the minimum requirement and declare the divine sanction of such practice; and,

Whereas, It is of vital importance to the Church of the future that our children be taught as soon as they shall be able to learn the obligation of tithing and Christian stewardship; therefore, be it

Resolved, That we request the proper authorities to prepare, publish, and distribute lessons on the subject of Christian stewardship suitable for all grades in our Sunday school to be taught in connection with the graded lessons.

Somerville Light presented the following resolution, and moved its adoption:

Bureau of Information on Evangelists.

Whereas, Many pastors in the smaller stations and on the circuits throughout the Church experience great difficulty in securing properly accredited and efficient evangelists; and,

Whereas, District Superintendents are frequently embarrassed when called upon to recommend evangelists for work in their districts; therefore, be it

To Commission on Evangelism.

Resolved, That the Commission on Evangelism be requested to arrange, if possible, for a bureau of information at its headquarters, with sub-bureaus at the various book depositories, to which the names of evangelists of the Methodist Episcopal Church may be sent, and from which information may be secured.

A motion by W. E. Palmer, to refer to the Committee on Evangelism, was, on motion, laid on the table.

On motion of W. F. Burris, the previous question was ordered.

The resolution was adopted.

On motion of Titus Lowe, time was extended.

Third Ballot for Missionary Bishop.

The result of the Third Ballot for the election of a Missionary Bishop for Africa was announced. (See Ballots.)

Eben S. Johnson Elected Missionary Bishop.

Eben S. Johnson, having received the required number of votes cast, was declared elected a Missionary Bishop of Africa.

On motion of A. E. Craig, Missionary Bishop-elect E. S. Johnson was invited to a seat on the platform, to which he was

escorted by Bishops F. M. Bristol and J. C. Hartzell, and the presiding Bishop presented him to the Conference. MAY 23 TWENTY-FIRST DAY. *Morning.*

At the request of the Secretary, it was allowed that Bishop-elect Johnson be permitted to assist in the secretarial work.

On Motion of A. E. Craig, second reserve J. B. Trimble was seated in place of E. S. Johnson, pending the arrival of the first reserve. J. B. Trimble Seated.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

Bishop Wilson presented the following nominations by the Board of Bishops for the Board of Conference Claimants, and they were confirmed: Board of Conference Claimants.

Bishop—The Bishop residing in Saint Paul.

Class 1, for eight years: Laymen, John E. Andrus, George Warren Brown, J. O. Pew, R. M. Campbell. Ministers, J. W. Van Cleve, F. T. Keeney, C. W. Baldwin, Perry Millar.

Class 2, for four years: Laymen, O. P. Miller, William D. Carman, B. F. Adams, C. E. Waterman. Ministers, E. C. E. Dorion, M. S. Marble, L. E. Lennox.

A. M. Drew presented the following report of the Committee on Rules of Order, which, on his motion, were adopted.

Resolved, That commencing with Wednesday, May 24, afternoon sessions be held from 3 to 5 P. M. for the purpose of considering reports of committees. Evening sessions as ordered by the Conference. Afternoon Sessions.

Certain papers touching the election of officers of various Benevolent Boards were, on motion of A. M. Drew, referred to the Committee on Temporal Economy. Election of Officers of Benevolent Boards. To Committee on Temporal Economy.

On motion of H. F. Ward, it was ordered that, beginning next Thursday, the Conference hold evening sessions to hear reports. Evening Sessions.

J. T. Stone moved that Reports Nos. 8 and 9 of the Committee of Foreign Missions be made the Order of the Day for immediately after the reports of the Committee on Home Missions and Church Extension to-morrow.

J. L. Fort moved to amend by omitting the parts of the report relating to World's Program.

J. W. Van Cleve moved, as a substitute, that all reports having to do with elections be placed in the hands of the Committee on Rules, and be presented to the Conference in the proper order.

MAY 23 TWENTY-FIRST DAY. *Morning.*

A motion by Titus Lowe, to lay the substitute on the table, did not prevail.

The amendment prevailed.

The substitute prevailed, and the motion was adopted.

The following resolution was presented by W. H. Jordan and on his motion was adopted:

Membership of Young People in Colleges.

Whereas, There are approximately 80,000 of our Methodist young people in attendance at our schools and colleges and State universities; and,

Whereas, These young people, by the very force of their education and training, may be a most valuable asset of the Church of to-morrow, becoming its leaders and molders of its thought and service; and,

Whereas, It is vitally important that these thousands of young people, deprived for several months each year of the watchcare and influence of their home Churches, should be kept in touch and fellowship with our communion, enjoying its religious fellowship and trained in Christian service; therefore,

Resolved, That when any of our young people are absent from home attending school they may, upon application, be enrolled as affiliated members in the Methodist Church where the school is located, and by such membership shall be entitled to the proper privileges of such Church, and to its pastoral oversight, and to engage in its active service, but they shall be counted and reported only in the membership of their home Churches.

Report No. 8, Committee on Book Concern. Minority Report.

Report No. 8 of the Committee on Book Concern was presented by A. J. Wallace and he moved its adoption.

A Minority Report was presented by Marvin Campbell, who moved that it be substituted for the report of the committee.

H. R. De Bra moved to amend the Minority Report by striking out the word "Portland" and insert therefor "Kansas City."

On motion of W. F. Burris, the previous question was called.

On motion of Edwin Locke, time was extended.

Minority Report on the Table.

On motion of E. H. Todd, the amendment to the Minority Report was laid on the table.

E. S. Tipple moved to lay the Minority Report on the table.

Result of Count Vote Doubted.

The result of the vote was doubted, and a count vote showed: AYES, 452; NOES, 399.

Attention was called to the evident discrepancy, as these figures show a larger total than there are members of the General Conference.

AYES and NOES called for

A vote by AYES and NOES on the question to lay on the table was called for.

On the call of L. F. W. Lesemann, it was ordered by one hundred and seventeen persons.

On a question of privilege, E. S. Tipple withdrew his motion to lay on the table for the purpose of taking a vote on the ques-

tion of substituting the Minority Report for the report of the committee.

MAY 23 TWENTY-FIRST DAY *Morning.*

It being considerably beyond the usual hour of adjournment, and in view of the fact that the taking of a vote by AYES and NOES will consume a long time, it was moved by Edgar Blake, that the rules be suspended for the purpose of making a motion to adjourn.

The rules were suspended, and, on motion of Edgar Blake, the Conference adjourned. Adjournment.

Bishop Thirkield pronounced the benediction.

WEDNESDAY MORNING, MAY 24, 1916

MAY 24 TWENTY-SECOND DAY. *Morning.*

Bishop Earl Cranston called the Conference to order for devotions at 8:30 A. M. Devotions.

Rev. Allan MacRossie, D.D., offered prayer.

Bishop McConnell read the Scripture lesson, and gave the morning address.

Bishop Earl Cranston called the Conference to order. Bishop Cranston Presiding.

The Journal of yesterday was read and approved. Journal Approved.

A. M. Drew presented the following report, referring to order of reports, from the Committee on Rules of Order, and, on his motion, it was adopted: Report of Committee on Rules.

> Your Committee on Rules, to which was referred the resolution asking that this committee provide an order of business for the receiving of reports which provide for the election of secretaries, officers, or commissions, would report the following:
>
> That the following-named reports do so provide for elections, and that they be taken up in the order named and considered and completed before any other business is considered and completed (special orders excepted), namely:
>
> (a) The Report of the Book Committee now under consideration.
> (b) The Report of the Committee on Home Missions.
> (c) The Report of the Committee on Foreign Missions.
> (d) The Report of the Committee on Temperance, Prohibition, and Public Morals.
> (e) The Report of the Committee on Epworth League.
> (f) The Report of the Committee on Itinerancy.

On motion of C. A. Pollock, it was ordered that, in the taking of the AYES and NOES on the question of substituting the Minority for the Majority Report of the Committee on Book Concern, the chairmen of the delegations were authorized to collect the ballots of their respective delegations and report. AYES and NOES by Delegations on Minority Report, Committee on Book Concern.

On motion of L. J. Birney, J. F. Knotts was seated in place of E. J. Helms. On motion of John Thompson, W. H. Pierce was seated in place of F. D. Sheets. J. F. Knotts and W. H. Pierce Seated.

The vote by AYES and NOES was taken on Marvin Campbell's

MAY 24 TWENTY-SECOND DAY. *Morning.*

motion to substitute the Minority Report for the Majority Report of the Committee on Book Concern.

The vote on roll call was AYES, 321; NOES, 445, as follows:

AYES and NOES Vote on Minority Report.

AYES—Agnew, Ahgren, C. B. Allen, Ray Allen, Appleby, Arbuckle, Atchison, J. C. Baker, J. W. Baker, P. A. Baker, Bartholomew, Bartholow, Bauchop, S. R. Beatty, O. E. Boyce, Brenner, Brewster, Brinkmeyer, R. E. Brown, U. G. Brown, Buck, Buker, J. P. Burns, M. P. Burns, J. C. Butcher, J. W. Butler, C. K. Carpenter, H. C. Case, Chase, Clay, Clemens, Coman, M. F. Compton, W. F. Compton, Core, Crane, J. W. Cummins, Davidson, H. L. Davis, E. C. Dixon, George Elliott, M. E. Evans, Fasick, Figley, C. O. Ford, Forsyth, T. P. Frost, Furman, Gale, C. C. Garland, Giddens, Gillilan, Goodrich, Greenfield, Haggman, J. A. Hamilton, Harkness, Harmon, Haveighurst, Hertzler, Hestwood, Hill, Hillard, J. L. Hillman, Hoagland, Hollopeter, Hosman, Hurlburt, Huse, Ingraham, Inwood, Isaiah, H. L. Jacobs, D. C. Johnson, Jordan, Keeney, Kemp, J. C. Kendrick, W. F. Kendrick, Hugh Kennedy, Kirk, Kirkendall, J. F. Knotts, J. J. Lace, Leazenby, Leeson, A. A. Leonard, Lesemann, T. W. Locke, Lockwood, Titus Lowe, McCarty, Malmstrom, Manley, H. W. Markham, B. W. Marsh, Mead, Perry Millar, H. H. Millard, Miner, J. H. Morgan, Robert Morris, Mossman, Neff, Newland, O'Harra, Oliver, H. W. Parker, F. P. Parkin, Piehler, Pitkin, Pittman, Powell, W. D. Reed, Rice, Riegel, D. C. Riehl, L. L. Rogers, S. A. D. Rogers, Rowley, Ryan, Schneider, Schreckengast, Scrivener, Sharpe, R. E. Shaw, W. E. Shaw, Sheehan, G. F. Shephard, Shipp, Shook, Shriner, Simes, H. L. Smith, M. N. Smith, Snyder, Sparks, Stalker, C. W. Stevens, T. W. Stout, Sturgess, Swenson, Switzer, Taggart, A. A. Thompson, R. H. Thompson, C. C. Travis, Utley, Van Cleve, Van Metre, Van Orsdel, Wahlquist, T. H. B. Walker, H. F. Ward, J. M. Williams, T. D. Williams, Wolfe, L. A. Wright.

Albertson, J. P. Allen, Ames, Mrs. Anderson, F. A. Arter, Aseltine, T. J. Ash, Mrs. Asher, Ayres, C. F. Baker, E. D. Bancroft, Barker, Beal, Beck, Bell, Bellamy, Belman, Mrs. N. Blake, Blood, Blumberg, Brodbeck, P. M. Brown, Buckner, Burd, Burkholder, Mrs. Butcher, Miss E. Butts, M. D. Cameron, Marvin Campbell, R. M. Campbell, W. E. Carpenter, T. F. Chamberlain, W. W. Chamberlain, Miss Clark, Miss Clin-

ton, Coates, Cottrell, D. H. Cox, Cragun, G. H. Davis, Dempster, Dewey, Dickinson, Dryden, Dunning, Echols, W. J. Elliott, R. E. Evans, Fair, Faupel, Fennel, Fenton, Ferguson, Frank, Funnel, Gardner, E. B. Garton, Miss C. Geyer, Gibson, Gisriel, Glasscock, Mrs. Goode, J. S. Graham, Greenamyer, Guttersen, J. L. Hall, A. W. Harris, Hawkins, J. A. Henderson, Hollis, Horton, Howell, Huber, C. C. Hull, G. G. Hutchison, Mrs. Hutchison, Imboden, Jarvis, W. T. Jennings, J. S. Joy, Karell, Kemper, J. C. Ketcham, Kinkel, Knehans, Mrs. Kuhl, Lane, Latta, R. W. Leach, D. O. Leech, William Leeds, Mrs. Logan, Mrs. Lynch, Lysinger, W. T. McConnell, McMahon, Mrs. Manley, J. H. Martin, Meck, O. P. Miller, W. G. Miller, J. M. Mitchell, L. L. Mitchell, Mockford, Montgomery, Mork, T. H. Murray, Nelson, Notman, Mrs. Orr, Owens, Parham, Peterson, J. T. Phillips, Plimpton, E. R. Randall, Reynolds, F. H. H. Roberts, John Roberts, T. J. B. Robinson, Rodrigues, C. B. Rogers, W. H. Rogers, Rosselle, Ruppenthal, Safwenberg, E. D. Samson, Scandrett, Shannon, Short, Shuey, Alexander Simpson, Jr., Sites, Smallwood, C. H. Smith, F. F. Smith, Mrs. Smith, Snavely, Southworth, Spears, Spurlock, J. H. Stephens, Stickney, Stitt, J. T. Stone, S. M. Stouffer, Talley, Tombaugh, Ulland, Wands, Waterman, W. S. Watson, Welch, S. C. Wells, Wheeler, Mrs. White, Z. L. White, Whitezel, Wicklund, Wilkinson, E. J. Winder, Woodcock, Woods. Total, 321.

NOES—J. T. Abbett, B. F. Abbott, E. P. Anderson, J. W. Anderson, Arnold, J. M. Arters, H. L. Ashe, D. H. Bailey, J. S. Bailey, F. C. Baldwin, Ball, Barnes, Bash, Bast, J. A. Beatty, Bentley, Bickley, Birney, Blake, Blessing, Boswell, C. L. Bovard, F. D. Bovard, G. F. Bovard, Bowen, Bowers, Brackney, J. L. Brasher, Bright, Broman, W. E. Brown, Brumblay, Bruner, Brushingham, Bumgardner, Burleigh, Burnett, W. F. Burris, C. W. Butler, Cahoon, H. M. Cameron, Canse, Carnine, J. M. Carter, Chapman, Clair, Coker, Frank Cole, J. A. Cole, W. D. Cole, Cone, Conner, J. F. Cooper, Courtenay, J. M. Cox, Craig, Crawford, Crissman, J. R. Day, Dean, De Bra, De Maris, E. P. Dennett, E. A. Dent, Dogan, Downey, Drees, W. T. Dumm, Embree, Enderis, S. B. Evans, John L. Fort, P. L. Frick, W. F. Fritze, M. B. Fuller, Gallimore, Geissinger, Goucher, Hiram Gould, Gravatt, Halfyard, C. C. Hall, Hammond, Hancher, Hanson, Harrop, Hawk, Edward Hayes, Heisse, Hensey, Hervey,

MAY 24 TWENTY-SECOND DAY. *Morning.*

AYES and NOES Vote on Minority Report.

Hoffecker, Holt, W. A. C. Hughes, Izer, H. C. Jennings, H. B. Johnson, H. T. S. Johnson, E. M. Jones, R. E. Jones, Kavanagh, Ketron, T. H. Kiah, H. A. King, O. D. King, J. H. Klaus, Koontz, Krantz, Kriege, Kynett, D. C. Lacy, Larkin, C. L. Leonard, George W. Lewis, Light, Liu, C. E. Locke, Edwin Locke, Loeppert, Lowry, Luce, McBurney, McDermott, McDowell, Maclean, MacRossie, Madsen, D. L. Marsh, J. W. Marshall, W. W. Martin, Mason, Maveety, G. A. Miller, E. M. Mills, H. E. Milnes, J. G. Moore, A. E. Morris, C. D. Morris, Murdock, Murlin, G. H. Murphy, Nast, Nate, Neal, Nies, Ninde, Norstrom, North, O'Brien, Oetjen, Olsen, Palladino, Palmer, Peat, W. H. Phelps, Philpott, Pickett, Pierce, Plantz, Plueneke, Race, Ramsdell, E. M. Randall, Rarick, J. H. Reed, Ressegger, E. G. Richardson, Risk, T. F. Robinson, N. L. Rockey, E. P. Ryland, Salmon, Satterlee, Schell, Schenk, J. H. Scott, Severson, Shellabear, E. L. Shepard, Sheridan, Sherrill, E. A. Simons, Slutz, A. E. Smith, C. L. Smith, J. D. Smith, Spence, Spoerri, E. R. Stafford, Stansfield, John Stephens, R. K. Stephenson, A. C. Stevens, E. M. Stevens, R. T. Stevenson, Stockwell, Strayhorne, Stromstedt, Swann, Swearer, Teeter, Templin, I. L. Thomas, John Thompson, C. A. Tindley, B. M. Tipple, E. S. Tipple, E. H. Todd, J. S. Todd, Tomlinson, Townsend, J. B. Trimble, Turner, Urmy, Van Pelt, Vogel, Wade, J. J. Wallace, R. A. Ward, Wareing, Warner, Warsham, Robert Watt, Wedderspoon, Wehrly, Weiffenbach, E. A. White, Wiant, Willey, J. O. Williams, C. T. Wilson, J. G. Wilson, R. E. Wilson, Winters, Wragg, W. T. Wright, Young, Yu, Zaring.

L. C. Abbott, Alexander, W. S. Allen, A. R. Anderson, Samuel Andrews, Antrim, Augustine, Austin, A. W. Baker, F. E. Baldwin, R. T. Baldwin, F. C. Baugh, Bach, Beane, Bennett, Bimford, Bock, E. G. Bowman, Bridgeford, Buchanan, Bufton, Bull, M. B. Burris, Carlson, B. F. Carter, Chandler, Cherrington, S. M. Clark, W. W. Cole, Colegrove, Conkling, Cooke, Cookingham, Mrs. Cooper, Copeland, Covert, W. H. Cox, Crolley, Cynn, S. A. Daniels, W. E. Daniels, Davage, Robert Davies, S. S. Day, Decker, Dickie, Dickman, Drew, Dunlap, F. C. Dunn, Eberhardt, Edsall, W. A. Elliott, E. H. Fisher, J. W. Fisher, E. O. Fisk, Flaxington, Flesher, C. P. Ford, L. C. Fritsche, Fuhrman, R. T. Fuller, Gambrill, Gates, Goodman, W. W. Gordon, W. H. G. Gould, E. R. Graham, Grant, Grigsby,

MAY 24
TWENTY-SECOND DAY.
Morning.

AYES and NOES Vote on Minority Report.

Mrs. Hahr, Hammer, J. R. Harker, Mrs. Haskell, Hawley, R. A. Haynes, R. B. Hays, W. C. Hays, Hazeltine, Miss Heacock, Harvey Henderson, Mrs. Henthorne, H. A. Hillmer, Horne, Hoover, R. H. Hughes, J. J. Hulse, Hunter, Hwang, C. A. Johnson, J. T. Johnson, C. M. Jones, H. W. Jones, J. F. Jones, J. R. Joy, Julen, Kagey, E. L. Kidney, J. M. Killits, H. R. King, Kinne, Kissack, F. W. Klaus, J. W. Kline, H. V. Lacy, Landon, Lathrop, Miss Lebeus, C. W. Leech, Mrs. Legg, Lesh, Li, Lindsay, Lovinggood, J. S. McConnell, Mrs. McConnell, McDonald, McFall, McKissack, Miss McKnight, J. A. McRae, R. B. McRary, McPherson, March, Maring, O. G. Markham, J. Marshall, Mrs. Marsters, Massey, M. F. Miller, T. E. Mitchell, W. L. Moore, G. A. Morse, Mueller, Munhall, Myers, Newhall, Niederhauser, Nordeman, Ostrup, A. L. Parker, J. W. Pearsall, Peirce, Penn, Miss C. Perez, Perkins, Pettengill, Pollock, Pratt, Puckett, Mrs. Ragland, S. S. Reid, Reineke, Miss Robinson, Mrs. Rockey, Rognerud, Sagedahl, H. G. Samson, Sandberg, W. L. Sansom, R. B. Scott, Scriber, Shelley, Shipley, R. J. Simmons, Mrs. Simpson, Skinner, C. A. Smith, W. T. Smith, C. E. Southwick, Mrs. Sprowls, D. H. Stafford, Stark, B. L. Steves, Stokoe, N. C. Stone, J. B. Stout, Strong, Stuckslager, Summers, Swayne, J. L. Taylor, S. E. Taylor, Thaddeus Taylor, A. S. Thomas, J. T. Thompson, Thurston, Trotter, Tunnicliffe, Urch, Wahlberg, C. A. J. Walker, A. J. Wallace, C. Walter, Waters, Miss Ella Watson, Weld, L. B. Weller, Wentsch, W. E. Werner, West, Wilkins, W. C. Williams, H. S. Wilson, Mrs. Wilson, Ziegler. Total, 445.

The motion did not prevail.

The majority report was adopted.

F. H. Coman, on a question of privilege, read a telegram from Ward Platt as follows:

Ward Platt Withdraws.

Please see that my name is not presented to the General Conference as a candidate for corresponding secretary of the Board of Home Missions and Church Extension. WARD PLATT.

Salary Continued until his Conference.

On motion of F. H. Coman, it was ordered that Ward Platt be granted his salary until the time of the assembling of his Conference.

Assignment of Bishops.

D. G. Downey moved a suspension of the rules for the purpose of hearing report on the assignment of Bishops by the Committee on Episcopacy.

MAY 24 TWENTY-SECOND DAY. *Morning.*

The rules were suspended.

D. G. Downey read the report as follows, and, on his motion, it was adopted:

Assignment of Bishops.

Atlanta, Frederick D. Leete; Boston, Edwin H. Hughes; Buenos Aires, William F. Oldham; Buffalo, William Burt; Chattanooga, Frank M. Bristol; Chicago, Thomas Nicholson; Cincinnati, William F. Anderson; Denver, Francis J. McConnell; Detroit, Theodore S. Henderson; Helena, Richard J. Cooke; New Orleans, Wilbur P. Thirkield; New York, Luther B. Wilson; Omaha, Homer C. Stuntz; Peking, China, James W. Bashford; Philadelphia, Joseph F. Berry; Pittsburgh, Franklin Hamilton; Portland, Matthew S. Hughes; Saint Louis, William A. Quayle; Saint Paul, Charles B. Mitchell; San Francisco, Adna W. Leonard; Seoul, Korea, Herbert Welch; Shanghai, China, Wilson S. Lewis; Washington, D. C., William F. McDowell; Wichita, William O. Shepard; Zurich, Switzerland, John L. Nuelsen.

C. A. Pollock, for the Committee on Credentials, made the following report, which was adopted:

Committee on Credentials.

Charles F. Repp excused on and after May 23; Arthur J. Tams seated in his stead.

W. W. Overholser excused permanently on and after May 23; O. P. Miller seated in his stead.

R. S. Lovinggood excused permanently on and after May 27; no reserve.

Alex Simpson, Jr., excused permanently on and after May 27; W. W. Mast, reserve, seated in his stead.

G. F. Reineke excused permanently May 26 at noon.

A. M. Wilkins excused permanently on and after May 27; no reserve.

Joshua Stansfield excused permanently on and after May 27.

Samuel Dickie excused permanently on and after May 27; no reserve.

E. J. Helms excused permanently on and after May 24. Dillon Bronson, reserve, seated May 24; J. Frank Knotts seated thereafter in his stead.

J. T. Phillips excused on and after May 27; no reserve.

John C. Ketcham excused on and after May 28; no reserve.

All reserves heretofore and hereafter seated are so seated only for this session of the Conference and all without extra expense.

A. G. Kynett presented the following resolution, and, on his motion, it was adopted:

Form of Notification to Committee on Revision.

Resolved, That the Committee on Revision be authorized and instructed to prepare a standard form of notification to Annual Conferences concerned where change of boundaries is contemplated, said form to be published in the Discipline.

Conference proceeded to the election of three Publishing Agents.

The tellers were called forward.

Nominations for Publishing Agents.

The Secretary read the following nominations for the office of Publishing Agents: Ray Allen, Anthony J. Benjamin, Ernest H. Cherrington, William F. Conner, Edwin R. Graham, Henry C. Jennings, John H. Race, Rolla V. Watt.

R. V. Watt and W. F. Conner Withdraw.

On questions of privilege, R. V. Watt and W. F. Conner requested that their names be not used on the ballot.

The ballot was taken, and the tellers, with the secretaries in charge, retired.

Ballot for Publishing Agents.

J. F. Goucher, for the Committee on Unification, presented Report No. 4, and, on his motion, it was adopted.

Report No. 4, Committee on Unification.

Frederick Palladino, on a question of privilege, announced that C. N. Garland, a member of this body, is ill in the hospital, and moved that the Secretary extend the sympathy of the Conference, and express the hope for his early recovery.

Sympathy to C. N. Garland

The motion prevailed.

Veterans of Civil War.

L. W. Munhall, on a question of privilege, requested that the veterans of the Civil War who were members of the Conference to stand and be counted. Thirteen members stood and were counted.

Sons and Daughters of Ministers.

Edwin Locke, on a question of privilege, requested the sons and daughters of ministers who are members of this Conference to stand and be counted. One hundred and forty-six stood and were counted.

Announcements were made.

Recess was taken.

The Bishop called the Conference to order.

J. M. Shumpert and Joseph Courtney Introduced.

E. A. White, on a question of privilege, requested that Rev. J. M. Shumpert, D.D., and Rev. Joseph Courtney, D.D., be presented to the Conference.

The Bishop presented Dr. Shumpert and Dr. Courtney.

Dr. Obata's Farewell.

The Bishop introduced Rev. Kyugoro Obata, D.D., Fraternal Delegate from the Methodist Church of Japan, who gave a farewell address to the Conference.

Mr. Yabuuchi and H. J. Heinz Introduced.

Mr. K. Yabuuchi, a Government Official of Japan, was introduced to the Conference.

Mr. H. J. Heinz, of the World's Sunday School Association, was presented, and addressed the Conference.

Hon. R. P. Hobson Introduced.

J. R. Day, for the Committee on Fraternal Courtesies, presented the Hon. Richmond P. Hobson to the Bishop.

The Bishop presented Captain Hobson to the Conference.

Chair and Table from Venice Sold.

The chair and table made by the Boys' School in Venice, and presented by it to the Conference, was sold, Marvin Campbell acting as auctioneer.

F. A. Arter, Purchaser.

The total receipts of chair and table for the benefit of the school amounted to $5,500 and a piano, F. A. Arter, of Cleveland, getting the table and chair.

MAY 24
TWENTY-SECOND DAY.
Morning.
Ballot for Publishing Agents.
E. R. Graham, J. H. Race, and H. C. Jennings Elected.

The result of the Ballot for Publishing Agents was announced. (See Ballots.) E. R. Graham, J. H. Race, and H. C. Jennings having received the required number of votes cast, were declared elected Publishing Agents of the Methodist Episcopal Church.

The following communication, presented by F. A. Cone in behalf of the Minnesota and Northern Minnesota Conferences, was adopted:

Appreciation of Dr. Jennings.

In keeping with the manifest spirit of this General Conference in showing appreciation for the men who successfully carry forward the interests of the Church, and especially for those whose time of service covers an extended period, this resolution is presented by the Minnesota delegates.

Whereas, Our esteemed brother, the Rev. Henry C. Jennings, D.D., has completed twenty years in the work of developing the world-wide publishing interests of the Methodist Episcopal Church, and by his tireless leadership has helped to place the Book Concern at the forefront of all similar institutions, as evidenced by the place accorded us at the Panama Exposition, where, in a competitive display, our publishing house was awarded the gold medal; and,

Whereas, Dr. Jennings has for the sixth quadrennium received the hearty indorsement of the Church by his reelection to this important position, and in the occupying of this office fulfilling a term of service equalled in the annals of the Book Concern agents only by the two distinguished names, those of Dr. Leroy Swormstedt and Dr. Homer Eaton; therefore, be it

Resolved, That this General Conference take occasion to specially thank Dr. Jennings for these years of efficient service and faithful devotion.

Afternoon Session.

On motion of A. J. Wallace, it was ordered that the Conference meet at 3 o'clock this afternoon, and then adjourn at 5 o'clock to permit the various areas to nominate the editors of their respective Advocates, and that the secretary of each area report the names of all who receive votes for Editor with the number each candidate received.

A motion by E. H. Cherrington, that the number of each candidate be not reported, did not prevail.

The motion prevailed.

The following telegrams were read by the secretary from Mrs. J. A. Patten and the Epworth Leagues of the New York and Brooklyn Districts of the Eastern Swedish Conferences:

Telegram from Mrs. Patten.

CHATTANOOGA, TENN., May 19, 1916.

Rev. Edwin Locke, Secretary, Saratoga, N. Y.:

Will you please express to the General Conference my sincere appreciation of their sympathy in the sudden but beautiful death of my father, Dr. Manker.

MRS. JOHN A. PATTEN.

Telegram from Swedish Leagues.

DOVER, N. J., May 21, 1916.

General Conference of the Methodist Church, Saratoga, N. Y.:

The New York and Brooklyn Districts, Epworth Leagues of the Eastern Swedish Conference in session at Dover, N. J., send their greetings to the General Conference. We are loyal sons and daughters

of Methodism, and pray that God might wonderfully bless and guide you in your proceedings.

CARL WESTUDAHL, *President.*
EINAR LARSON, *Secretary.*

MAY 24
TWENTY-SECOND DAY.
Morning.

J. I. Bartholomew presented Report No. 2 from the Committee on Home Missions and Church Extension.

Inasmuch as the time was insufficient to complete the consideration of the report this morning, Edgar Blake, with the consent of J. I. Bartholomew, moved that the report be made the Special Order for 3 o'clock this afternoon.

The motion prevailed.

A request by J. I. Bartholomew, for the privilege of printing slips containing the report, omitting the sections from Discipline, was granted.

Report No. 1, Committee on Unification of Benevolences.

D. G. Downey presented Report No. 1 of the Committee of Twenty-five on the Unification of Benevolent Boards, and moved its adoption.

J. T. Stone moved that consideration be deferred on everything in the report, implying that ten per cent of the Missionary Funds received from Sunday schools shall go to the Sunday School Board.

J. W. Hancher moved to amend the section of the report determining the membership of the Joint Commission to be created by striking out the words "two each," and substituting therefor "three each."

On motion of Titus Lowe, the amendment of J. W. Hancher was laid on the table.

J. T. Stone withdrew his amendment.

On motion of J. L. Fort, the previous question was ordered.

Report Adopted.

The report of the committee was adopted.

Retirement of Bishops.

Bishops Earl Cranston, John W. Hamilton, and Joseph C. Hartzell made formal requests to be permitted to retire under ¶ 210, § 3, of the Discipline.

On motion of D. G. Downey, the requests were referred to the Committee on Episcopacy.

C. A. Pollock, for the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on Credentials.

H. W. Dunlap excused on and after May 23 only; Thomas Owens excused on and after May 24; Charles Q. Williams excused permanently on and after May 24, no reserve; H. R. Snavely excused permanently on and after May 26, no reserve; N. C. Stone excused permanently on and after May 26, no reserve; M. S. Rice excused permanently on and after May 27, no reserve; J. M. Mitchell excused permanently on and

MAY 24 TWENTY-SECOND DAY. *Morning.* Committee on Credentials.

after May 25, no reserve; R. A. Hawley excused permanently on and after May 27, no reserve; Frank E. Broman excused permanently on and after May 27, no reserve; George G. Ziegler excused permanently on and after May 27, Frank A. Freeman, reserve, seated; Jabez G. Bickerton excused permanently on and after May 26, no reserve; L. J. Stark excused permanently on and after May 28, no reserve; T. G. Spoerri excused permanently on and after May 26, no reserve; Benjamin Niederhauser excused permanently on and after May 26, no reserve; Walter D. Cole, reserve, was seated May 22 in place of Herbert Welch, Bishop-elect; O. E. Kriege excused permanently on and after May 26, no reserve; Chancellor Day excused permanently on and after May 26, no reserve; W. E. Daniels excused permanently on and after May 19, reserve, J. M. Johnston, seated in his stead for the entire time; P. A. Baker excused permanently on and after May 28, no reserve; H. C. Case excused permanently on and after May 28, no reserve; U. J. Albertson excused permanently on and after May 28, no reserve; Frank C. Baugh excused permanently on and after May 26, no reserve; E. H. Wands excused permanently on and after May 28, no reserve; L. D. Dickinson excused permanently on and after May 28, no reserve; Robert E. Brown excused permanently on and after May 25, Philip L. Frick seated in his stead; A. E. Smith excused permanently on and after Friday noon, May 26, V. F. Brown, reserve, seated; John Roberts excused permanently on and after May 26, Cephas B. Rogers seated in his stead; C. W. Stevens excused permanently on and after May 26, no reserve; John W. Fisher excused permanently on and after May 26, no reserve; O. F. Bartholow excused permanently on and after May 29, no reserve; all reserves seated without extra expense under the rules.

On motion of D. G. Downey, the Committee on Credentials was instructed to refuse to excuse delegates unless reserves were seated in sufficient number to insure a quorum.

Announcements were made.

Adjournment.

The Conference adjourned with the benediction by Bishop Earl Cranston.

WEDNESDAY AFTERNOON, MAY 24, 1916

MAY 24 TWENTY-SECOND DAY. *Second Session.* Bishop Hamilton Presiding. Devotions.

Bishop J. W. Hamilton called the Conference to order at 3 P. M.

Rev. E. P. Dennett, D.D., read the Scripture, and led in prayer.

Charles Buckland Seated.

On a question of privilege, reserve delegate Charles Buckland, of the Missouri Conference, was seated temporarily in place of I. D. Cottey, confined to his room by illness.

W. R. Wedderspoon, on a question of privilege, presented the following resolution, and, on his motion, it was adopted:

Sunday Laws for District of Columbia.

Whereas, The people of the District of Columbia many years ago, when they had the right of suffrage, through their own city council enacted a law prohibiting Sunday traffic except of necessity and mercy, which was well observed for twenty-two years until it was discovered that the mayor at the time of its enactment had inadvertently failed to sign, which made the law invalid; and,

Whereas, The people of the District of Columbia in several mass meetings, and more recently the clerks and barbers through labor organizations, have asked that Sunday rest law should be enacted; and,

Whereas, The Commissioners of the District of Columbia have twice in the past years approved a bill which prohibits Sunday toil and traffic including traffic in public amusements; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church appeals to the Senate and the House of Representatives to give us adequate and complete Sunday rest in the District of Columbia as is accorded by the Sunday laws that have been maintained from the beginning in all the States save one, California, of which Congress is representative;

Resolved, That we express ourselves through the Federal Council of Churches.

MAY 24
TWENTY-SECOND DAY.
Second Session.
Sunday Laws for District of Columbia.

J. I. Bartholomew presented Report No. 2 of the Committee on Home Missions and Church Extension, of which printed slips were distributed, and moved its adoption. (See Reports.)

Report No. 2, Committee on Home Missions.

On motion of J. B. Hingeley, it was ordered that the report be considered *seriatim*.

J. I. Bartholomew outlined the Majority Report, and W. L. McDowell, representing the minority of the committee, pointed out the differences between the Minority and Majority Reports.

W. L. McDowell moved that where the Minority Report differs from the Majority Report, it be substituted for the Majority Report.

Minority Report.

A. A. Leonard moved that the Minority Report lay on the table.

The motion did not prevail.

W. E. Palmer moved the previous question.

The motion to substitute the Minority for the Majority Report did not prevail.

Minority Report Lost

On motion of U. G. Leazenby, time was extended.

On motion of E. G. Richardson, the report was referred to Edgar Blake, J. I. Bartholomew, and M. E. Snyder, with instructions to report again at 9:15 A. M. to-morrow morning.

Report Referred to Special Committee.

The Secretary assigned the places for the various meetings of the Advocate Areas.

Announcements were made.

Conference adjourned.

Adjournment.

The Doxology was sung.

Bishop Hamilton pronounced the benediction.

THURSDAY MORNING, MAY 25, 1916

MAY 25
TWENTY-THIRD DAY.
Morning.
Bishop Berry Presiding.
Devotions.

The Conference was called to order by Bishop Berry for devotions at 8:30 A. M.

A quartet from Taylor University sang the hymn, "Come, Spirit, Come."

MAY 25
TWENTY-THIRD DAY.
Morning.

Bishop Harris led in prayer.

Bishop-elect Herbert Welch read the Scripture and made the morning address.

Journal Approved.

The Journals of the twenty-second day were read and approved.

On a question of privilege, Marvin Campbell moved the appointment of a Sifting Committee.

Sympathy to Dr. Crawford.

On motion of Edwin Locke, it was laid on the table.

J. P. Burns, on a question of privilege, moved that the Secretary be instructed to convey by telegraph the sympathy of the Conference to Dr. W. H. Crawford, bereaved by the death of his father.

The Secretary was so instructed.

Amendment Rules of Order.

On motion of Edgar Blake, made on a question of privilege, the rules were suspended to permit a resolution to amend the rules of order.

Edgar Blake presented the following resolution, which on his motion, was adopted:

Rule 57.

Resolved, That Rule 57 of the Rules of Order be amended by striking out the present paragraph, and substituting therefor the following:

Rule 57. These rules may be suspended at any time by a vote of three fourths of the members present and voting.

Report No. 2, Committee on Home Missions.

J. I. Bartholomew presented Report No. 2 of the Committee of Home Missions and Church Extension, which had been recommitted to it yesterday afternoon.

On motion of W. F. Burris, the Conference decided to consider the report *seriatim*.

Division I Adopted.

J. I. Bartholomew moved the adoption of "Division I of the report; Chapter 4, Board of Home Missions and Church Extension. I. Incorporation."

The division was adopted.

Division II.

J. I. Bartholomew moved that Division II of the report entitled, "General Committee of Home Missions and Church Extension," be adopted.

A. J. Wallace moved, as an amendment, that the entire division be stricken out.

Edgar Blake moved to amend by striking out the division and substituting therefor:

Amendment.

The Board of Home Missions and Church Extension shall consist of one ministerial and one lay representative from each of the several General Conference districts, nominated by the General Conference delegates of the said districts and elected by the General Conference, and

twenty members at large, three of whom shall be Bishops of the Methodist Church, nominated by the Board of Bishops and elected by the General Conference. The Corresponding Secretary shall be ex-officio a member of the Board of Home Missions and Church Extension.

MAY 25
TWENTY-THIRD DAY.
Morning.

W. L. McDowell moved to recommit the report with instructions as follows:

To provide for the abolishing of a General Committee; the creation of a Board as wide as the field, which shall meet annually in order to make the appropriations, and the creation of an executive committee to meet monthly, with power to transact the usual routine business and to administer the affairs of the Board as they may be committed to it.

Division II Recommitted.

W. F. Conner moved the previous question on the motion to recommit.

The previous question was ordered.

The division was recommitted.

J. I. Bartholomew presented ¶ 422, § 3, of Division III, of the report, and moved its adoption.

Division III Adopted.

The Paragraph was adopted.

On motion of D. L. Marsh, ¶ 422, § 1, of Division III, was adopted.

On motion of Titus Lowe, the remainder of the report was recommitted.

Balance of Report Recommitted.

On a question of privilege, H. W. Rogers presented Reports Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 of the Committee on Judiciary, and, on his motion, they were successively adopted.

Reports Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10, Committee on Judiciary.

On a question of privilege, Edwin Locke moved a reconsideration of the action by which an afternoon session was ordered for to-day.

No Afternoon Session.

It was reconsidered.

Edwin Locke moved that when we adjourn at noon, we adjourn to meet at 8 o'clock to-night, and then adjourn at 10 o'clock.

The motion prevailed.

Announcements were made, and recess was taken.

The Bishop called the Conference to order.

J. T. Stone presented Report No. 8 of the Committee on Foreign Missions, and moved its adoption.

Report No. 8, Committee on Foreign Missions.

Robert Watt moved to amend the report by providing for one secretary instead of two.

Amendment,

L. C. Murdock moved, as a substitute, that there be three secretaries instead of two.

Substitute.

A motion by U. G. Leazenby, to lay the substitute on the table, did not prevail.

MAY 25 TWENTY-THIRD DAY. *Morning.*

F. H. Coman moved the previous question.

The previous question was ordered.

Amendment on Table.

On the motion of E. S. Tipple the amendment of Robert Watt was laid on the table.

Substitute Lost.

The substitute of L. C. Murdock was not sustained, the count vote being AYES, 314; NOES, 367.

Report Adopted.

The report was adopted.

Report No. 3, Committee on State of the Church.

On motion of Joshua Stansfield, the action making an order of the day was reconsidered and J. R. Day was granted the privilege of presenting report No. 3 of the Committee on State of the Church.

Frank Neff in Charge.

The secretary read the majority report of Report No. 3 of the Committee on State of the Church, and stated that Frank Neff had been chosen by the Committee to represent it.

J. R. Day Presents Minority Report.

J. R. Day requested the reading of the minority report and moved that it be substituted for the majority report.

On motion of F. A. Cone the previous question was ordered.

AYES and NOES Ordered.

C. W. Flesher called for the "AYE and NO" vote on the question and the call was sustained.

Appleton Bash moved that the AYES and NOES be taken by delegations, the chairman of the various delegations being instructed to collect the votes and report to the Conference and the Secretaries and that the vote shall be printed in the Daily Advocate.

AYES and NOES Vote on Amusement Question.

The votes were collected, and the ballot showed 361 AYES, and 431 NOES.

AYES:—Agnew, Ahgren, C. B. Allen, Ray Allen, Arbuckle, J. I. Asher, Atchison, J. C. Baker, P. A. Baker, F. C. Baldwin, Ball, Barnes, Bartholomew, Bauchop, S. R. Beatty, Bentley, Bickerton, Bickley, Birney, Blake, Boswell, F. D. Bovard, G. F. Bovard, Brewster, U. G. Brown, W. E. Brown, Buck, Buker, M. P. Burns, J. C. Butcher, Cahoon, H. N. Cameron, Frank Cole, J. A. Cole, W. D. Cole, W. F. Compton, Cone, Conner, J. F. Cooper, Courtenay, Craig, Crane, Davidson, H. L. Davis, J. R. Day, Dean, E. A. Dent, E. C. Dixon, Downey, Drees, W. T. Dumm, George Elliott, Enderis, S. B. Evans, Fasick, Figley, Forsyth, J. L. Fort, Frick, T. P. Frost, M. B. Fuller, Gale, Geissinger, Goucher, Gravatt, Greenfield, Grose, Halfyard, J. A. Hamilton, Hancher, Hanson, Harkness, Edward Hayes, Heisse, Hensey, J. L. Hillman, Hingeley, Hoagland, Hosman,

W. A. C. Hughes, Hurlburt, Huse, Ingraham, Inwood, Izer, H. L. Jacobs, H. C. Jennings, H. B. Johnson, R. E. Jones, Jordan, Kavanagh, Keeney, Kemp, J. C. Kendrick, H. A. King, O. D. King, Kirk, Kirkendall, J. F. Knotts, Krantz, Kynett, J. J. Lace, Larkin, Leazenby, Leeson, A. A. Leonard, C. L. Leonard, Lesemann, Liu, C. E. Locke, T. W. Locke, Lockwood, Titus Lowe, Lowry, Lucas, Luce, McCarty, McDermott, McDowell, Maclean, MacRossie, H. W. Markham, B. W. Marsh, D. L. Marsh, J. W. Marshall, Mason, Maveety, Perry Millar, E. M. Mills, J. H. Morgan, A. E. Morris, Murdock, Murlin, G. H. Murphy, Nate, Newland, Nies, Ninde, Norstrom, North, Palladino, Palmer, F. P. Parkin, Peat, Peirce, W. H. Phelps, Plantz, Pluenneke, Race, Rader, Rice, E. G. Richardson, P. H. Riegel, J. H. Ryan, E. P. Ryland, Schell, Schenk, Schneider, Schreckengast, J. H. Scott, Scrivener, Sharpe, R. E. Shaw, W. E. Shaw, William Shaw, G. F. Shepard, Shipp, Shriner, Slutz, C. L. Smith, G. M. Smith, H. L. Smith, M. N. Smith, Sparks, Spence, Stafford, Stalker, Stansfield, John Stephens, A. C. Stevens, E. M. Stevens, R. T. Stevenson, Strayhorne, Swearer, Teeter, A. A. Thompson, John Thompson, B. M. Tipple, E. S. Tipple, Tomlinson, Townsend, C. C. Travis, Urmy, Van Cleve, Van Metre, Van Pelt, Vogel, Wade, T. H. B. Walker, J. J. Wallace, H. F. Ward, R. A. Ward, Wareing, Wedderspoon, Wehrly, Willey, C. T. Wilson, J. G. Wilson, R. E. Wilson, Wolfe, L. A. Wright, W. T. Wright, Young, Yu, Zaring.

L. C. Abbott, Alexander, J. P. Allen, W. S. Allen, D. R. Anderson, Antrim, F. A. Arter, Aseltine, Austin, A. W. Baker, F. E. Baldwin, R. T. Baldwin, Beal, Belman, Bender, Blood, Blumberg, F. L. Brown, G. W. Brown, Bufton, Mrs. Butcher, H. M. Butts, M. D. Cameron, Marvin Campbell, W. W. Chamberlain, Cherrington, Coates, Colegrove, Conkling, Cookingham, Cottrell, Cynn, S. A. Daniels, S. S. Day, Dempster, Dewey, Dickie, Dickman, Dryden, Dunlap, F. C. Dunn, Edsall, W. A. Elliott, W. J. Elliott, Fenton, Flaxington, T. R. Fort, Jr., Frank, Mrs. Geyer, Glasscock, Mrs. Goode, Goodman, W. H. G. Gould, E. R. Graham, Greenamyer, Guttersen, Mrs. Hahr, J. L. Hall, Hanly, A. W. Harris, J. W. Harris, Mrs. Haskell, Hawkins, Hawley, H. A. Hillmer, Horne, Howell, J. J. Hulse, Hunter, Mrs. Hutchison, A. N. Jarvis, W. T. Jennings, J. R. Joy, J. S. Joy, J. M. Killits, J. W. Kline, Mrs. Klinefelter, Mrs. Kuhl,

MAY 25 TWENTY-THIRD DAY. *Morning.*

AYES and NOES Vote on Amusement Question.

H. V. Lacy, Lane, Latta, Miss Lebeus, D. O. Leech, Mrs. Legg, Li, Lindsay, Lovinggood, Perley Lowe, J. S. McConnell, McFall, March, J. Marshall, Massey, M. F. Miller, O. P. Miller, Mockford, G. A. Morse, Myers, Nelson, Newhall, Nordeman, A. L. Parker, J. W. Pearsall, Perkins, Plimpton, Reynolds, John Roberts, T. J. B. Robinson, C. B. Rogers, H. W. Rogers, H. G. Samson, Shannon, Shipley, Alexander Simpson, Jr., Sites, Skinner, Smallwood, C. A. Smith, R. L. Smith, Snavely, C. E. Southwick, W. D. Southworth, Mrs. Sprowls, Spurlock, J. H. Stephens, Stickney, Stitt, J. T. Stone, Stuckslager, Swayne, S. E. Taylor, J. W. Thomas, Thurston, Tombaugh, Trotter, Urch, Wallin, C. Walter, W. S. Watson, S. C. Wells, West, Mrs. White, Z. L. White, W. C. Williams, Woodcock, Ziegler. Total, 361.

NOES—J. T. Abbett, B. F. Abbott, E. P. Anderson, J. W. Anderson, Appleby, Arnold, J. M. Arters, H. L. Ashe, D. H. Bailey, J. S. Bailey, J. W. Baker, W. E. Bancroft, Bartholow, Bash, Bast, J. A. Beatty, Blessing, C. L. Bovard, Bowen, Bowers, Boyce, Brackney, J. L. Brasher, Brenner, Bright, Brinkmeyer, Broman, Brumblay, Bruner, Bumgarner, Burleigh, Burnett, J. P. Burns, W. F. Burris, C. W. Butler, Cannon, Canse, Carnine, C. K. Carpenter, J. M. Carter, H. C. Case, Chapman, Chase, Clair, Clay, Clemens, Coker, Coman, M. F. Compton, Core, J. M. Cox, Crissman, J. W. Cummins, De Bra, De Maris, E. P. Dennett, Dogan, Dunton, Embree, Ernsberger, M. E. Evans, Frame, W. F. Fritze, Furman, Gallimore, C. C. Garland, Giddens, Gillilan, Goodrich, Hiram Gould, Haggman, C. C. Hall, Hammond, Harmon, Harrop, Havighurst, Hawk, Hertzler, Hervey, Hestwood, Hill, Hillard, Hoffecker, Hollopeter, Holt, Isaiah, C. C. Jacobs, D. C. Johnson, H. T. S. Johnson, E. M. Jones, Hugh Kennedy, S. G. Ketron, T. H. Kiah, J. H. Klaus, Koontz, Kriege, D. C. Lacy, G. W. Lewis, Light, Edwin Locke, Loeppert, W. H. Logan, McBurney, Madsen, Malmstrom, Manley, W. W. Martin, Mead, H. H. Millard, G. A. Miller, H. E. Milnes, Miner, J. G. Moore, D. L. Morgan, C. D. Morris, Robert Morris, Mossman, Moultree, Mouzon, Nast, Neal, Neff, O'Brien, Oetjen, Oliver, Olsen, H. W. Parker, Philpott, Pickett, Piehler, Pitkin, Pittman, Poole, Ramsdell, E. M. Randall, Rarick, J. H. Reed, W. D. Reed, Ressegger, D. C. Riehl, Risk, T. F. Robinson, N. L. Rockey, L. L. Rogers, S. A. D.

AYES and NOES Vote on Amusement Question.

Rogers, Geo. Rognerud, Rowley, Salmon, Satterlee, Severson, Sheehan, Shellabear, E. L. Shepard, Sheridan, Sherrill, Shook, Simes, E. A. Simons, A. E. Smith, J. D. Smith, Snyder, Spoerri, R. K. Stephenson, Stockwell, T. W. Stout, Stromstedt, Sturgess, Swann, Swenson, Switzer, Taggart, Templin, I. L. Thomas, R. H. Thompson, Tindley, E. H. Todd, J. S. Todd, J. B. Trimble, Turner, Utley, Van Orsdel, Wahlquist, Warner, Warsham, Robert Watt, Weiffenbach, Wheeler, E. A. White, Wiant, J. M. Williams, J. O. Williams, T. D. Williams, W. F. Wilson, Winters, Wragg, Zaring.

Albertson, Ames, Mrs. Anderson, A. J. Andrews, Samuel Andrews, T. J. Ash, Mrs. Asher, Augustine, Ayres, C. F. Baker, Summerfield Baldwin, E. D. Bancroft, Barker, Baugh, Beach, Beane, Bell, Bennett, Bimford, Mrs. Blake, Bock, E. G. Bowman, A. W. Brazier, S. W. Bridgeford, Brodbeck, P. M. Brown, Buchanan, Buckner, Bull, Burd, Burkholder, Burkland, M. B. Burris, Miss E. Butts, Caldwell, R. M. Campbell, Carlson, W. E. Carpenter, B. F. Carter, T. F. Chamberlain, Chandler, S. M. Clark, Miss Clinton, W. W. Cole, Cooke, Mrs. Cooper, Copeland, Covert, D. H. Cox, W. H. Cox, Cragun, Crolley, Dam, Davage, Robert Davies, Decker, Dickinson, Drew, Dunning, Eberhardt, Echols, R. E. Evans, Fair, Faupel, Fennel, Ferguson, E. H. Fisher, J. W. Fisher, E. O. Fisk, Flesher, C. P. Ford, L. C. Fritsche, Fuhrman, R. T. Fuller, Funnell, Gambrill, Gardner, E. B. Garton, Gates, Gibson, Gisriel, E. L. Gordon, W. W. Gordon, J. S. Graham, Grigsby, Hammer, Hao, R. A. Haynes, R. B. Hays, W. C. Hays, Hazeltine, Miss Heacock, Harvey Henderson, J. A. Henderson, Mrs. Henthorne, Hoke, Hollis, Horton, Hoover, R. H. Hughes, C. C. Hull, G. G. Hutchison, Hwang, Imboden, C. A. Johnson, J. T. Johnson, J. M. Johnson, C. M. Jones, H. W. Jones, J. F. Jones, Julen, Kagey, Karell, Kemper, J. C. Ketcham, E. L. Kidney, H. R. King, Kinkel, Kinne, Kissack, F. W. Klaus, Landon, Lathrop, R. W. Leach, C. W. Leech, W. Leeds, Lesh, Mrs. Logan, Mrs. Lynch, Lysinger, Mrs. McConnell, W. T. McConnell, McDonald, McKissack, Miss McKnight, McMahon, Miss McMurrey, J. A. McRae, R. B. McRary, McPherson, Mrs. Manley, Maring, O. G. Markham, Mrs. Marsters, J. H. Martin, Meck, W. G. Miller, L. L. Mitchell, T. E. Mitchell, Montgomery, W. L. Moore, Mork, Munhall, Mrs. Nasmyth, Niederhauser, Notman,

MAY 25 TWENTY-THIRD DAY. *Morning.*

AYES and NOES Vote on Amusement Question.

Mrs. Orr, Ostrup, Ott, Parham, Penn, Miss C. Perez, Peterson, Pettengill, J. T. Phillips, V. V. Phillips, Pollock, Pratt, Puckett, Mrs. Ragland, E. R. Randall, S. S. Reid, Reineke, Miss Robinson, Mrs. Rockey, Rodrigues, D. C. Rogers, Rosselle, J. C. Ruppenthal, Safwenberg, Sagedahl, E. D. Samson, Sandberg, W. L. Sansom, Sawyer, Scandrett, R. B. Scott, Shelley, Short, Shuey, R. J. Simmons, Mrs. Simpson, C. H. Smith, F. F. Smith, Mrs. Smith, W. T. Smith, Spears, Stafford, Stark, Stouffer, B. L. Steves, C. Stohl, Stokoe, J. B. Stout, Strong, Summers, Talley, Mrs. Taylor, J. L. Taylor, Thaddeus Taylor, A. S. Thomas, J. T. Thompson, Tunnicliffe, Ulland, Van Arsdel, Wahlberg, C. A. J. Walker, A. J. Wallace, Wands, Waterman, Waters, Miss Watson, Weld, Weller, Wentsch, Whitezel, Wicklund, Wilkins, Wilkinson, H. S. Wilson, Mrs. Wilson, E. J. Winder, Mrs. Wood, Woods, Youse. Total, 431.

Minority Report Lost.

The motion to substitute the Minority for the Majority Report did not prevail.

Majority Report Adopted.

The Majority Report was adopted.

On motion of John Huber, the time was extended.

Reports Nos. 4, 8, and 1, Committee on State of the Church.

J. R. Day presented Reports Nos. 4, 8, and 1 of the Committee on State of the Church, and, on his motion, they were successively adopted.

Report No. 3, Committee on Evangelism.

G. G. Vogel presented Report No. 3 of the Committee on Evangelism.

Referred to Committee on Home Missions.

W. F. Burris moved that certain sections of the report be referred to the Committee on Home Missions and Church Extension.

E. G. Richardson moved to substitute the word "recommend" for the word "instruct," and refer the sections of the report without further reading.

The motion prevailed.

C. A. Pollock presented the following report from the Committee on Credentials, and, on his motion, it was adopted:

Committee on Credentials.

Reserve C. O. Ford excused permanently on and after May 25; T. W. Stout excused permanently on and after May 27; E. K. Copper, reserve, seated in his place; J. S. Hoagland excused permanently on and after May 28; J. P. Brushingham excused permanently on and after May 28; M. E. Evans excused permanently on and after May 27; R. E. McDonald excused permanently on and after May 26; Arthur R. Kinkel excused permanently on and after May 26; Henry Wade Rogers excused permanently on and after May 27; A. M. Scriber excused permanently on and after May 25; A. L. Parker excused permanently on and after May 28; G. W. Perkins excused permanently on and after May 27; J. T. Strong excused permanently on and after May 30; E. L. Gordon excused per-

MAY 25
TWENTY-THIRD DAY.
Morning.

manently on and after May 30; Frank B. Trotter excused permanently on and after May 27; W. T. McConnell excused permanently on and after May 27; George W. Brown excused permanently on and after May 27; E. H. McKissack excused permanently on and after May 30; reserve, Mattie E. Ferguson, seated in his stead; John Thompson excused permanently on and after May 28; A. E. Craig excused permanently on and after May 28; Melville Gambrill excused permanently on and after May 27.

J. L. Fort, on a question of privilege, moved that the second Call for Standing Committees be made the Order of the Day for to-morrow immediately after recess.

Edwin Locke moved to amend that the second Call of Standing Committees follow the Report of the Committee on Temperance.

The amendment prevailed.

The motion, as amended, prevailed.

Report of General Conference Treasurer.

At the request of O. P. Miller, the Conference Treasurer was given permission to make his report to-morrow morning immediately after the reading of the Journal.

W. F. Burris, on a question of privilege, presented the following resolution, and moved its adoption.

Time of Final Adjournment

Whereas, Many delegates in this General Conference have important business and professional interests awaiting their return from its sessions;

Whereas, This body has been in session nearly four weeks and it is very desirable that it shall reach an adjournment at the earliest possible moment consistent with a careful consideration of all matters presented for consideration; and,

Whereas, It has been ordered that, beginning with to-day, morning, afternoon, and evening sessions shall be held, thus making possible the transaction of a large volume of business in a few days; therefore,

Resolved, That this Twenty-seventh Session of the Delegated General Conference of the Methodist Episcopal Church do adjourn, Monday, May 29, 1916, at 12:30 noon, subject to the call of the Bishops as provided in the action of this Conference taken last Tuesday, May 23.

Committee on Rules of Order.

On motion of Edwin Locke, it was referred to the Committee on Rules of Order.

Adjournment.

Announcements were made, and the Conference adjourned, Rev. F. D. Bovard, D.D., pronouncing the benediction.

THURSDAY EVENING, MAY 25, 1916

MAY 25
TWENTY-THIRD DAY.
Second Session.

Bishop McDowell Presiding.

Devotions.

Journal Approved.

Conference convened at 8 o'clock P. M., with Bishop W. F. McDowell presiding.

Rev. George Elliott, D.D., led in prayer.

The Journal of the morning session was read and approved.

A. M. Drew, for the Committee on Rules, presented Report No. 6.

MAY 25 TWENTY-THIRD DAY. *Second Session.*

A. M. Drew read the first resolution in the report and moved its adoption. The resolution is as follows:

Report No. 6, Committee on Rules. First Section Postponed.

Resolved, That at 12 o'clock noon, Monday, May 29, the Secretary shall begin to call the final roll of the General Conference. Upon the conclusion of which, and after suitable devotional exercises, the General Conference shall adjourn subject to the call of the Board of Bishops.

W. F. Conner moved to postpone consideration of the resolution until after roll call Saturday morning.

On motion of W. F. Burris, the previous question was ordered.

The motion prevailed.

Second Section Amended.

A. M. Drew read the second resolution, as follows, and moved its adoption:

Resolved, That after to-morrow morning's session the Committee on Revision shall receive no report from any committee except by consent of the Conference.

A motion by Ray Allen, to lay the resolution on the table, did not prevail.

G. H. Bickley moved to amend by striking out the words, "to-morrow morning" and substituting therefor the words "six P. M., to-morrow."

The motion prevailed.

Adopted.

The resolution, as amended, was adopted.

A. M. Drew presented the third resolution in the report, and moved its adoption. Resolution as follows:

Limit of Speeches Ordered.

Resolved, That beginning with Saturday morning session, all speeches be limited to three minutes, except chairmen of committees, who shall be allowed five minutes.

On motion of F. C. Baldwin, the previous question was ordered.

The resolution was adopted.

On motion of W. E. Palmer, it was ordered that until this rule became effective the speeches of chairmen of committees presenting reports be limited to seven minutes, and all other speeches to five minutes.

Reports Nos. 1 and 5, Committee on Rules, Adopted.

A. M. Drew, for the Committee on Rules, presented a report amending Rule 1, and, on his motion, it was adopted.

A. M. Drew, for the Committee on Rules, presented Report No. 5, and moved its adoption.

It was adopted.

Report No. 4, Committee on Temperance.

C. A. Pollock, for the Committee on Temperance, Prohibition, and Public Morals, presented Report No. 4, and moved its adoption.

W. C. Hanson moved to amend by striking from the report the words "Washington, D. C.," and substituting therefor the words "Topeka, Kansas."

On motion of B. F. Crissman, the previous question was ordered.

The motion to amend did not prevail.

The report was adopted.

Report No. 4 Adopted.

C. A. Pollock presented Report No. 7 of the Committee on Temperance, Prohibition, and Public Morals, asked that the word "Washington" be inserted in the seventh line of Article II and in the ninth line from the bottom of Article III, hitherto left blank, and moved its adoption.

Report No. 7, Committee on Temperance.

D. G. Downey moved to amend the part of the report providing that the General Secretary be elected by the General Conference, by substituting therefor that he be elected by the Board of Managers.

On motion of W. B. Slutz, the previous question was ordered on the amendment.

Amendment.

The amendment was adopted.

H. L. Jacobs moved to amend by substituting in the last part of Article III following the words, "General Secretary who," the words, "shall be elected quadrennially by the Board of Managers, and shall be ex officio a member of the Board, of which he shall be its executive officer."

The motion prevailed.

On motion of Titus Lowe, the previous question was ordered on the whole matter.

The report, as amended, was adopted.

Amended Report Adopted.

H. W. Rogers presented Reports Nos. 11, 12, 13, 15, 16, and 21 of the Committee on Judiciary, and, on his motion, they were successively adopted.

Reports Nos. 11, 12, 13, 15, 16, and 21, Committee on Judiciary, Adopted.

E. A. Schell, for the Committee on Revision, on a question of privilege, moved that in Report No. 1, line 11, the word "legal" be substituted for the word "written," and that an asterisk be placed following it with the footnote, "See Appendix, page —."

Reports Nos. 1 and 2, Committee on Revision.

The motion prevailed.

E. A. Schell moved the adoption of Report No. 2 of the Revision Committee.

Adopted.

The motion prevailed.

W. R. Wedderspoon, on a question of privilege, moved that

MAY 25 TWENTY-THIRD DAY. *Second Session.*

following the report of the Committee on Episcopacy, we proceed to ballot on two Corresponding Secretaries for the Board of Foreign Missions.

On motion of E. S. Tipple, the motion of W. R. Wedderspoon was laid on the table.

Reports Nos. 4, 11, 13, 5, 12, and 8, Committee on Episcopacy, Adopted.

D. G. Downey, for the Committee on Episcopacy, presented Reports Nos. 4, 11, 13, 5, 12, and 8, and, on his motion, they were successively adopted.

Report No. 14, Committee on Episcopacy. Adopted.

D. G. Downey presented Report No. 14 of the Committee on Episcopacy, and moved its adoption.

J. W. Van Cleve moved to amend by striking out the words, "after consultation with the superintendents of the districts."

On motion of Somerville Light, the previous question was ordered.

W. E. Palmer moved to lay the amendment on the table, and his motion prevailed.

The report of the committee was adopted.

Reports Nos. 10, 7, 15, and 20, Committee on Episcopacy, Adopted.

D. G. Downey, for the Committee on Episcopacy, presented Reports Nos. 10, 7, 15, and 20, and, on his motion, they were successively adopted.

Report No. 25, Committee on Episcopacy.

D. G. Downey presented Report No. 25 of the Committee on Episcopacy, and moved its adoption.

On motion of W. F. Burris, the time was extended.

E. G. Richardson moved, as an amendment, that § 3 of ¶ 542 of the Discipline be omitted, and that what is No. 4 of this report be inserted in its stead.

On motion of C. C. Hall, the previous question was ordered.

On motion of Samuel Dickey, the amendment was laid on the table.

Adopted.

The report was adopted.

Adjournment.

On motion of E. S. Tipple, the Conference adjourned, Bishop McDowell pronouncing the benediction.

FRIDAY MORNING, MAY 26, 1916

MAY 26 TWENTY-FOURTH DAY. *Morning.* Bishop Bashford Presiding.

Conference convened at 8:30 A. M., Bishop J. W. Bashford presiding.

The Taylor University Quartet sang a selection.

Devotions.

Rev. Fred C. Baldwin, D.D., led in prayer.

MAY 26
TWENTY-FOURTH DAY.
Morning.

Bishop-elect Thomas Nicholson read the Scripture, and made the morning address.

Journal Approved.

The Journals of the twenty-third day were read and approved.

Report of General Conference Treasurer Ordered Printed.

General Conference Treasurer, Mr. O. P. Miller, moved that the Treasurer be instructed to make a detailed report for publication in the Journal, and a condensed report to appear in the Discipline.

It was so ordered.

Mr. O. P. Miller made a condensed report of the Treasurer and it was adopted.

The Secretary moved that, immediately after recess, a ballot be taken for secretaries, to be followed immediately by a ballot for editors.

The motion prevailed.

Gratitude from Boys' School at Venice.

On a question of privilege, B. M. Tipple expressed to Mr. Marvin Campbell and the Conference the gratitude of the Boys' Industrial School at Venice for the generosity evinced in the amount secured for the chair and table.

B. M. Tipple of Rome read the following:

Greetings to Missionaries in War Zones.

This General Conference remembers with love its missionaries in the foreign fields, especially those at the present moment in the European War Zone, who are enduring unusual hardship, having heavy and great responsibilities. We have already sent our fraternal message to Brother Simons of Russia, and Brother Bek of Germany. I now move that we forward through our Secretary our hearty greetings to E. W. Bysshe, Superintendent of Methodist Missions in France; Elmer Count, leader of our work in Bulgaria; Otto Melle, in charge of Methodist interests in Austria-Hungary; and to A. W. Greenman, treasurer of the Italy Mission, Superintendent of Florence District.

On motion of R. K. Stephenson, the Secretary was instructed to include the name of J. R. Carhart, of Mexico, in the list of those to whom greetings are to be sent.

W. B. Slutz moved that the Call of Conferences be made the Order of the Day immediately after the ballot for secretaries and editors.

On motion of E. P. Dennett, the motion was laid on the table.

Reports Nos. 16, 17, 18, 21, and 22, Committee on Episcopacy, Adopted.

D. G. Downey, for the Committee on Episcopacy, presented Reports Nos. 16, 17, 18, 21, and 22, and, on his motion, they were successively adopted.

R. E. Bell Seated.

On a privileged question, R. E. Bell, first reserve in the New York delegation, was seated in place of J. R. Day, excused.

Appleton Bash to Assist.

C. E. Locke, chairman of the Committee on Itinerancy, requested that Appleton Bash be permitted to assist in the presen-

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tation of reports of that committee in points dealing with Conference Claimants' matters.

The privilege was accorded.

Report No. 1, Committee on Itinerancy.

C. E. Locke presented Report No. 1 of the Committee of Itinerancy, and moved its adoption.

Substitute.

L. F. W. Lesemann moved to substitute the following for the report:

> *Resolved*, That we retain the clause of the present Discipline, "The relation shall not be granted for more than five years in succession," and add the following words, "except by a two-thirds vote of the Conference upon recommendation of the Committee on Conference Relations, and a statement of the reason for such recommendation."

On motion of S. S. Glasscock, the previous question was ordered.

Adopted.

The substitute was adopted.

Report No. 6, Committee on Itinerancy, Adopted.

C. E. Locke presented Report No. 6 of the Committee on Itinerancy, and, on his motion, it was adopted.

Report No. 7, Committee on Itinerancy.

C. E. Locke presented Report No. 7 of the Committee on Itinerancy, and moved its adoption.

Amendment.

George Elliott moved to amend by striking out the figures "$\frac{3}{5}$" from the report, and substitute therefor the figures "$\frac{3}{4}$."

On motion of H. R. Howell, the previous question was ordered.

The amendment prevailed.

Adopted.

The report, as amended, was adopted.

Report No. 12, Committee on Itinerancy.

C. E. Locke presented Report No. 12 of the Committee on Itinerancy, and moved its adoption.

On motion of U. G. Brown, the previous question was ordered.

Adopted.

The report was adopted.

To Committee on Judiciary.

On motion of Appleton Bash, the report just adopted was referred to the Committee on Judiciary with instructions to report on its constitutionality.

Report No. 18, Committee on Itinerancy.

C. E. Locke presented Report No. 18 of the Committee on Itinerancy.

Adopted.

On his motion, it was adopted by a rising vote.

Report No. 13, Committee on Itinerancy, Adopted.

C. E. Locke presented Report No. 13 of the Committee on Itinerancy, and, on his motion, it was adopted.

Report No. 19, Committee on Itinerancy.

C. E. Locke presented Report No. 19 of the Committee on Itinerancy, and moved its adoption.

Recess was taken during the discussion of Report No. 19.

The Bishop called the Conference to order.

W. C. Hanson moved, as an amendment, that the part of the

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report providing for an extra collection be stricken out and the present provision of the Discipline be reinstated.

Report No. 19, Committee on Itinerancy, Recommitted.

G. H. Bickley moved, as a substitute, that the report be recommitted with instructions to provide a plan whereby the expenses can be met with but one collection for the cause of Conference Claimants.

On motion of J. G. Wilson, the previous question was ordered.

W. C. Hanson withdrew his amendment.

The substitute prevailed.

Under the Order of the Day, the Conference proceeded to the election of secretaries of Boards and editors.

The tellers were called forward.

Nominations for Secretaries of Boards.

The Secretary read, by Boards, the nominations sent to his table:

Board of Home Missions and Church Extension: C. B. Allen, J. I. Bartholomew, C. M. Boswell, Freeman D. Bovard, D. D. Forsyth, U. G. Leazenby, George G. Vogel.

Board of Foreign Missions: Titus Lowe, Frank Mason North, Albert Edwin Smith, S. Earl Taylor.

Board of Sunday Schools: Edgar Blake.

Board of Conference Claimants: Joseph B. Hingeley.

Epworth League: Wilbur F. Sheridan.

Freedmen's Aid: S. E. Idleman, C. C. Jacobs, Patrick J. Maveety, I. Garland Penn.

Board of Education: Guy P. Benton, John W. Hancher, Abram W. Harris, I. B. Schreckengast.

Titus Lowe and I. B. Schreckengast Withdraw.

On a question of privilege, Titus Lowe withdrew his name from the list of candidates for Corresponding Secretary of the Board of Foreign Missions.

On a question of privilege, I. B. Schreckengast withdrew his name from the list of candidates for Corresponding Secretary of the Board of Education.

Ballot for Secretaries.

A motion of L. F. W. Lesemann, that, after the distribution of the ballots, the names of candidates be again read without interruption, did not prevail.

The ballot was taken and the tellers retired.

Nominations for Editors.

The Secretary read the nominations for editors of periodicals:

The Methodist Review: George Elliott, J. A. Geissinger, W. V. Kelley, and John H. Willey; The New York Christian Advocate: James R. Joy; The California Christian Advocate: F. M. Larkin;

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The Central Christian Advocate: Claudius B. Spencer; The Methodist Advocate-Journal: James M. Melear and R. L. Selle; The Northwestern Christian Advocate: E. A. Schell, A. A. Thompson, Alexander C. Stevens, E. R. Zaring; The Pacific Christian Advocate; Robert Brumblay, J. D. Gillilan, R. H. Hughes, E. M. Randall; The Pittsburgh Christian Advocate: J. J. Wallace; The Southwestern Christian Advocate: Robert E. Jones; The Western Christian Advocate: P. A. Crow, A. M. Courtenay, C. E. Schenk, E. C. Wareing; The Epworth Herald: Dan B. Brummitt; Christliche Apologete: A. J. Nast; The Haus und Herd: A. J. Bucher; Editor Sunday School Publications: Edwin Locke, H. H. Meyer, G. H. Trever.

Ballot for Editors.

The tellers were called forward, and the ballots were distributed.

The vote for editors was taken, and the tellers, with the secretaries in charge, retired.

Final Adjournment.

A. M. Drew, on a question of privilege, moved that the action of the Conference, by which it postponed until Saturday morning the fixing of the time to adjourn, be reconsidered.

It was reconsidered.

A motion by A. M. Drew, that the final roll call of the Conference be taken at 10:30 A. M. Monday morning, prevailed.

Hon. Eugene Foss Introduced.

Bishop Hamilton introduced Hon. Eugene Foss, of Massachusetts, to the Conference.

Report No. 23, Committee on Judiciary.

H. W. Rogers, for the Committee on Judiciary, presented Report No. 23, and it was adopted on his motion.

Bishop Wilson, for the Board of Bishops, made the following nominations:

Board of Control of Epworth League.

Episcopal Member of the Board of Control of the Epworth League: Bishop A. W. Leonard.

Trustees of Methodist Episcopal Church.

Trustees of the Methodist Episcopal Church: Class 1, for eight years—Ministers: William F. Anderson, Charles E. Schenk, Frank S. Tincher; Laymen: Jesse R. Clark, Merrill C. Slutes, F. L. Cook. Class 2, for four years—Frank G. Mitchell, John Pearson, L. C. Bulley; Laymen: James N. Gamble, Herbert A. Winans, E. I. Antrim.

On motion of I. B. Schreckengast, the nominations were confirmed.

C. A. Pollock, for the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Summerfield Baldwin excused permanently on and after May 27, no reserve; W. J. Stitt excused permanently on and after noon, May 26, L. E. Woolsey seated in his stead; E. H. Eberhardt excused permanently on and after May 28; H. F. Ward excused permanently on and after May 28; W. O. Alexander excused permanently on and after noon, May 27; E. A. Bowman did not avail himself of an excuse previously granted and was in his seat. His excuse should read on and after May 22; E. R. De Bra excused permanently on and after May 29; C. B. Nordeman excused permanently on and after May 29; Franz Piehler excused permanently on and after May 28; W. W. Barnes excused permanently on and after May 29; all reserves seated without additional expense.

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TWENTY-FOURTH DAY.
Morning.
Committee on Credentials.

J. L. Fort presented the following resolution, which, on his motion, was adopted.

Whereas, The devotional addresses of the Bishops at the morning sessions of this General Conference have been a source of great blessing to all who have heard them; be it

Resolved, That we record our judgment that these addresses and the prayers offered at the same time, should have a wide reading throughout the Church, and to that end we hereby request the Book Agents to publish them in book form.

Devotional Addresses of Bishops.

T. H. Murray presented the following resolution, and it was adopted on his motion.

Whereas, The untiring labor and conspicuous skill which Hon. Henry Wade Rogers has exhibited in the discharge of his duties as chairman of the Judiciary Committee entitle him to the lasting gratitude of this Conference and of the great Church which it represents; therefore, be it

Resolved, That a vote of thanks be tendered by this General Conference to Hon. Henry Wade Rogers, as an expression of our high appreciation of his work as chairman of the Judiciary Committee.

Appreciation of H. W. Rogers.

Conference adjourned with the Doxology and the benediction by Bishop-elect M. S. Hughes.

Adjournment.

FRIDAY AFTERNOON, MAY 26, 1916

MAY 26
TWENTY-FOURTH DAY.
Second Session.
Bishop Burt Presiding.

Bishop Burt called the Conference to order for devotions at 2:30 P. M.

Devotions.

Rev. H. W. Markham led in prayer.

The Journal of the morning session was read and approved.

Journal Approved.

The result of the ballot for Corresponding Secretaries was read by the Bishop and the following elections were announced:

Result of Ballot for Secretaries. J. B. Hingeley, I. G. Penn, P. J. Maveety, S. Earl Taylor, F. M. North, Edgar Blake, A. W. Harris, W. F. Sheridan Elected.

Secretary Board of Conference Claimants, J. B. Hingeley; Secretaries Freedmen's Aid Society, I. G. Penn and P. J. Maveety; Secretaries Board of Foreign Missions, S. Earl Taylor and Frank M. North; Secretary Board of Sunday Schools, Edgar Blake; Secretary Board of Education, A. W. Harris; Secretary Epworth League, W. F. Sheridan.

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No one having received a majority of the votes cast for Secretary of the Board of Home Missions and Church Extension, there was no election.

F. D. Bovard, G. G. Vogel, J. I. Bartholomew, and U. G. Leazenby Withdraw.

On questions of privilege, F. D. Bovard, G. G. Vogel, J. I. Bartholomew, and U. G. Leazenby withdrew their names from the list of candidates for Corresponding Secretary of the Board of Home Missions and Church Extension.

Ballot for Editors.

The Bishop read the report of the ballot for Editors of periodicals and announced the following were elected:

W. V. Kelley, J. R. Joy, F. M. Larkin, C. B. Spencer, J. M. Melear, E. R. Zaring, R. H. Hughes, J. J. Wallace, R. E. Jones, D. B. Brummitt, A. J. Nast, A. J. Bucher, H. H. Meyer Elected.

The Methodist Review, W. V. Kelley; The Christian Advocate, J. R. Joy; The California Christian Advocate, F. M. Larkin; The Central Christian Advocate, C. B. Spencer; The Methodist Advocate-Journal, J. M. Melear; The Northwestern Christian Advocate, E. R. Zaring; The Pacific Christian Advocate, R. H. Hughes; The Pittsburgh Christian Advocate, J. J. Wallace; The Southwestern Christian Advocate, R. E. Jones; The Epworth Herald, D. B. Brummitt; The Christliche Apologete, A. J. Nast; Haus und Herd, A. J. Bucher; Sunday School Publications, H. H. Meyer.

No one having received a majority of the votes cast for editor of the Western Christian Advocate, there was no election.

Second Ballot for Secretary of Board of Home Missions and Church Extension.

On motion of the Secretary, the Conference proceeded to take a second ballot for Corresponding Secretary of the Board of Home Missions and Church Extension.

The tellers were called forward.

The ballots were distributed and the vote taken.

The tellers, with the secretaries in charge, retired.

Second Ballot for Editor of Western Christian Advocate.

The Conference proceeded to take a second ballot for Editor of the Western Christian Advocate.

The tellers were called forward.

The ballots were distributed, the vote taken, and the tellers retired with the secretaries in charge.

On motion of H. L. Jacobs, the various General Conference Districts were instructed to meet at 2 o'clock to-morrow afternoon, in places designated by the Secretary, for the purpose of making required nominations.

Reports Nos. 14 and 17, Committee on Judiciary, Adopted.

H. W. Rogers, for the Committee on Judiciary, presented reports Nos. 14 and 17, and, on his motion, they were adopted.

H. W. Rogers presented Report No. 20 of the Committee on Judiciary, and moved its adoption.

MAY 26
TWENTY-FOURTH DAY.
Second Session.

Edgar Blake moved that the report be made the Order of the Day for this evening following the reading of the Journal.

A motion by F. A. Arter, to lay Edgar Blake's motion on the table, prevailed.

Report No. 20, Committee on Judiciary.

H. W. Rogers requested the privilege of incorporating in the report the following paragraph:

Amended.

The Bishops in November, 1910, ruled that "An Annual Conference is not a self-constituted organization, but is a body created for specific purposes, and has no power to establish any definite or proportionate number as a quorum for the transaction of the business of the Conference. The ruling was at the meeting of the General Conference of 1912 referred to the Judiciary Committee, and that Committee recommended that the ruling be approved and its recommendation was adopted.

Adopted.

On motion of H. W. Rogers, the report, with the section incorporated, was adopted.

H. W. Rogers presented the following resolution and moved its adoption:

Amendment to ¶ 47.

Resolved, That the Bishops be requested to submit to the Annual and Lay Electoral Conferences an amendment of ¶ 47 so that it shall require "a vote of two thirds of the entire membership" of the General Conference instead of as now, "a two-thirds vote."

On motion of J. W. Cummins, the previous question was ordered.

Lost.

The resolution did not prevail.

Second Ballot for Editor Western Christian Advocate, E. C. Wareing Elected.

The Bishop read the report of the Second Ballot for Editor of the Western Christian Advocate: E. C. Wareing was declared elected.

Second Ballot for Secretary Board of Home Missions, D. D. Forsyth Elected.

The Bishop read the report of the Second Ballot for Corresponding Secretary of the Board of Home Missions and Church Extension: D. D. Forsyth was declared elected.

Appreciation of Tellers and Assistant Secretaries.

J. W. Anderson, on a question of privileges, made a statement of the method employed in counting ballots for the various elections and expressed his thanks to the tellers and assistant secretaries.

Appreciation of J. W. Anderson.

Joshua Stansfield moved that the Conference express its appreciation of the work done by Election Secretary J. W. Anderson, the tellers, and assistant secretaries.

This was done by a rising vote.

G. H. Bickley presented the following resolution, which was, on his motion, adopted:

Resolved, That the Board of Home Missions and Church Extension be instructed to continue the salaries of Charles M. Boswell, F. D.

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Bovard, and Ward Platt until the next session of their Annual Conferences, unless they are appointed elsewhere before that time.

C. E. Locke, for the Committee on Itinerancy, presented report No. 17. On his motion, it was adopted by a rising vote.

Reports Nos. 17, 16, and 27, Committee on Itinerancy, Adopted.

C. E. Locke presented Reports Nos. 16 and 27 of the Committee on Itinerancy, and, on his motion, they were successively adopted.

Report No. 19, Committee on Itinerancy.

C. E. Locke presented Report No. 19 of the Committee on Itinerancy, which had been recommitted with instructions, and moved its adoption.

S. J. Greenfield moved, as a substitute, for the portion of the report which provides for expenses, the following:

Amended.

In ¶ 326, beginning with the first word of the fifth line from the bottom of the paragraph: "To this sum, when it is approved by the Annual Conference, shall be added the apportionment received from the Commission on Finance for the Board of Conference Claimants, and this final sum shall be equitably apportioned among the several pastoral charges in such manner as the Annual Conference may determine.

so that the section shall read:

It shall be the right and duty, solely, of the Annual Conference to make its own apportionment. The Conference stewards, in determining the total amount which shall be apportioned to the pastoral charges in the Conference shall first estimate the total amount required for the support of all its Conference claimants. From this amount they shall subtract the income received during the previous years from the Chartered Fund, Book Concern, connectional relief, and from all other sources for this purpose, except the receipts from the pastoral charges for annual distribution.

To this final sum, when it is approved by the Annual Conference, shall be added the apportionment received from the Commission on Finance for the Board of Conference Claimants, and this final sum shall be equitably apportioned among the several pastoral charges in such manner as the Annual Conference may determine.

A motion of J. P. Burns, to lay the substitute on the table did not prevail.

The substitute was adopted.

Adopted.

The report, as amended, was adopted.

Appleton Bash offered the following resolution and moved its adoption:

¶ 469, §3, Amended.

To amend the Discipline in ¶ 469, § 3, by striking out the words "two per cent," and also after the word "administration" in the first line add the words, "and the carrying forward of the campaign in the Annual Conferences."

Adopted.

It was adopted.

Adjournment.

The announcements were made, and the Conference adjourned with the Doxology, and the benediction pronounced by Bishop Burt.

FRIDAY EVENING, MAY 26, 1916

MAY 26 TWENTY-FOURTH DAY. *Third Session.* Bishop Wilson Presiding.

The Conference convened at 8 P. M., Bishop L. B. Wilson presiding.

Devotions.

G. G. Vogel, D.D., led in prayer.

Journal Approved.

The Journal of the afternoon session was read and approved.

Telegram from Gideons.

The Secretary, on a question of privilege, read the following telegram from J. W. Weakley, corresponding secretary of the Gideons of America:

Rev. C. B. Mitchell,
Saratoga, N. Y.

Felicitations to the General Conference. Greetings from the Gideons of America, through their national cabinet. May the Lord grant wisdom, the Holy Spirit guide their deliberations, and bless them with an evangelistic inspiration that will be felt for righteousness throughout the world.

J. W. WEAKLEY.

On motion of E. E. Lesh, the Secretary was instructed to return the greetings of the Conference to the Gideons.

W. N. Brewster, on a question of privilege, presented the following resolution, and, on his motion, it was adopted:

Report No. 12, Committee on Itinerancy, Not to Apply to Foreign Conferences.

Whereas, This General Conference, by adopting Report No. 12 of the Committee on Itinerancy, amending ¶ 383, inadvertently enacted a law that in practice would reduce by at least seventy-five per cent the former Book Concern dividends appropriated to the Foreign Conferences, especially in Oriental countries, because of the great difference in the scale of salaries and annuities in these Conferences and Missions as compared with the Conferences in the United States; and,

Whereas, The Foreign Conferences were not in the mind of the General Conference when the above action was taken;

Resolved, That said ¶ 383 shall be interpreted as applying only to the Conferences and Missions in the United States of America, leaving the Foreign Conferences to be provided for by the Book Committee upon such basis as they shall deem equitable.

Appleton Bash, on a question of privilege, presented the following resolution, and moved its adoption:

Support of Board of Conference Claimants.

Since the apportionments in all Conferences which meet prior to July 1, 1917, have been already made by the Commission on Finance;

Resolved, That the plan of supporting the Board of Conference Claimants by the five per cent plan be continued in force until that time; that the limitation of the two per cent for Board purposes be removed; and that this resolution be printed in the Appendix to the Discipline with a note under ¶ 326 calling attention to the same.

It was adopted.

Report No. 3, Committee on Itinerancy.

C. E. Locke, for the Committee on Itinerancy, presented Report No. 3, "to Remove Time Limit for District Superintendency," and moved its adoption.

On motion of J. S. Joy, the previous question was ordered.

MAY 26 TWENTY-FOURTH DAY. *Third Session.*

A motion by E. E. Youse, that the vote be taken by orders did not prevail.

Report No. 3 Not Adopted.

The motion to adopt the report did not prevail.

Report No. 14, Committee on Itinerancy.

C. E. Locke presented Report No. 14 of the Committee on Itinerancy, and requested that H. W. Rogers be permitted to assist in its presentation.

On motion of Titus Lowe, the time was extended.

Ray Allen called for a division of the question, asking for a separate vote on Section II of the report.

W. E. Palmer moved to suspend the rules, in order to permit the Conference to vote first upon Section II of the report. The rules were suspended.

Section II of the report was adopted.

The remaining section of the report was adopted.

Adopted by Count Vote.

The report as a whole was adopted by a count vote of 489 AYES to 73 NOES.

Adjournment.

On motion of E. S. Tipple, the Conference adjourned, the Doxology was sung, and the benediction was pronounced by Bishop-elect Welch.

SATURDAY MORNING, MAY 27, 1916

MAY 27 TWENTY-FIFTH DAY. *Morning.*

At 8:30 A. M., the Conference convened, Bishop W. F. Anderson presiding.

Bishop Anderson Presiding.

Devotions.

Rev. V. F. Brown, D.D., led in prayer.

Bishop-elect Leonard read the Scripture, and gave the morning address.

Journal Approved.

The Journal of the 24th day, evening session, was read and approved.

J. B. Hingeley, on a question of privilege, asked that he be permitted to present a number of reports upon which he thought there would be no discussion, and in case no objection be raised, these reports be adopted together. This order of privilege was adopted.

J. B. Hingeley presented a number of reports.

Edgar Blake moved a reconsideration of the action determining the method of procedure. The motion did not prevail.

J. B. Hingeley withdrew his request.

Sifting Committee.

Edgar Blake moved that a sifting committee be raised composed of the chairmen of the several Standing Committees of

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Morning.

which the chairman of the Episcopacy Committee shall be chairman, which shall sift the reports, and report this afternoon, presenting reports in the order determined by the committee.

On motion of W. F. Conner, the previous question was ordered.

The motion prevailed.

R. V. Watt moved that reports relating to elections from General Conference Districts be taken up first, not more than two reports to be presented by each committee. It was adopted.

Reports Nos. 28, 25, and 27, Committee on Judiciary, Adopted.

H. W. Rogers, for the Committee on Judiciary, presented Reports Nos. 28, 25, and 27, and, on his motion, they were successively adopted.

Report No. 19, Committee on Judiciary.

H. W. Rogers, for the Committee on Judiciary, presented Report No. 19, and moved its adoption.

Minority Report.

G. H. Bickley presented a Minority Report, and moved its substitution for the Majority Report.

Postponed.

On motion of H. W. Rogers, the matter was postponed until the next session of the General Conference.

Report No. 10, Committee on Foreign Missions, Adopted.

J. T. Stone presented Report No. 10 of the Committee on Foreign Missions, and, on his motion, it was adopted.

Report No. 2, Committee on Home Missions.

J. I. Bartholomew presented Report No. 2 of the Committee on Home Missions and Church Extension.

J. I. Bartholomew moved that Division II, "Board of Home Missions and Church Extension," be adopted.

F. D. Bovard moved to amend by striking out the words, "twenty-eight laymen and twenty-seven ministers," and substitute therefor the words, "thirty-eight laymen and thirty-seven ministers."

Substitute.

G. H. Bickley moved, as a substitute for Section 1, that the words "seven bishops" in the present section be stricken out, and there be inserted therefor, after the words "members ex officio," the words, "All effective Bishops residing in the United States shall be ex officio members without a vote, in addition to the twenty-seven ministers above provided."

On motion of W. F. Burris, the previous question was ordered.

On motion of Titus Lowe, the time was extended.

On motion of H. L. Smith, the amendment presented by F. D. Bovard was laid on the table.

A motion by F. A. Arter, to lay the substitute on the table, did not prevail.

MAY 27 TWENTY-FIFTH DAY. *Morning.*

A motion by R. J. Wade, to suspend the rules in order to perfect the wording of the substitute motion, did not prevail.

Substitute Accepted.

The substitute was accepted.

Section Adopted.

The section, as substituted, was adopted.

Presentations to Secretary Locke and Bishop Johnson.

The Bishop called Secretary Locke and Bishop-elect Johnson forward, and in behalf of their fellow secretaries, presented each of them with a fine handbag. They accepted the gifts with a few appropriate words of thanks.

Report No. 2, Committee on Home Missions.

The announcements were made, and recess was taken with Report No. 2 of the Committee on Home Missions and Church Extension before the Conference.

Conference reconvened.

Divisions III and IV, Adopted.

J. I. Bartholomew presented Division III of the report, and Division IV as far as the heading "City Societies," and, on his motion, the portion of the report was adopted.

J. I. Bartholomew presented the remainder of the report, and after accepting suggested verbal changes, moved its adoption.

A motion by G. G. Vogel, to reconsider the part of the section referring to Evangelism, did not prevail.

On motion of D. L. Marsh, the previous question was ordered.

Report Adopted.

The remainder of the report was adopted.

Reports 2, 3, and 4, Committee on Freedmen's Aid, Adopted.

L. M. Dunton, for the Committee on Freedmen's Aid, presented Reports Nos. 2, 3, and 4, and, on his motion, they were adopted.

P. J. Maveety presented the following amendment to perfect the proposed legislation:

Freedmen's Aid Organization.

Change ¶ 443, second line, the word "five" before Bishops, and make it "six."

Change the word "second" to the fifth line before Wednesday, and make it "first" so that it shall read: "The term of service shall begin on the first Wednesday in June following their election."

Strike out in Division II, Board of Managers, after the word "Society" in the second line from the bottom, the words, "except in such matters as are placed under the authority of the General Committee."

Strike out in Division IV, General Committee, ¶ 445, § 1, the first fourteen lines, and transfer the following five lines beginning with "to designate," and ending "with administrative purposes" into Division II, Board of Managers, ¶ 443, immediately following the word "Society" in the second line from the bottom, so that the whole paragraph shall read:

¶ 443. There shall be a Board of Managers consisting of six bishops, twelve ministers, and twelve laymen, to be elected quadrennially by the General Conference, upon nomination by the Bishops; their term of service shall begin on the first Wednesday in June following their election, and continue until their successors shall enter upon their duties. An interim vacancy shall be filled by the Bishops until the session of

the ensuing General Conference, and the absence of any member from four consecutive meetings of the Board without reasonable excuse shall create a vacancy. The Board of Managers, being incorporated according to law, shall be subject to the control of the General Conference and the provisions of the Discipline, and shall have such powers and prerogatives as are needed to conduct the work of the Society, to designate what institutions shall receive aid for the ensuing year, and, as far as practicable, the amount each school shall receive; to determine the total amount to be expended in the support of the schools and for administrative purposes. Eleven members shall constitute a quorum for the transaction of all business, except the purchase and sale of real estate, in which cases a majority of the members shall constitute a quorum and concurrent vote of eleven members shall be necessary to complete any such transaction. The Board shall make a quadrennial report to the General Conference, and shall publish quarterly, or oftener, full information concerning its work.

MAY 27 TWENTY-FIFTH DAY. *Morning.*

The amendment was adopted.

Adopted.

The report, as amended, was adopted.

A. G. Kynett presented the report of the Committee on Boundaries, and, on his motion, it was adopted. (See Reports.)

Report Committee on Boundaries, Adopted.

E. A. Schell presented Report No. 3 of the Committee on Revision, and on his motion, it was adopted.

Report No. 3, Committee on Revision, Adopted.

J. L. Fort, for the Committee in Temporal Economy, presented Report No. 4, and moved its adoption.

Report No. 4, Committee on Temporal Economy.

F. D. Bovard moved to amend ¶ 544, § 5, of the report by inserting in the fifth line after the word "power" the words "by and with the consent of the several Connectional Boards."

On motion of F. W. Harrop, the previous question was ordered.

On motion of J. L. Hillman, the amendment was laid on the table.

The report was adopted.

Adopted.

J. L. Fort presented Report No. 6 of the Committee on Temporal Economy, and, on his motion, it was adopted.

Report No. 6, Committee on Temporal Economy, Adopted.

J. L. Fort moved that Reports Nos. 5 and 6 be incorporated in the Discipline immediately after the section which has to do with the Book Concern. Adopted.

J. L. Fort presented Report No. 2 of the Committee on Temporal Economy, and moved its adoption.

Report No. 2, Committee on Temporal Economy.

On motion of Titus Lowe, it was laid on the table.

Laid on Table.

J. L. Fort presented Reports Nos. 7, 13c, 14, 16, 17, 25, 19, 20, 21, and 22, of the Committee on Temporal Economy, and they were successively adopted, on his motion.

Reports Nos. 7, 13c, 14, 16, 17, 25, 19, 20, 21, and 22, Committee on Temporal Economy, Adopted.

The trustees of John Street Church were elected as follows: James W. Pearsall, James S. Coward, John W. Crawford, Edgar W. Rogers, William Kennedy, Carl S. Fowler, William J. Stitt, William H. Van Benschoten, and H. K. Carroll.

Trustees of John Street Church.

MAY 27 TWENTY-FIFTH DAY. *Morning.* Board of Control, Epworth League.

Bishop Wilson, for the Board of Bishops, presented the following nominations, and they were confirmed.

General Board of Control of the Epworth League (at large).

E. H. Forkel, Rock River; Carl F. Price, New York; C. E. Guthrie, Buffalo.

DEACONESS BOARD

Deaconess Board.

District	
I.	G. B. Dean.
II.	A. S. Kavanagh.
III.	Edgar T. Welch.
IV.	W. L. McDowell.
V.	E. O. Crist.
VI.	Herman Ferger.
VII.	J. B. F. Shaw.
VIII.	A. E. Kirk.
IX.	George M. Spurlock.
X.	T. P. Frost.
XI.	A. A. Leonard.
XII.	Thomas D. Williams.
XIII.	Christian Golder.
XIV.	G. W. White.
XV.	J. A. Martin.

At Large: Wallace MacMullen, F. W. Luce, Ray Allen.

Bishops: William Burt, F. M. Bristol, Franklin Hamilton.

Board of Temperance, Prohibition, and Public Morals.

Board of Temperance, Prohibition, and Public Morals.—Advisory Members: Hon. Josephus Daniels, North Carolina; Senator Morris Sheppard, Texas; Senator Wesley L. Jones, Washington; Congressman Charles E. Randall, California; Senator Addison T. Smith, Idaho; Congressman Simeon D. Fess, Ohio; Judge Charles A. Pollock, North Dakota; Hon. William Saulsbury, Dover, Del.; James R. Joy, New York; Rev. Claudius B. Spencer, Kansas City, Mo. Members: E. H. Anderson, Topeka, Kansas; William H. Anderson, New York; Henry A. Larson, Denver, Colo., and Washington; Alonzo E. Wilson, Chicago, Ill.; Rev. Stephen J. Herben, Westfield, N. J.; William E. Massey, Ocean City, N. J.; Rev A. G. Kynett, Philadelphia, Pa.; Walter P. Ballinger, Philadelphia, Pa.; Melville Gambrill, Wilmington, Del.; Rev. H. M. Cameron, Washington, Pa., Pittsburgh Conference; Andrew S. Thomas, Charleston,

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Morning.

W. Va.; John W. Young, Cumberland, Md.; John T. Stone, Baltimore, Md.; J. C. McDowell, Pittsburgh, Pa.; Charles K. Haddon, Haddonfield, N. J.; Rev. W. R. Wedderspoon, Washington, D. C.; Rev. John McMurray, Washington, D. C.; Rev. W. L. McDowell, Washington, D. C.; William T. Galliher, Washington, D. C.; John C. Letts, Washington, D. C.

Publishing Committee Pittsburgh Advocate.

Publishing Committee on Pittsburgh Advocate.—Pittsburgh Conference: L. R. Jones, C. A. Hartung, Harry G. Samson; North-East Ohio Conference: James Walls, Sheridan B. Salmon, Arthur L. Hoover; Erie Conference: J. Palmer Burns, Clement W. Miner, Charles H. Smith; West Virginia Conference: C. Dale King, Lewis E. Resseger, Samuel V. Woods.

Managers Freedmen's Aid Society.

The Freedmen's Aid Society—Managers: Bishop William F. Anderson, Bishop W. A. Quayle, Bishop Frank M. Bristol, Bishop Frederick D. Leete, Bishop Wilbur P. Thirkield, Bishop Thomas Nicholson. Ministers: Bishop J. C. Hartzell, H. C. Jennings, Albert J. Nast, D. Lee Aultman, Herbert Scott, Valorous F. Brown, Worthington B. Slutz, E. R. Overly, William H. Wehrly, Elam A. White, John H. Race, Charles E. Schenk. Laymen: E. C. Harley, E. D. Lyon, C. E. Coffin, C. W. Bennett, C. L. Swain, Harry H. Garrison, Harlan C. West, R. B. McRary, E. P. Marshall, E. R. Graham, Lewis N. Gatch, George D. Webb.

Board of Education.

Board of Education—Class of 1920: Bishop W. F. Anderson, Bishop Theodore S. Henderson, Bishop Thomas Nicholson, William F. King, Gottlieb Golder, Edward Laird Mills, John H. Race, James W. Pearsall, Charles E. Patterson, R. S. Ingraham, W. E. Stone, Frank E. Mossman. Class of 1924: Bishop Edwin H. Hughes, Ezra S. Tipple, R. F. Raymond, Marcus D. Buell, J. C. Nicholson, C. W. Laycock, George W. Brown, Joseph R. Harker, W. A. Rankin, E. L. Blaine, J. W. Kinnear, E. C. Crossett. Class of 1928: Bishop William F. McDowell, George H. Bridgman, O. E. Kriege, Leonard D. Baldwin, J. Edgar Leaycraft, A. L. Johnson, M. W. Dogan, Samuel Dickie, John L. Seaton, William V. Kelley, H. N. Curtis, Albert E. Smith.

Adjournment.

On motion of D. G. Downey, it was ordered that, after the announcements, the Conference stand adjourned.

Announcements were made, and the Doxology was sung, and Bishop J. W. Robinson pronounced the benediction.

MAY 27
TWENTY-FIFTH DAY.
Second Session.
Bishop Nuelsen Presiding.
Devotions.
Journal Approved.

SATURDAY AFTERNOON, MAY 27, 1916

The Conference convened at 3 o'clock P. M., with Bishop Nuelsen presiding.

Rev. I. B. Schreckengast, D.D., led in prayer.

The Journal of the morning's session was read and approved.

C. A. Pollock, made the following report for the Committee on Credentials, which, on his motion, was adopted.

Committee on Credentials.

H. D. Atchison excused permanently on and after noon of May 27; W. H. Jordan excused permanently on and after May 29; D. O. Ernsberger excused permanently on and after May 27; C. A. Carlson excused permanently on and after May 28; Frederick Ahgren excused permanently on and after May 28; K. E. Norstrom excused permanently on and after May 28; C. A. Safwenberg excused permanently on and after May 28; Henry L. Davis excused permanently on and after May 28; W. C. Van Arsdel excused permanently on and after May 27; Theodore Kemp excused permanently on and after May 29; Thomas H. Bock excused permanently on and after May 27; C. B. Allen excused permanently on and after May 29; Frank B. Trotter excused permanently on and after May 27, William T. Williamson seated in his stead; E. M. Travis excused on and after May 27, Charles W. Harman seated in his stead; W. W. Cole excused on and after May 29; all excused without extra expense.

Reports A and B, Committee on Judiciary, Adopted.

John Marshall, for the Committee on Judiciary, presented Reports A and B, and, on his motion, they were successively adopted.

Reports Nos. 28, 24, 30, 15, 31, and 23, Committee on Temporal Economy, Adopted.

J. L. Fort, for the Committee on Temporal Economy, presented Reports Nos. 28, 24, 30, 15, 31, and 23, and, on his motion, they were successively adopted.

Supplementary Report No. 23.

J. L. Fort presented a report supplementary to Report No. 23, and moved its adoption.

Laid on Table.

On motion of J. B. Hingeley, the report was laid on the table.

Report No. 29, Committee on Temporal Economy, to Committee on Judiciary.

J. L. Fort presented Report No. 29 of the Committee on Temporal Economy, and moved its adoption.

Edgar Blake moved that the report be referred to the Committee on Judiciary.

The report was so referred.

Reports Nos. 8 and 10, Committee on Temporal Economy, Adopted.

J. L. Fort presented Reports Nos. 8 and 10 of the Committee on Temporal Economy, and, on his motion, they were successively adopted.

Report No. 12, Committee on Temporal Economy.

J. L. Fort presented Report No. 12 of the Committee on Temporal Economy, and moved its adoption.

Amendment.

A. J. Wallace moved to amend by striking out the word "three" in the fifth line and substituting therefor the word "one."

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Second Session.

The amendment was adopted.

A motion by William Shaw, to strike out the words "Communion Steward," did not prevail.

The report, as amended, was adopted.

Report No. 12 Adopted.

J. L. Fort presented Report No. 26 of the Committee on Temporal Economy, and, on his motion, it was adopted.

Report No. 26, Committee on Temporal Economy, Adopted.

J. L. Fort presented a bulky report on statistics, etc., and moved its reference to the permanent Committee on Statistics, Blanks, Records, Etc. It was so referred.

Statistics Referred to Permanent Committee on Statistics.

The Secretary reported the following letter, written by delegates from the North Germany and South Germany Conferences, and asked that it be printed:

BERLIN, April 10, 1916.

To the General Conference of the Methodist Episcopal Church:

Letter from Delegates in Germany.

DEAR FATHERS AND BRETHREN: The Annual Conferences and the Lay Electoral Conferences of Germany have availed themselves of their constitutional right to elect delegates to the General Conference of 1916. Eight delegates, four ministers and four laymen, and a corresponding number of reserves have been elected.

However, the circumstances of the war stand in the way of our delegates traveling to the United States in order to attend the General Conference. Nevertheless we desire to send the General Conference our fraternal greetings and to wish you God's blessings upon your labors.

As has been the case with our people in general, so our Church in Germany has hitherto stood the tremendous test which the world's war has set her, and we hope to God that she will continue to do so to the end. Many of our preachers and thousands of our Church members have followed the call of our emperor to the defense of the fatherland without hesitation. Those remaining at home have willingly taken the increased labor upon their shoulders so that it was possible to continue our church work in undiminished extent and to fulfill all our financial obligations. Even in the battlefield our brethren have confessed their Master and have labored for him, and from the foremost trenches they have sent home their contributions to the special collections of the Church.

If the wounds struck by the war are deep and painful, we have still much cause to look forward with great confidence, and to cherish the brightest hopes for the development of ouor work in our fatherland.

Having this confidence and hope, the Annual Conferences which we represent have adopted the following resolutions to be submitted to the General Conference, namely:

"*Whereas*, Since many years the desire has been awakened among ourselves to secure for our Church in Germany the rights of incorporation, also to reach the goal of practical self-support and financial independence for our congregations, and to further, within our congregations, an active interest in foreign missions; and,

"*Whereas*, The Board of Foreign Missions has already been empowered by the last General Conference to enter, through their representatives, into negotiations with our Conferences with regard to the above-named particulars, and whereas such negotiations have actually been entered into, but could not be brought to conclusion owing to the commencement of the war; be it

"*Resolved*, That the Board of Foreign Missions be empowered to again nominate a commission for the ensuing quadrennium, which, in conjunction with commissions to be nominated by the Annual Conferences of Germany, shall look for ways and means to place the work in Germany upon a basis compatible with the laws of the country; to secure for it the rights of an incorporated religious body, and finally to consider the question of developing the work so as to reach financial

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independence, while, at the same time, deepening the active interest in foreign missions.

Letter from Delegates in Germany.

"*Resolved*, It is very necessary and important for the prosperous growth of our Church in Germany, under the present circumstances, that the Bishop superintending the Annual Conferences in our country, be fully conversant with the conditions and able to converse with the authorities in the German language, we ask the General Conference that the Rev. Bishop Dr. J. L. Nuelsen, who, during these days of trial, has rendered our work such signal services, and who enjoys the undivided confidence and love of our congregations, may be sent again to Europe for the next quadrennium, and that he be put in charge of the Conferences in Germany."

In conclusion we would express our deepfelt gratitude for the benevolence and efficient help which our work has always had from the Mother Church, also during this war. As members of the world-wide Methodist Episcopal Church, the disruption of peoples caused by this war is specially painful to us. However, we pray to God that this may be no lasting disruption, but that, with a permanent peace, a harmonious cooperation in the upbuilding of God's Kingdom with our brethren in other lands will be vouchsafed to us. In this hope we present to the General Conference our fraternal greetings and good wishes.

Signed by delegates of the Annual Conference of North Germany: Hermann G. W. Meyer, Bernhard Keip. Reserves: Bernhard Schroeder, P. Gustav Junker.

The delegates of the Lay Electoral Conference of North Germany: Ferdinand Reiher, Heinrich Stehl. Reserves: Georg Leopold, Emil Scholz.

The delegates of the Annual Conference of South Germany: Emil Luering, Theophil Mann. Reserves: Richard Wobith, Karl Ulrich.

The delegates of the Lay Electoral Conference of South Germany: Ernst Gideon Bek, Oswald Storch. Reserves: Eugen Barth, Gottleib Binder.

Reports 2, 4, 5, 9, 7, and A, Committee on State of the Church, Adopted.

J. D. Gillilan, for the Committee on State of the Church, presented Reports Nos. 2, 4, 5, 9, 7, and A. On his motion, they were successively adopted.

J. B. Hingeley presented the following resolution, which, on his motion, was adopted.

World Conference Faith and Order.

Whereas, The Methodist Episcopal Church, during the last four years, has had a commission which has been associated with fifty-eight commissions of other denominations on the World Conference of Faith and Order, and the Episcopal Address recommended the continuance of the Commission;

Resolved, That the Bishops be authorized to appoint such Commission.

Reports Nos. 12, 13, 11, 10, and 14, Committee on Book Concern, Adopted.

A. J. Wallace, for the Committee on Book Concern, presented Reports Nos. 12, 13, 11, 10, and 14. On his motion, they were successively adopted.

Reports Nos. 3, 3A, and 2, Committee on Sunday Schools, Adopted.

W. C. Hanson, for the Committee on Sunday Schools, presented Reports Nos. 3, 3A, and 2. On his motion, they were successively adopted.

Report No. 1, Committee on Brotherhood, Adopted.

L. C. Bentley, for the Committee on Brotherhood, presented Report No. 1. On his motion, the report was adopted.

A. J. Wallace moved that, in addition to the aid authorized by Report No. 11 of the Committee on Book Concern for certain

periodicals, an amount of $57 a month be authorized for our paper in Manila.

The motion prevailed.

Allowance for Paper in Manila.

On motion of J. T. Stone, the Conference proceeded to the election of a Treasurer for the Board of Foreign Missions.

Election of Treasurer of Board of Foreign Missions.

J. T. Stone nominated George M. Fowles for Treasurer of the Board of Foreign Missions.

On motion of John Huber, nominations were closed.

George M. Fowles Elected.

On motion of C. T. Wilson, the Secretary was instructed to cast the ballot of the Conference for George M. Fowles.

The Secretary cast the ballot, and George M. Fowles was declared elected Treasurer of the Board of Foreign Missions.

Reports 4A, 5, 6, 3, 7, and 11, Committee on Foreign Missions, Adopted.

J. T. Stone presented Reports Nos. 4A, 5, 6, 3, 7, and 11 of the Committee on Foreign Missions, and, on his motion, they were successively adopted.

J. T. Stone presented the following resolution, and moved its adoption:

Sunday School Offerings.

Resolved, That a committee consisting of the Corresponding Secretaries of the Board of Foreign Missions, Board of Home Missions and Church Extension, and the Board of Sunday Schools be constituted with reference to the division of the Sunday school missionary offering, and be instructed to consider and report upon the same to the General Conference in 1920.

The resolution was adopted.

Report No. 9, Committee on Foreign Missions.

J. T. Stone presented Report No. 9 of the Committee on Foreign Missions, and moved its adoption.

Bishop Nuelsen led the Conference in a prayer for the successful carrying out of the great program presented in the report.

Adopted.

The report was adopted by a rising vote.

R. B. McRary presented the following resolution, and, on his motion, it was referred to the Board of Foreign Missions:

Mission in Haiti.

Resolved, That the Board of Foreign Missions be instructed to inquire into the advisability and feasibility of establishing a mission on the island of Haiti.

Report No. 12, Committee on Foreign Missions.

J. T. Stone presented Report No. 12 of the Committee on Foreign Missions, and moved its adoption.

W. F. Conner moved to amend by adding to ¶ 417, § 1 the words, "a column for special gifts being provided."

On motion of Edwin Locke, the amendment was laid on the table.

Adopted.

The report was adopted.

MAY 27 TWENTY-FIFTH DAY. *Second Session.* Latin Missions.

On a question of privilege, B. M. Tipple presented the following declarations, and moved their adoption:

This General Conference reaffirms its conviction that the Methodist Episcopal Church has a most important mission among the Latin peoples of the world.

It views with satisfaction the deliberative results of the recent congress for religious work in Latin America whereby the Protestant forces of South America and Mexico are assured of more united action, greatly increased support, and a comprehensive, well-defined program for the future.

It rejoices that in the Mediterranean, particularly at Rome, we are laying plans and developing educational institutions that will give to the oncoming young manhood and young womanhood of the many millions in that part of the world the teachings of an apostolic Christianity that will raise up for the marvelous new day just ahead Pauline leaders, heralds of the living Christ.

They were adopted.

On motion of Titus Lowe, the time was extended.

Reports Nos. 7, 6, and 5, Committee on Unification, Adopted.

J. F. Goucher, for the Committee on Unification, presented Reports Nos. 7, 6, and 5, which, on his motion, were successively adopted.

Reports Nos. 5, 10, 6, and 7, Committee on Education, Adopted.

L. H. Murlin, for the Committee on Education, presented Reports Nos. 5, 10, 6, and 7, and, on his motion, they were successively adopted.

E. S. Tipple moved that the services to-morrow afternoon be a Conference session.

The motion prevailed.

C. W. Flesher moved that the Conference Treasurer place the checks of delegates in envelopes, to be handed to the Chairmen of the various delegations.

On motion of J. W. Kline, the motion was laid on the table.

A motion of W. T. Smith that the Treasurer be instructed to pay checks between the hours of 7 and 8:30 Monday morning was, on motion of J. H. Klaus, laid on the table.

Adjournment.

Announcements were made, and the Conference adjourned with the Benediction by Bishop M. C. Harris.

SATURDAY EVENING, MAY 27, 1916

MAY 27 TWENTY-FIFTH DAY. *Third Session.* Bishop Quayle Presiding.

The Conference convened at 8 P. M. with Bishop Quayle presiding.

Devotions.

John W. Hancher led in repeating the Lord's Prayer.

Journal Approved.

The Journal of the afternoon session was read and approved.

J. I. Bartholomew for the Committee on Home Missions and

Church Extension, presented the following resolution, which was, on his motion, adopted:

Board of Home Missions Temporarily Continued.

Resolved, That the present Board of Home Missions and Church Extension be continued in power until the newly elected Board is duly organized.

Report No. 3, Committee on Home Missions, Adopted.

J. I. Bartholomew presented Report No. 3 of the Committee on Home Missions and Church Extension, and, on his motion, it was adopted.

Report No. 4, Committee on Home Missions.

J. I. Bartholomew presented Report No. 4 of the Committee on Home Missions and Church Extension, and moved its adoption.

Amendment.

G. H. Bickley moved to amend by adding after the word "consideration" the words, "and that they have power to act."

The amendment was adopted.

Adopted.

The report, as amended, was adopted.

Reports Nos. 5 and 6, Committee on Home Missions, Adopted.

J. I. Bartholomew presented Reports Nos. 5 and 6 of the Committee on Home Missions and Church Extension, and, on his motion, they were successively adopted.

Reports Nos. 4, 5, and 6, Committee on Epworth League, Adopted.

A. P. Nelson, for the Committee on Epworth League, presented Reports Nos. 4, 5, and 6 of that committee, and, on his motion, they were successively adopted.

Report No. 1, Committee on Priority.

E. S. Ninde presented Report No. 1 of the Committee on Priority, and moved its adoption.

An amendment, by G. B. Burd, was, on motion of J. W. Davidson, laid on the table.

Adopted.

The report was adopted.

Report on World Conditions.

Chairman E. G. Richardson asked that Timothy P. Frost present the report for the Commission on World Conditions. Timothy P. Frost read the report and moved its adoption.

The Bishop led the Conference in prayer in behalf of the nations stricken by war.

Adopted.

The report was adopted.

Dr. A. N. Fisher Introduced.

Bishop Quayle presented to the Conference, Rev. Dr. A. N. Fisher of Pasadena, California, a member of the General Conference of 1868.

Report No. 8, Committee on Temperance.

C. A. Pollock, for the Committee on Temperance, Prohibition, and Public Morals presented Report No. 8 of that Committee.

F. M. North moved that the report be recommitted with instructions to revise.

Recommitted.

It was so recommitted.

MAY 27 TWENTY-FIFTH DAY. *Third Session.*

Reports Nos. 9 and 6, Committee on Temperance, Adopted.

C. A. Pollock presented Reports Nos. 9 and 6 of the Committee on Temperance, Prohibition, and Public Morals, and, on his motion, they were successively adopted.

Bishops Requested to Help in Prohibition Campaigns.

C. A. Pollock presented the following resolution, and, on his motion, it was adopted:

Whereas, The issue of State and nation-wide prohibition is becoming paramount in many commonwealths in the republic; and,

Whereas, The Methodist Episcopal Church, because of its aggressive policy and superior numbers, is in the forefront of this fight; therefore, be it

Resolved, That we earnestly request our Bishops, in planning their work for the quadrennium, to give this matter most careful consideration; to the end that the services and leadership of these Chief Pastors of our Church may in the largest and most effective way, be in cooperation with the directing agencies having in charge the campaigns in the several States.

General Conference Laymen's Association.

R. V. Watt requested that the report of the General Conference Laymen's Association of the Methodist Episcopal Church be made a part of the records of the Conference. The request was granted. (See Reports.)

Report on World Conditions sent to President Wilson.

H. N. Cameron moved that a copy of the report on World Conditions be sent by the Secretary to President Wilson. The motion prevailed.

Report No. 16, Committee on Temporal Economy, Reconsidered.

Edgar Blake moved to reconsider Report No. 16 of the Committee on Temporal Economy, and the motion prevailed.

Edgar Blake moved to amend the report by striking out the words "personal property and moneys," and substitute therefor the word "equipment."

A motion by B. W. Marsh, to suspend the rules for the purpose of acting on the amendment, prevailed.

Laid on Table.

On motion of Appleton Bash, the entire matter was laid on the table.

Report No. 1, Committee on Evangelism.

G. G. Vogel presented Report No. 1 of the Committee on Evangelism, and moved its adoption.

Amendment.

G. H. Bickley moved to amend by striking out the last sentence of the report.

The amendment was adopted.

Adopted.

The report, as amended, was adopted.

Report No. 2, Committee on Evangelism.

G. G. Vogel presented ¶ 1 of Report No. 2 of the Committee on Evangelism, and, on his motion, it was adopted.

G. G. Vogel presented ¶ 2 of Report No. 2, and moved its adoption.

The motion of Edgar Blake to refer the paragraph to the

Board of Home Missions and Church Extension, was, on motion of B. W. Marsh, laid on the table.

The paragraph was adopted.

Report No. 2, Committee on Evangelism.

G. G. Vogel presented ¶ 3 of Report No. 2, and, on his motion, it was adopted.

Adopted.

The report was adopted.

Help for Spanish Papers. To Book Committee.

A. J. Wallace presented requests for help from Spanish papers in Santiago, Chile, and Albuquerque, New Mexico, and, on his motion they were referred to the Book Committee.

Report No. 1, Committee on Correlation.

W. W. Martin presented Report No. 1 of the Committee on Correlation, and moved its adoption.

Laid on Table.

On motion of J. N. Dryden, the report was laid on the table.

Report No. 4, Committee on Itinerancy, Amended.

C. E. Locke presented Report No. 4 of the Committee on Itinerancy, and, after accepting various proposed amendments, moved its adoption. It was adopted.

Adopted.

Report No. 9, Committee on Itinerancy.

C. E. Locke presented Report No. 9 of the Committee on Itinerancy, and moved its adoption.

Amendment Adopted.

J. H. Morgan moved to amend by leaving the last sentence as it was before. The amendment was adopted.

The report as amended was adopted.

Reports Nos. 5, 10, 24, 29, 20, and 23, Committee on Itinerancy, Adopted.

C. E. Locke presented Reports Nos. 5, 10, 24, 29, 20, and 23 of the Committee on Itinerancy, and, on his motion, they were successively adopted.

C. E. Locke presented the following resolution, and, on his motion, it was adopted:

Martin Luther Anniversary.

Whereas, The Episcopal Address has called our attention to the approaching four hundredth anniversary of that momentous event, October 31, 1517, when Martin Luther nailed his ninety-five theses upon the church door at Wittenberg; and,

Whereas, It is fitting at this time that the Methodist Episcopal Church join with other Churches in emphasizing those principles of Protestantism which lie at the foundation of our civil and religious liberty; therefore, be it

Resolved, That we call upon all Annual Conferences, General Conference boards, societies, local Churches, and Sunday schools, to make such provision for the celebration of this great event as shall reiterate the fundamental principles of our Protestant faith in their relation to our religious and national life.

Reports Nos. 27 and 28, Committee on Episcopacy, Adopted.

D. G. Downey presented Report Nos. 27 and 28 of the Committee on Episcopacy, and, on his motion, they were successively adopted.

W. E. Palmer asked that his vote be recorded in opposition to the adoption of Report No. 28.

Greetings from Christian Chinese in U. S.

The Secretary presented a telegram of greetings from two hundred and two Chinese Christians in the United States.

MAY 27
TWENTY-FIFTH DAY.
Third Session.

A. M. Drew, for the Committee on Rules, presented several suggestions as to rules which should be adopted for further session.

Suggestion of Change in Rules.

On motion of W. E. Palmer, it was ordered that the suggestions made by A. M. Drew for the Committee on Rules be placed in form and printed.

W. F. Conner, on a question of privilege, presented the following resolution, which was, on his motion, adopted:

Expenses of Adjourned Session.

Resolved, That the Book Committee is hereby authorized and instructed to make an apportionment to the Church sufficient to meet the expense incident to the proposed adjourned meeting of this General Conference. Said apportionment to be made as soon as the certainty of such meeting is determined.

W. L. McDowell presented the following resolution. On his motion, it was adopted:

Religious Welfare in Army and Navy.

Whereas, In the judgment of the Federal Council of Churches, which is the representative and the voice of united Protestantism in our country, the present provision for the religious welfare of the men who are serving in the Army and Navy of the United States is altogether inadequate and has not kept pace with the development of proper care for our soldiers and sailors in other particulars; and,

Whereas, Congress has at this time under consideration the enlargement of both of these arms of our national defense; and,

Whereas, Both the Federal Council of the Churches and the Religious Welfare League of the Army and Navy of the United States of America are now engaged in an effort to improve existing conditions; therefore, be it

Resolved, 1. That the General Conference of the Methodist Episcopal Church commends most heartily the effort of these two great organizations for this important object, and pledges to them both our constant cooperation;

Resolved, 2. That we respectfully and urgently request the Secretary of War, the Secretary of the Navy, and the President of the United States, to provide for the institution of a Board of Inquiry, which shall be charged to investigate the entire matter of the religious welfare of these men engaged in the national defense, to the end that the government may give itself, by every proper means, to the creation and support of such agencies as will adequately provide for these needs;

Resolved, 3. That the Secretary be instructed to send a copy of these resolutions to the Secretary of War, the Secretary of the Navy, and the President of the United States.

C. M. Van Pelt presented the following resolution, and, on his motion, it was adopted:

Expense of General Conference Journal.

Whereas, The General Conference has ordered that the General Conference Journal be printed and distributed to the delegates of this body, the Bishops, etc., and,

Whereas, This involves the expenditure of an amount in excess of $5,000; and,

Whereas, If this expense is borne by the Book Concern, it will mean that the profits of the Book Concern which go to the benefit of the Conference Claimants will be reduced in that amount;

Resolved, That the expense of the publishing and distribution of the Journal of this General Conference be paid by the General Conference Treasurer.

H. L. Jacobs, by consent of the Conference, moved that instead

of the Secretary of the Conference sending by mail the resolution of the confidence in President Wilson, the Board of Bishops shall be instructed and authorized to name a committee of five, two of whom shall be Bishops Cranston and McDowell, to present this resolution, properly engrossed, to the President of the United States.

Committee to Wait on President Wilson.

It was so ordered.

C. K. Carpenter presented the following resolution, which, on his motion, was adopted:

Appreciation of Gideons.

Whereas, The Christian Commercial Travelers' Association of America, known by the name of Gideons, is an organization of Christian traveling men who have been instrumental in placing the Word of God in thousands of hotel rooms in this country, and are exercising a saving and uplifting influence wherever they go; be it

Resolved, By this General Conference of the Methodist Episcopal Church, that we bid the Gideons Godspeed, and assure them of our hearty sympathy and approval, and cordially commend them to ministers and Methodists everywhere, and bespeak for them the cooperation of our people in their work.

F. P. Parkin presented the following resolution, and moved its adoption:

John Wesley Day.

Whereas, The anticipated reunion of the two great branches of our American Methodism will naturally arouse renewed interest in the history of our denomination and of the founder—under God—John Wesley; therefore, be it

Resolved, That we recommend our pastors, Sunday school superintendents, class leaders, and presidents of Epworth Leagues to call special attention to the life and influence of John Wesley, and that the anniversary of his birth in Epworth, England, June 17, 1703, be observed this year on the nearest Sunday, June 18, by special sermons, or addresses in the Churches or Sunday schools. We further recommend that on the anniversary of John Wesley's conversion, May 24, 1738, which will occur during 1917 on a Thursday—a special service be held in every church in our common Methodism, and that prayer be especially offered on that day for God's blessing upon all plans that look toward the consummation in 1918 of this long delayed union of our divided Methodism.

It was adopted.

Robert Watt presented the following resolution and on his motion it was adopted.

Fraternal Delegates.

Resolved, That the Bishops be requested and authorized to name Fraternal Delegates to the Bodies that have been represented before this General Conference, by properly appointed and delegated commissioners.

Report No. 31, Committee on Itinerancy, Adopted.

C. E. Locke presented Report No. 31 of the Committee on Itinerancy, and, on his motion, it was adopted.

J. L. Fort, for the Committee on Temporal Economy, presented the following resolution, and, on his motion, it was referred to the Committee on Judiciary:

Whereas, It is contrary to the principles of business administration

MAY 27 TWENTY-FIFTH DAY. *Third Session.*

that administrative officers should be members of the boards which review their work; and,

Whereas, It is contrary to the practice of State and national governments that executive officers should be members of the bodies to which they are responsible; and,

Status of General Conference Officers to Judiciary Committee.

Whereas, The Standing and Special Committees of the General Conference review the official acts and pass upon the policies of General Conference officers; and,

Whereas, Certain memorials have been presented requesting that such officers be declared ineligible for membership on committees reviewing their work; therefore, be it

Resolved, That the Committee on Judiciary be requested to answer the following questions:

1. Would it be constitutional for the General Conference to make all its officers ex officio members of the body limiting their rights and privileges to discussion in the general body and in the committees?

2. Would it be competent for the General Conference to so limit the rights and privileges of its elect officers, when members, as to exclude them except to give information when desired, from participation in the deliberations of any committee reviewing their acts or determining the policies which they are to execute?

3. Would it be competent for the General Conference to make General Conference officers ineligible for election to the General Conference?

C. E. Locke presented the following resolution, and, on his motion, it was adopted:

Editing the Discipline.

The editors of the Discipline are authorized to revise the language of the Book of Discipline and of the various resolutions, reports, and enactments intended for insertion in the Discipline, without, however, altering the sense. They are also authorized and directed to harmonize contradictory statements, eliminating or uniting as necessity may demand.

M. E. Snyder read the following resolution, and moved its adoption. It was adopted:

State Laws.

Whereas, In many States the general State law for Churches does not in all respects meet the needs of our Church administration; therefore, be it

Resolved, That we authorize the Annual Conferences, through the Board of Trustees, or otherwise, to seek such enactments as will recognize the authority of our Church laws wherever they may not conflict with the constitution of such State.

Report No. 9, Committee on Temporal Economy, Adopted.

J. L. Fort presented Report No. 9 of the Committee on Temporal Economy, and, on his motion, it was adopted.

Report No. 32, Committee on Temporal Economy. Laid on Table.

J. L. Fort presented Report No. 32 of the Committee on Temporal Economy, and moved its adoption.

On motion of H. H. Millard, it was laid on the table.

E. J. Lockwood moved that the Secretary be instructed to send a copy of the resolution of appreciation of the Gideons to the National President, A. B. T. Moore, Cedar Rapids, Iowa.

The Secretary presented the following District nomination for members of the Book Committee, which were confirmed, on motion of Titus Lowe:

NOMINATIONS FOR THE BOOK COMMITTEE

District Members, Book Committee.

District	
I.	G. C. Douglass.
III.	W. A. Notman.
V.	R. T. Stevenson.
VI.	J. W. Fisher.
VIII.	J. Luther Taylor.
XI.	A. L. Parker
XIII.	C. A. J. Walker.
XV.	C. C. Rarick.

District Members, Board of Control of Epworth League.

The Secretary presented the following nominations for District Members of the Board of Control of the Epworth League, which were confirmed, on motion of W. F. Burris:

District	
I.	D. B. Holt.
II.	A. C. Monagle.
III.	W. E. Brown.
IV.	R. K. Stephenson.
V.	J. J. Hulse.
VI.	S. M. Clark.
VII.	S. M. Strayhorne.
VIII.	W. F. Burris.
IX.	W. H. Spence.
X.	J. B. Stout.
XI.	W. W. Martin.
XII.	A. P. Nelson.
XIII.	E. S. Havighurst.
XIV.	J. J. Lace.
XV.	Robert Brumblay.

Reports Nos. 2 and 32, Committee on Temporal Economy, to Board of Home Missions.

On motion of E. G. Richardson, Report No. 2 of the Committee on Temporal Economy was taken from the table and referred to the Board of Home Missions and Church Extension.

On motion of S. A. Bright, Report No. 32 of the Committee on Temporal Economy was taken from the table and referred to the Board of Home Missions and Church Extension.

Adjournment.

The Secretary moved that the Conference adjourn to meet to-morrow afternoon at 3 o'clock, and then thereafter meet at 8 o'clock Monday morning instead of 8:30. The motion prevailed.

The Conference adjourned, Rev. C. B. Spencer, D.D., pronouncing the Benediction.

MAY 28
TWENTY-SIXTH DAY.
Afternoon.
Bishop McDowell Presiding.

SUNDAY AFTERNOON, MAY 28, 1916

The General Conference met at 3:30 o'clock P. M. for the Consecration of Bishops, Bishop W. F. McDowell presiding.

The Order of Service was as follows:

CONSECRATION SERVICE

Order of Service.

1. HYMN No. 207.....The Church's One Foundation
2. THE COLLECT.....BISHOP EARL CRANSTON
3. FIRST SCRIPTURE LESSON.....BISHOP JOSEPH C. HARTZELL
4. SECOND SCRIPTURE LESSON .....BISHOP FRANK W. WARNE
5. EXHORTATION AND PRAYER.....BISHOP JOHN W. HAMILTON
6. EXAMINATION OF THOSE TO BE CONSECRATED
   BISHOP EARL CRANSTON
7. SILENT PRAYER
8. VENI, CREATOR SPIRITUS
9. PRAYER.....BISHOP JOSEPH F. BERRY
10. PRESENTATION AND CONSECRATION OF BISHOPS-ELECT:

HERBERT WELCH

Presented by the Reverends Richard T. Stevenson and Charles M. Van Pelt
Consecrated by BISHOPS CRANSTON AND BERRY

THOMAS NICHOLSON

Presented by the Reverends David G. Downey and John H. Race
Consecrated by BISHOPS MCDOWELL AND LEETE

ADNA WRIGHT LEONARD

Presented by the Reverends Edwin H. Todd and George M. Fowles
Consecrated by BISHOPS BURT AND WILSON

MATTHEW SIMPSON HUGHES

Presented by the Reverends Albert N. Fisher and J. Sumner Stone
Consecrated by BISHOPS E. H. HUGHES AND NEELY

WILLIAM FITZJAMES OLDHAM

Presented by the Reverends Austin M. Courtenay and Charles W. Drees
Consecrated by BISHOPS ANDERSON AND NUELSEN

CHARLES BAYARD MITCHELL

Presented by the Reverends Charles E. Locke and John W. Hancher
Consecrated by BISHOPS QUAYLE AND LEWIS

FRANKLIN HAMILTON

Presented by the Reverends Lemuel H. Murlin and Edgar Blake
Consecrated by BISHOPS J. W. HAMILTON AND BRISTOL

ALEXANDER PRIESTLEY CAMPHOR

Presented by MISSIONARY BISHOPS HARTZELL AND SCOTT, John W. E. Bowen, Edward M. Jones
Consecrated by BISHOPS STUNTZ AND HENDERSON

EBEN SAMUEL JOHNSON

Presented by MISSIONARY BISHOP HARTZELL, Alfred E. Craig, Ernest G. Richardson
Consecrated by BISHOPS SHEPHARD AND MCCONNELL

11. PRAYER.....BISHOP RICHARD J. COOKE
12. HYMN No. 385.....Soldiers of the Cross, Arise
13. BENEDICTION.....BISHOP WILBUR P. THIRKIELD

Adjournment.

MONDAY MORNING, MAY 29, 1916

MAY 29 TWENTY-SEVENTH DAY. *Morning.* Bishop Lewis Presiding. Devotions.

Conference convened at 8 o'clock A. M., with Bishop W. S. Lewis presiding.

Rev. T. W. Locke, D.D., led in prayer.

Bishop W. F. Oldham read the Scriptures and gave the morning address.

Journal Approved.

The Journals of the 25th day, evening session and of the 26th day, afternoon session, were read and approved.

E. S. Tipple presented the following nominations for Trustees of Drew Theological Seminary:

Trustees of Drew Seminary.

TRUSTEES OF DREW THEOLOGICAL SEMINARY

I. *Term Expires 1920*

Bishop Joseph F. Berry,
Rev. James M. Buckley,
Rev. A. H. Tuttle,
Rev. George W. Smith,
Rev. Eugene A. Noble,
Rev. Frank M. North,
Rev. Francis B. Upham,
John M. Cornell,
Edward L. Dobbins,
Alfred P. Sloan,
F. W. Tunnell,
Frank De K. Huyler,
James Bradley.

II. *Term Expires 1924*

Bishop Earl Cranston,
Bishop William F. McDowell,
Bishop John L. Nuelsen,
Rev. William V. Kelley,
Rev. George P. Eckman,
Rev. Allan MacRossie,
Rev. Worth M. Tippy,
George J. Ferry,
Milton E. Blanchard,
James W. Pearsall,
Walter R. Comfort,

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Morning.

Trustees of Drew Seminary.

J. Edgar Leaycraft,
William W. Carman.

III. *Term Expires 1928*

Bishop Luther B. Wilson,
Bishop William Burt,
Bishop William F. Anderson,
Rev. Henry A. Buttz,
Rev. William I. Haven,
Rev. William A. Layton,
Rev. Charles L. Goodell,
Alexander Carmichel,
Franklin I. Bodine,
Lowell H. Brown,
James R. Joy,
William H. Van Benschoten.

The Secretary cast the ballot, on motion of M. E. Snyder, and they were declared elected.

Joint Commission, Committee on Priority.

J. F. Goucher, on a question of privilege, moved that our section of the Committee on Priority, appointed in 1912, having presented the report of the Joint Commission, is hereby discharged, and it was so ordered.

Reports Nos. 35 and 11, Committee on Itinerancy, Adopted.

Charles E. Locke, for the Committee on Itinerancy, presented Reports No. 35 and 11, and, on his motion, they were adopted.

Reports Nos. 29 and 24, Committee on Judiciary, Adopted.

John Marshall, for the Committee on Judiciary, presented Reports No. 29 and 24, and, on his motion, they were adopted.

Reports Nos. 8, 9, 11, and 12, Committee on Education, Adopted.

W. H. Crawford presented Reports Nos. 8, 9, 11, and 12 of Committee on Education, and, on his motion, they were successively adopted.

Report No. 11, Committee on Temporal Economy.

J. L. Fort presented Report No. 11 of the Committee on Temporal Economy, and moved its adoption. W. C. Hanson moved to amend by reinstating the word "probationary" instead of the word "preparatory." On motion of B. W. Marsh the amendment was laid on the table.

Amendment.

G. H. Bickley moved to amend by inserting the words "or Board of Stewards," after the words "official board." The amendment was accepted.

J. I. Bartholomew moved to amend the section concerning nonresident members by striking out the provision that nonresident members be reported.

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Morning.

On motion of W. F. Burris, the previous question was ordered.

The amendment of J. I. Bartholomew did not prevail.

The report was adopted.

Report No. 11, Adopted.

J. L. Fort presented Report No. 13A, and moved its adoption. Robert Watt moved to amend by striking out §§ 1, 2, 3, and 4, ending with words, "Paid in full" in § 4.

Report No. 13A, Committee on Temporal Economy, Amended.

On motion of W. L. McDowell, the previous question was ordered.

The amendment was adopted, and the report, as amended, was adopted.

Adopted.

D. G. Downey presented the following, and, on his motion, it was adopted:

Amend ¶ 435, § 1, by inserting in the third line from the end of the section, after the word "board," the following:

"Charges may receive credit for all 'Special Gifts' transmitted through the Treasurer of the Board of Home Missions in the following manner: In case the full apportionment be raised aside from the 'Special Gifts,' the latter may be added to the regular gifts and be reported in the column for the regular offerings. In case the full apportionment be not raised aside from the 'Special Gifts' the latter shall be reported separately in the column for 'Special Gifts.'"

Special Gifts.

So that it shall read: "He [the pastor] shall, at the Annual Conference, report the amount received. He shall invite also special contributions in aid of the annuity and loan fund of the board. Charges may receive credit for all 'Special Gifts' transmitted through the Treasurer of the Board of Home Missions in the following manner: In case the full apportionment be raised aside from the 'Special Gifts' the latter may be added to the regular gifts and be reported in the column for the regular offerings. In case the full apportionment be not raised aside from the 'Special Gifts' the latter shall be reported separately in the column for 'Special Gifts.'"

Report No. 10, Committee on State of the Church, Adopted.

D. G. Downey presented Report No. 10 of the Committee on State of the Church, and, on his motion, it was adopted.

Spokane Invites Next General Conference. To Book Committee.

The Secretary announced a telegraphic invitation from the various organizations of Spokane, Washington, inviting to that city the 1920 session of the General Conference, and, on his motion, it was referred to the Book Committee.

Report No. 29, Committee on Temporal Economy, Adopted.

H. B. Johnson asked that Report No. 29 of the Committee on Temporal Economy, which had been referred to the Committee on Judiciary, he recalled from that committee. On his motion, the report was adopted.

Report No. 21, "Colorado Amendment."

Charles E. Locke presented Report No. 21 of the Committee on Itinerancy in regard to the Colorado amendment, and moved its adoption.

Indefinitely Postponed.

R. V. Watt moved the indefinite postponement of the whole report.

On motion of J. H. Klaus, the previous question was ordered.

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The motion to indefinitely postpone was sustained.

On motion of A. S. Kavanagh, the action of the General Conference of 1912, in reference to Hospitals, was sustained.

Hospitals.

J. W. Van Cleve presented the following resolution, and, on his motion, it was adopted:

General Conference, 1920.

Whereas, The action of the General Conference of 1908, as it appears on pages 383 and 449 of the Journal of that year, reenacted in 1912, has proved not only practicable but very helpful to the orderly conduct of business, especially during the earlier sessions of this Conference; therefore

Resolved, That the committee having in charge the arrangements for the next General Conference be requested to provide that the memorial session be held on the afternoon of the first Sunday following the assembling of the General Conference, and that the Bishops be a committee to arrange for such service.

Resolved, That all receptions to Fraternal Delegates be held at evening sessions of the General Conference and, as far as possible, within the first two weeks of the session.

Resolved, That there shall be one Episcopal Address, to include all matters to be brought before the General Conference by the General Superintendents; and that evening sessions be set apart for the proper presentation of reports by the General Superintendents who have visited foreign mission fields and by the Missionary Bishops;

Commission on Entertainment and Secretary.

Resolved, That the Book Committee and its Commission on Entertainment and the Secretary of the General Conference be directed to cooperate with each other in making such advance provisions for the General Conference of 1920 as will expedite its business; such provisions to be reported to, and to be subject to change by the General Conference.

Resolved, That memorials, resolutions, and requests to be submitted to Standing Committees may be sent to the Secretary of this General Conference or his assistant at any time in the month of April, 1920, and shall be arranged by him for immediate distribution to the several Standing Committees.

JOSEPH W. VAN CLEVE,
HORACE LINCOLN JACOBS.

Bishops Appoint Members of Commissions and Boards.

On motion of D. G. Downey, it was ordered that the Bishops be authorized to appoint members of any Commissions or Boards called for by action of this General Conference, who were not already appointed, and that they also appoint representatives on Interdenominational Commissions or Boards as may be needed.

On motion of A. G. Kynett, permission was given the Secretary of the Committee on Boundaries to edit the report of the committee.

The report was adopted.

Committee on Correlation, Adopted.

On motion of J. M. Dryden, the action laying on the table the report of the Committee on Correlation was considered. On motion of D. G. Downey, the same was adopted.

Report No. 22A, Committee on Temporal Economy, Adopted.

D. G. Downey presented Report No. 22A of the Committee on Temporal Economy, and, on his motion, it was adopted.

Presentation to Bishop Bashford.

On a question of privilege, E. A. White, on behalf of the Lexington Conference, presented Bishop J. W. Bashford a Testa-

ment and an American flag, as a token of the appreciation in which he is held by the colored membership of our Church.

Samuel Plantz, for the Committee on Complimentary Resolutions, presented the following, which were adopted by standing vote:

Complimentary Resolutions.

The Committee on Fraternal Delegation, to which was intrusted the pleasant duty of drafting resolutions to express the appreciation of the General Conference for the many kindnesses, courtesies, and favors received during the period of its session, not having been able to have a meeting, owing to the necessary absence from the Conference during the past few days of the chairman, and of other important matters. As secretary I beg leave to submit the following recommendations for your consideration and adoption:

We gratefully acknowledge the thoughtful and generous hospitality of the citizens of Saratoga Springs, who have done everything possible to make our stay among them an unqualified pleasure, making true in our experience the warm and hearty welcome given officially through Senator Brackett, and we assure them that the many attentions and kindnesses which we have received will abide with us as among the most pleasant remembrances of our stay in their beautiful and favored city.

We especially appreciate the work of the Rev. W. H. Hughes, D.D., and his various efficient assistants on the local committee, for the careful, comprehensive, and satisfactory manner in which, at great expense to themselves in time and labor, they have provided for the entertainment of the General Conference, anticipating every need, supplying every convenience, and making us all their debtors for innumerable attentions and kindly courtesies. We express our gratitude to the trustees of the various churches, to the governing board of the Y. M. C. A., to the managers of the hotels, and to all the social and civic organizations of the city which have placed so generously at our disposal their rooms and buildings for the use of our committees and our various assemblies, and which, in other ways, have provided accommodations and conferred benefits which have contributed greatly to the success of the Conference. We record our appreciation of the reports of our proceedings which have appeared in the public press, the excellent postal service which has been provided, the helpful attentions of the employees of the Western Union Telegraph Company and its efficient Conference manager, the Rev. W. M. Lemen, the benefits received in railroad rates and accommodations by the united efforts of the Bureau of Transportation, so ably managed by the Rev. E. K. Copper, the fidelity and courtesy of the ushers, and the services of all other persons who have been engaged in ministering to our needs and comfort. We feel that the attentions of these individuals and agencies have placed us under abiding obligations.

The General Conference Commission on Entertainment, and especially its chairman, Rev. E. S. Tipple, D.D., are worthy of great praise for the carefulness and completeness of the arrangements they have made for the care of the General Conference, for the patience and labor they have given in looking after every detail of our welfare, and for innumerable benefits we have received at their hands. The general arrangements for the Conference we do not believe have ever been more efficiently handled.

The Secretary of the General Conference, Rev. Edwin Locke, D.D., and his assistants, have performed a great amount of labor of the highest value which has required skill, patience, and self-sacrifice which we all recognize with appreciation, and for which we are deeply thankful.

The labors of the General Conference Treasurer, Mr. O. P. Miller, have been especially efficient and distinguished. For many years he has filled this important position to the utmost satisfaction of the Church, and he deserves and we believe receives its sincerest gratitude.

The editor of The Daily Christian Advocate, Rev. Stephen J. Herben, D.D., and his staff have shown rare competency and accuracy in reporting our proceedings, and have produced a paper which has been a credit to the Conference and merits our highest appreciation.

We have been highly favored at this Conference by addresses from

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Morning.
Complimentary Resolutions.

many eminent men whose words of wisdom have been helpful and inspiring and placed us under obligation. Among these being the Governor of this commonwealth, whose patriotic and eloquent words, attuned to high Christian ideals, we shall long remember.

Finally, we express our gratitude to our Bishops for the impartiality, forbearance, and ability with which they have presided over our deliberations, and especially for the very helpful and inspiring addresses which they have delivered at the devotional hour, which have quickened our spiritual interest, deepened our consecration, and inspired us with the purpose to go forth from this Conference to render more faithful service to our Lord and Master, Jesus Christ.

W. H. Hughes responded to the resolution on behalf of the Local Committee.

W. L. Woodcock presented the following resolution, and, on his motion, it was adopted:

Whereas, The most strenuous work of the General Conference is done in the Standing Committees; and,

Whereas, The burden of this work rests upon the chairmen and secretaries of these committees; therefore,

Resolved, That a rising vote of thanks be extended to these officers for their faithful and efficient services.

C. A. Pollock presented the following resolution, and, on his motion, it was adopted:

Divorce.

Whereas, The director of the United States Census Bureau has recently estimated that the United States of America will grant in the year 1916 more than 125,000 divorces, thus breaking all world records for a single nation;

Resolved, That we urgently request the Judiciary Committees of the House and Senate at Washington to send out at once House Joint Resolution 200, which submits to the Legislatures of the several States an amendment to the Federal Constitution to enact and enforce uniform laws on marriage and divorce.

U. G. Leazenby presented the following resolution, and, on his motion, it was adopted.

Church Journalism.

Whereas, The General Conference has thoroughly examined the present status of our Church journalism; and,

Whereas, The demands for a conservative policy have revealed the necessity of a more efficient journalistic policy; and,

Whereas, It has been determined to support the present plan of family Advocates; therefore, be it

Resolved, That this General Conference commend the Church papers to our pastors, and urge their unqualified support in presenting them to their people, and that every effort be encouraged by the publishers to make the papers appeal to the people, and that the editors be assured of the hearty support of this General Conference, and of our prayers for the making of the best possible journalistic program for this quadrennium.

On motion of E. W. Fritchley, the Conference arose while Bishop John W. Hamilton led in a prayer of thanksgiving for the privileges we had enjoyed during the past month.

Episcopal Areas.

Bishop L. B. Wilson, of the Board of Bishops, announced the Conferences related to the several Episcopal residences, which were confirmed, on motion of Edgar Blake. (See page 130.)

E. M. Mills presented the following resolution, and, on his motion, it was adopted: MAY 29 TWENTY-SEVENTH DAY. *Morning.*

Resolved, That after the final roll call and appropriate devotional exercises, this General Conference stand adjourned, subject to the call of the Bishops, in accordance with the action previously taken. Final Adjournment.

The Journal of to-day's session was approved, on motion of W. F. Burris. Journal Approved.

Bishop Cranston assumed the chair. Bishop Cranston Presiding.

Secretary Locke called the roll, and the following twenty-eight Bishops answered to their names: Earl Cranston, John W. Hamilton, Joseph F. Berry, William F. McDowell, James W. Bashford, William Burt, Luther B. Wilson, Thomas B. Neely, William F. Anderson, John L. Nuelsen, William A. Quayle, Wilson S. Lewis, Edwin H. Hughes, Frank M. Bristol, Homer C. Stuntz, Theodore S. Henderson, William O. Shepard, Francis J. McConnell, Frederick D. Leete, Richard J. Cooke, Wilbur P. Thirkield, Herbert Welch, Thomas Nicholson, Adna W. Leonard, Matthew S. Hughes, William F. Oldham, Charles B. Mitchell, Franklin Hamilton. And the following nine Missionary Bishops: Joseph C. Hartzell, Frank W. Warne, Isaiah B. Scott, John E. Robinson, Merriman C. Harris, John W. Robinson, William P. Eveland, Alexander P. Camphor, Eben S. Johnson. Roll of Bishops.

The following Seven Hundred and Fifty-five delegates also responded to their names: J. T. Abbett, B. F. Abbott, L. C. Abbott, Agnew, J. P. Allen, Ray Allen, W. S. Allen, Ames, Mrs. Anderson, D. R. Anderson, E. P. Anderson, J. W. Anderson, A. J. Andrews, Antrim, Appleby, Arbuckle, Arnold, F. A. Arter, J. M. Arters, Aseltine, T. J. Ash, H. L. Ashe, J. I. Asher, Mrs. Asher, Augustine, Austin, Ayres, D. H. Bailey, J. S. Bailey, A. W. Baker, C. F. Baker, J. C. Baker, J. W. Baker, F. C. Baldwin, F. E. Baldwin, R. T. Baldwin, Ball, E. D. Bancroft, W. E. Bancroft, Barker, Bartholomew, Bash, Bast, Bauchop, Beach, Beal, Beane, J. A. Beatty, S. R. Beatty, Beck, Bell, Bellamy, Belman, Bender, Bennett, Bentley, Bickerton, Bickley, Bimford, Birney, Blair, Edgar Blake, Mrs. Nina Blake, Blessing, Blood, Blumberg, Boswell, C. L. Bovard, F. D. Bovard, G. F. Bovard, Bowen, Bowers, E. G. Bowman, Brackney, A. W. Brazier, Brenner, Brewster, Bridgeford, Bright, Brinkmeyer, Brodbeck, F. L. Brown, P. M. Brown, U. G. Brown, V. F. Brown, W. E. Brown, Brumblay, Roll of Delegates.

MAY 29 TWENTY-SEVENTH DAY. *Morning.* Roll of Delegates.

Bruner, Buchanan, Buck, Buckner, Buker, Bull, Bumgarner, Burd, Burkholder, Burkland, Burleigh, Burnett, J. P. Burns, M. P. Burns, M. B. Burris, W. F. Burris, J. C. Butcher, Mrs. Butcher, C. W. Butler, J. W. Butler, Miss E. Butts, Cahoon, Caldwell, H. N. Cameron, M. D. Cameron, Marvin Campbell, R. M. Campbell, Cannon, Canse, Carlson, Carnine, C. K. Carpenter, W. E. Carpenter, B. F. Carter, J. M. Carter, H. C. Case, T. F. Chamberlain, W. W. Chamberlain, Chandler, Chapman, Chase, Cherrington, Clair, Miss Clark, S. M. Clark, Clay, Clemens, Miss Clinton, Coates, Coker, Colborn, Frank Cole, J. A. Cole, W. D. Cole, Colegrove, Coman, M. F. Compton, W. F. Compton, Cone, Conkling, Conner, Cookingham, J. F. Cooper, Mrs. Cooper, Copeland, E. K. Copper, Core, Cottrell, Cottey, Courtenay, Covert, D. H. Cox, J. M. Cox, W. H. Cox, Cragun, Craig, Crane, Crawford, Crissman, Crolley, J. W. Cummins, Cynn, Dam, S. A. Daniels, Davage, Davidson, Robert Davies, G. H. Davis, S. S. Day, Dean, De Bra, Decker, De Maris, Dempster, E. P. Dennett, E. A. Dent, Dewey, Dickinson, Dickman, E. C. Dixon, G. W. Dixon, Dogan, Dow, Downey, Drees, Drew, Dryden, W. T. Dumm, Dunlap, F. C. Dunn, Dunning, Dunton, Echols, Edsall, Eklof, George Elliott, W. A. Elliott, W. J. Elliott, Embree, Enderis, R. E. Evans, S. B. Evans, Fair, Fasick, Faupel, Fennel, Fenton, Ferguson, Fielder, Figley, E. H. Fisher, E. O. Fisk, Flaxington, Flesher, C. P. Ford, Forsyth, J. L. Fort, T. R. Fort, Jr., Frame, Frank, Frick, Fritchley, L. C. Fritsche, W. F. Fritze, T. P. Frost, Fuhrman, M. D. Fuller, R. T. Fuller, Funnel, Furman, Gale, Gallimore, C. C. Garland, C. N. Garland, Gates, Geissinger, Mrs. Geyer, Gibson, Giddens, Gilder, Gillilan, Gisriel, Glasscock, Mrs. Goode, Goodman, Goodrich, E. L. Gordon, W. W. Gordon, Goucher, Hiram Gould, W. H. G. Gould, E. R. Graham, J. S. Graham, Grant, Gravatt, Greenamyer, Greenfield, Grigsby, Grose, Guttersen, Haggman, Mrs. Hahr, Halfyard, C. C. Hall, J. L. Hall, J. A. Hamilton, Hammer, Hammond, Hancher, Hanly, Hanson, Hao, Harkness, Harmon, A. W. Harris, J. W. Harris, Harrop, Mrs. Haskell, Hawk, Hawkins, Edward Hayes, R. A. Haynes, R. B. Hays, W. C. Hays, Hazeltine, Miss Heacock, Heisse, Harvey, Henderson, J. A. Henderson, Hensey, Mrs. Henthorne, Hertzler, Hervey, Hestwood, Hill, J. L. Hillman, Hingeley, Hoffecker, Hoke, Hollis, Hollopeter, Holt, Hoover, Horne, Horton, Hosman, Howell,

Huber, R. H. Hughes, W. A. C. Hughes, C. C. Hull, J. J. Hulse, Hunter, Hurlburt, Huse, G. G. Hutchison, Mrs. Hutchison, Hwang, Imboden, Ingraham, Inwood, Isaiah, Izer, C. C. Jacobs, H. L. Jacobs, Jarvis, H. C. Jennings, W. T. Jennings, C. A. Johnson, D. C. Johnson, H. B. Johnson, H. T. S. Johnson, J. T. Johnson, J. M. Johnston, C. M. Jones, E. M. Jones, H. N. Jones, H. W. Jones, J. F. Jones, R. E. Jones, Jordan, J. R. Joy, J. S. Joy, Julen, Kagey, Karell, Kavanagh, Keeney, Kemper, J. C. Kendrick, W. F. Kendrick, H. S. Kennedy, Hugh Kennedy, S. G. Ketron, T. H. Kiah, E. L. Kidney, J. M. Killits, H. A. King, O. D. King, Kinkel, Kinne, Kirk, Kirkendall, Kissack, F. W. Klaus, J. H. Klaus, J. W. Kline, Mrs. Klinefelter, Koontz, J. F. Knotts, Krantz, Mrs. Kuhl, Kynett, J. J. Lace, D. C. Lacy, H. V. Lacy, Landon, Lane, Larkin, Lathrop, Latta, R. W. Leach, Leazenby, C. W. Leech, D. O. Leech, Leeds, Leeson, Mrs. Legg, A. A. Leonard, C. L. Leonard, Lesemann, Lesh, Lewis, Li, Light, Lindsay, Liu, C. E. Locke, Edwin Locke, T. W. Locke, Lockwood, Loeppert, Mrs. Logan, W. H. Logan, Perley Lowe, Titus Lowe, Lowry, Lucas, F. W. Luce, Mrs. Lynch, Lysinger, McBurney, McCarty, J. S. McConnell, Mrs. McConnell, McDermott, McDowell, McFall, McKissack, Miss McKnight, McMahon, Miss McMurrey, J. A. McRae, R. B. McRary, Maclean, McPherson, MacRossie, Madsen, Malstrom, Manley, Mrs. Manley, March, Maring, O. G. Markham, B. W. Marsh, D. L. Marsh, J. Marshall, J. W. Marshall, Mrs. Marsters, J. H. Martin, W. W. Martin, Mason, Mrs. W. W. Mast, Maveety, Mead, Meck, Melear, Perry Millar, H. H. Millard, G. A. Miller, M. F. Miller, O. P. Miller, W. G. Miller, E. M. Mills, H. E. Milnes, Miner, L. L. Mitchell, T. E. Mitchell, Mockford, Montgomery, J. G. Moore, W. L. Moore, D. L. Morgan, J. H. Morgan, Mork, A. E. Morris, C. D. Morris, G. A. Morse, Mossman, Moultree, Mouzon, Mueller, Munhall, Murdock, Murlin, G. H. Murphy, T. H. Murray, Myers, Mrs. Nasmyth, Nast, Nate, Neal, Neff, Nelson, Newhall, Newland, Nies, Ninde, North, Notman, Nottingham, O'Brien, Oetjen, O'Harra, Oliver, Olsen, Mrs. Orr, Ostrup, Ott, Palladino, Palmer, Parkham, A. L. Parker, H. W. Parker, F. P. Parkin, J. W. Pearsall, Peat, Peirce, Penn, Miss C. Perez, Perkins, Peterson, Pettengill, W. H. Phelps, V. V. Phillips, Philpott, Pickett, Pierce, Pitkin, Pittman, Plantz, Plimpton, Pluenneke, Pollock, Poole, Pratt, Puckett, Race, Rader, Mrs.

MAY 29 TWENTY-SEVENTH DAY. *Morning.* Roll of Delegates.

Ragland, Ramsdell, E. M. Randall, E. R. Randall, Rankin, Rarick, J. H. Reed, W. D. Reed, S. S. Reid, Ressegger, Reynolds, E. G. Richardson, P. H. Riegel, D. C. Riehl, Risk, Miss Robinson, I. E. Robinson, T. F. Robinson, T. J. B. Robinson, N. L. Rockey, Mrs. Rockey, Rodrigues, D. C. Rogers, S. A. D. Rogers, Rognerud, Rosselle, Rowley, J. C. Ruppenthal, E. P. Ryland, Sagedahl, Salmon, E. D. Samson, H. G. Samson, Sandberg, W. L. Sansom, Satterlee, Sawyer, Scandrett, Schell, Schenk, Schmidt, Schneider, Schreckengast, J. H. Scott, R. B. Scott, Scrivener, Severson, Shannon, Sharpe, R. E. Shaw, W. E. Shaw, William Shaw, Sheehan, Shellabear, Shelley, E. L. Shepard, G. F. Shepard, Sheridan, Sherrill, Shipley, Shipp, Shook, Short, Shriner, Shuey, Simes, R. J. Simmons, E. A. Simons, Mrs. Simpson, Sites, Skinner, Slutz, Smallwood, C. H. Smith, C. L. Smith, C. A. Smith, F. F. Smith, G. M. Smith, H. L. Smith, J. D. Smith, J. H. Smith, Mrs. Smith, M. N. Smith, W. T. Smith, Snyder, C. E. Southwick, W. D. Southworth, Sparks, Spears, Spence, Mrs. Sprowls, Spurlock, Stafford, Stalker, B. L. Steves, John Stephens, J. H. Stephens, R. K. Stephenson, A. C. Stevens, E. M. Stevens, R. T. Stevenson, Stickney, Stitt, Stockwell, Stokoe, J. T. Stone, Stouffer, J. B. Stout, Strayhorne, Stromsted, Strong, Stuckslager, Sturgess, Summers, Swann, Swearer, Swenson, Switzer, Taggart, Talley, Mrs. Taylor, J. L. Taylor, S. E. Taylor, Thaddeus Taylor, Teeter, Templin, A. S. Thomas, I. L. Thomas, J. W. Thomas, A. A. Thompson, J. T. Thompson, R. H. Thompson, Thurlow, Thurston, Tindley, B. M. Tipple, E. S. Tipple, E. H. Todd, J. S. Todd, Tombaugh, Tomlinson, Townsend, C. C. Travis, J. B. Trimble, Tunnicliffe, Turner, Ulland, Urch, Urmy, Utley, Van Cleve, Van Metre, Van Orsdell, Van Pelt, Vogel, Wade, Wahlberg, Wahlquist, C. A. J. Walker, T. H. B. Walker, A. J. Wallace, J. J. Wallace, Wallin, Walter, R. A. Ward, Wareing, Warner, Waterman, Robert Watt, R. V. Watt, Wedderspoon, Wehrly, Weiffenbach, Welch, Weld, S. C. Wells, Wentsch, Werner, West, C. S. Wheeler, G. B. Wheeler, E. A. White, Mrs. White, Z. L. White, Whitezel, Wiant, Wicklund, Wilkinson, Willey, J. M. Williams, J. O. Williams, T. D. Williams, W. C. Williams, Williamson, C. T. Wilson, H. S. Wilson, J. G. Wilson, Mrs. Wilson, R. E. Wilson, W. F. Wilson, E. J. Winder, Winters, Wolfe, Mrs. Wood, Woodcock, Woods, War-

sham, Wragg, L. A. Wright, W. T. Wright, Young, Youse, Yu, Zaring. MAY 29 TWENTY-SEVENTH DAY. *Morning.*

Bishop Earl Cranston presented the following message from the Board of Bishops:

Message from Bishops.

Brethren, you must not be detained a moment beyond what is necessary; and yet it would be entirely out of keeping with the conduct of this Conference up to this hour should there be disorder or confusion in the moments of adjournment. We have been here attending to the business of the Kingdom, for the Kingdom of God. There should be devout prayer for the divine blessing upon all the legislation and upon the entire program adopted by this Conference. The chairman of the moment would be delinquent to the Board of Bishops in a very important matter should he fail to acknowledge the uniform courtesy and kindness of the General Conference to the Board of Bishops in all its official acts. Not hitherto in my connection with the General Conferences has there been a finer spirit of consideration on the part of the body toward its Bishops. My brethren here very heartily appreciate this fact that I have just mentioned, and would have me assure you of their gratitude, and of their determination to prove worthy of the high confidence which this Conference has shown toward them.

Prayer by Bishop Berry. Benediction.

The hymn, "O God, Our Help in Ages Past," was sung, Bishop Joseph F. Berry offered prayer, the Doxology was sung, after which Bishop Berry pronounced the benediction, saying: "May the blessing of Almighty God, the Father, the Son, and the Holy Spirit, abide with you, and the Israel of God, now, and evermore. Amen."

Adjournment.

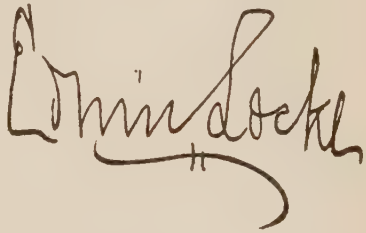
Bishop Berry declared the Twenty-seventh Delegated General Conference of the Methodist Episcopal Church adjourned, subject to the call of the Board of Bishops.

Attestation.

JOHN H. VINCENT,
EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. MCDOWELL,
JAMES W. BASHFORD,
WILLIAM BURT,
LUTHER B. WILSON,
THOMAS B. NEELY,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
WILLIAM A. QUAYLE,
WILSON S. LEWIS,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
HOMER C. STUNTZ,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. MCCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
MATTHEW S. HUGHES,
WILLIAM F. OLDHAM,
CHARLES B. MITCHELL,
FRANKLIN HAMILTON.

Missionary Bishops

James M. Thoburn,
Joseph C. Hartzell,
Frank W. Warne
Isaiah B. Scott,
John E. Robinson,
Merriman C. Harris,
John W. Robinson,
William P. Eveland,
Alexander P. Camphor,
Eben S. Johnson.



Secretary of the General Conference.

Saratoga Springs, N. Y., May 29, 1916.

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REPORTS ADOPTED

A. REPORTS OF STANDING COMMITTEES

I. EPISCOPACY

Report No. 1. Episcopal Supervision for North Africa

Memorial asking that Northern Africa be associated with Europe for Episcopal supervision.

We recommend that North Africa be associated with Europe for Episcopal supervision, and that the Bishop in charge in Europe should receive from the Board of Bishops such administrative help during the quadrennium as in the judgment of the Board he may need in his Episcopal area.

Adopted, May 15.

Report No. 2. Episcopal Supervision for Africa

Upon Memorial No. 68, from East Central Africa Mission Conference, we recommend:

(a) That, apart from North Africa, there shall be two Missionary Bishops elected for the remaining parts of Africa and the Madeira Islands.

(b) One of whom shall be of African descent.

Adopted, May 16.

Report No. 3. Effectiveness of Bishops

Your Committee on Episcopacy respectfully recommends for your adoption the following:

We recommend: That the character of the following Bishops be passed, and that they be continued on the retired list: John H. Vincent, Thomas B. Neely.

Missionary Bishop, James M. Thoburn.

We recommend: That the character of the following-named Bishops be passed, and that they be retired under the Disciplinary rule as to age limit: Earl Cranston, John W. Hamilton.

Missionary Bishop, Joseph C. Hartzell.

We recommend: That the character of the following-named Missionary Bishops be passed, and that they be granted the retired relation at their own request, under ¶ 211, § 3, Discipline of 1912: Merriman C. Harris, Isaiah B. Scott.

We recommend: That the characters of the following-named Bishops be passed, and that they be continued in the effective relation: Joseph F. Berry, William F. McDowell, James W. Bashford, William Burt, Luther B. Wilson, William F. Anderson,

John L. Nuelsen, William A. Quayle, Wilson S. Lewis, Edwin H. Hughes, Frank M. Bristol, Homer C. Stuntz, Theodore S. Henderson, William O. Shepard, Francis J. McConnell, Frederick D. Leete, Richard J. Cooke, Wilbur P. Thirkield.

Missionary Bishops: Frank W. Warne, John E. Robinson, John W. Robinson, William P. Eveland.

Adopted, May 11.

Report No. 4. Temporary Reinstatement of a Retired Bishop

In the matter of the Memorial No. 101, from the Philadelphia Conference, asking that the Board of Bishops be permitted to reinstate temporarily a retired Bishop in the effective relation, your Committee recommends that the General Conference do not concur.

Adopted, May 25.

Report No. 5. Continuance of Bishop Hamilton as an Effective Bishop

In the matter of the memorials from the East Maine Conference, praying for the continuance of Bishop J. W. Hamilton in the effective relation, we report that the request, being in violation of the law (¶ 210, § 2, Discipline of 1912) cannot be granted.

Adopted, May 25.

Report No. 6. Memorial from Maine Conference

In the matter of the memorial (1) of the Maine Conference, asking for readjustment of the plan of retiring Bishops for age, we recommend that no action be taken.

Adopted, May 26.

Report No. 7. Requiring Bishops to Prorate Deficiencies in Ministerial Support

In the matter of the petition (Memorial No. 47) of W. F. Steele, asking that the law requiring the prorating of deficiencies in ministerial support shall be applied by the Book Committee, and the Treasurer of the Episcopal Fund to the individual Bishops and widows, as fully as to others, or else be repealed; we recommend that the petition be not granted.

Adopted, May 25.

Report No. 8. Minor Children of Deceased Bishops

Your Committee recommends for your adoption the following:

That ¶ 319, § 2 of the Discipline of 1912 be amended, as follows:

The paragraph in the Discipline of 1912 now reads:

"§ 2. It shall be the duty of the Book Committee, in fixing

the allowance of Retired Bishops and of the widows of Bishops, to inquire carefully into the financial condition of each and to fix the allowance in every case at such a sum as may be required for a comfortable support; provided, that the amount so fixed for a Retired Bishop shall not exceed one half the amount allowed for his support during the year prior to his retirement."

We recommend that it be amended by striking out from the third line of § 2 the words, "the widows of Bishops," and inserting in their stead, "their widows and children of sixteen years of age and under," so that the paragraph shall read as follows:

"§ 2. It shall be the duty of the Book Committee, in fixing the allowance of Retired Bishops and of their widows and children of sixteen years of age and under, to inquire carefully into the financial condition of each and to fix the allowance in every case at such a sum as may be required for a comfortable support; provided, that the amount so fixed for a Retired Bishop shall not exceed one half the amount allowed for his support during the year prior to his retirement.

Adopted, May 25.

Report No. 9 (A). Episcopal Residences

Your Committee on Episcopacy recommends for your adoption the following:

That the Episcopal residences be fixed as follows:

In the United States—Washington, District of Columbia; Boston, Massachusetts; Philadelphia, Pennsylvania; Chicago, Illinois; New York, New York; San Francisco, California; Denver, Colorado; Portland, Oregon; New Orleans, Louisiana; Chattanooga, Tennessee; Cincinnati, Ohio; Buffalo, New York; Omaha, Nebraska; Atlanta, Georgia; Saint Louis, Missouri; Detroit, Michigan; Pittsburgh, Pennsylvania; Helena, Montana; Saint Paul, Minnesota; Wichita, Kansas.

In Foreign Lands—Zurich, Switzerland; Buenos Aires, Argentina, S. A.; Peking, China; Shanghai, China; Seoul, Korea.

It is further recommended: That a Missionary Bishop be elected for Malaysia.

Adopted, May 16.

Report No. 10. Status and Retiring Allowance of Bishops

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of memorials of F. A. Hazeltine and B. W. Marsh asking (a) That a Retired Bishop be returned to his Conference as an elder, and (b) That he receive his retiring allowance on the same basis as other retired elders. We recommend nonconcurrence.

Adopted, May 25.

Report No. 11. Salaries of Retired Bishops

Your Committee on Episcopacy recommends for your adoption the following:

We recommend that the General Superintendents and Missionary Bishops retired at this Conference receive full salary (not including house rent and other allowances), until the close of the current calendar year.

Adopted, May 25.

Report No. 12. Ordination and Power of Bishops

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorial No. 85 from D. C. John and eighty-nine others from Columbia River Conference dealing with (a) Ordination, (b) Term, and (c) Appointing power of Bishops, we recommend nonconcurrence.

Adopted, May 25.

Report No. 13. Transfer of Ministers

Your Committee on Episcopacy recommend for your adoption the following:

In the matter of Memorial No. 115 from Iowa Conference, we recommend that the Bishops be requested not to transfer ministers and appoint them to Churches without consulting the District Superintendents concerned.

Adopted, May 25.

Report No. 14. Appointment of Preachers

Your Committee on Episcopacy recommend for your adoption the following:

In the matter of Memorials 118 and 134, dealing with the above subject, we recommend that ¶ 203, § 1, of the Discipline be amended.

It now reads: "¶ 203, § 1. He shall appoint Preachers to Pastoral Charges annually." Amend by adding after the word "annually" the words "after consultation with the Superintendents of the Districts in which such Charges are located," so that the paragraph as amended shall read:

"§ 1. He shall appoint Preachers to Pastoral Charges annually after consultation with the Superintendents of the Districts in which such Charges are located."

Adopted, May 25.

Report No. 15. Episcopal Supervision for Eastern Asia

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorials 72 and 126 we recommend:

That the Board of Bishops be requested to form the Conferences and Missions of China, Korea, and Japan into one division for Episcopal supervision, under the General Superintendents residing at Shanghai, Peking, and Seoul.

Adopted, May 25.

Report No. 16. Fixing Salaries of Missionary Bishops

Your Committee on Episcopacy recommends for your adoption the following:

Upon Memorial No. 56, asking that the salaries of Missionary Bishops be equalized with those of General Superintendents:

We recommend that the Book Committee be instructed to investigate the whole subject of the salaries of the Missionary Bishops and to fix the same at a figure as nearly adequate to their needs as the salaries of the General Superintendents are to theirs.

Adopted, May 26.

Report No. 17. Assignment of Missionary Bishops for Southern Asia

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorial No. 19 from D. O. Ernsberger, praying that ¶ 93, § 9 of the Discipline be amended, we recommend as follows:

The Discipline now reads: "¶ 93, § 9. The Central Conference of Southern Asia is authorized to fix the residences of the Missionary Bishops for Southern Asia."

Amend by inserting after "Asia" in line 1 the words, "and between sessions the Executive Board of the Central Conference," and adding after "Asia" in line 3 the words "and to assign the Missionary Bishops to such residences," so that the amended section shall read:

"¶ 93, § 9. The Central Conference of Southern Asia, and between sessions the Executive Board of the Central Conference, is authorized to fix the residences of the Missionary Bishops for Southern Asia, and to assign the Missionary Bishops to such residences."

Adopted, May 26.

Report No. 18. Support of Missionary Bishops

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorials 24 and 34, asking that the salaries of Missionary Bishops be paid by the Board of Foreign Missions, we recommend nonconcurrence.

Adopted, May 26.

Report No. 20. Notice of Transfers

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorial No. 121 concerning notice of transfer of ministers, we would recommend the following action:

We earnestly request the Board of Bishops to devise some method whereby in the transfer of a Preacher from one Annual Conference to another the precise time when the transfer becomes effective may be definitely known, and the Secretaries of the Conferences concerned may be properly and promptly notified.

Adopted, May 25.

Report No. 21. Episcopal Reports

Your Committee on Episcopal Reports recommends for your adoption the following:

The reports of the Missionary Bishops and the General Superintendents administering in foreign lands, and those parts of the Episcopal Address which were referred to this Committee, have been examined with care. We find that no action is necessary by this General Conference.

Adopted, May 26.

Report No. 22. Missionary Episcopacy

In the matter of Memorials, 4, 83, and 154, asking that no more Missionary Bishops be elected, and that the office be abolished, we recommend that no futher action be taken by this General Conference.

Adopted, May 26.

Report No. 25. Residential Supervision

Your Committee on Episcopacy recommends for your adoption the following:

In the matter of Memorials 3, 12, 16, 35, 45, 49, 52, 71, 112, relating to this subject, we respectively report as follows:

Many memorials have been received heartily indorsing the present plan of residential Episcopal supervision, and strongly urging its continuance; and not a single petition has been received asking for return to the former method of Superintendency.

The reports of the Bishops in the Handbook show that an immense amount of intensive work has been done in the several areas, with results that demonstrate the high value of direct leadership by our chief Pastors. There has been a phenomenal increase of membership during the quadrennium; educational and philanthropic foundations have been greatly strengthened; and every department of our Church life has been quickened. It

has indeed been what the Commission of Finance calls it, our best quadrennium. Without making invidious comparisons, it may be generally observed that growth in every department of Church work has been most evident in those areas in which the resident Bishops have most loyally received and most faithfully worked the system.

The largest single element of strength in the existing plan of residential supervision is in the fact that continuity creates responsibility—a responsibility which not only affects the efficiency of the Bishop, but through his permanent relations with the District Superintendents in his area, reaches every pastor and every charge. The Church is passing through a period of efficiency, which, making a survey of situations, adopts a constructive program looking toward a definite objective.

In the Episcopal Address, a single serious criticism of the plan is made which, however, applies only to ¶ 542, § 3, providing for three groups of Conferences in America, and which suggests that presidential administration be restricted to the Bishops within each division. This section is no essential part of the area system, and while we think that the suggestion that the Bishops in their presidential assignments should seek economy both of time and money, we do not believe that it was the intent of the General Conference to arbitrarily limit its administration of the Bishops, nor to deprive the Church of the world outlook given by a General Superintendency, nor to prevent widest use of the varied gifts found within the Board of Bishops.

We must insist, however, that the supreme requirement of the "Itinerant General Superintendency," to wit: "He shall travel through the connection," has never been so fully realized in recent times as under the area system. More Methodist people have actually seen a Methodist Bishop in the last quadrennium than was possible when their fields of work overlapped each other in the attempt to realize the merely academic unity of an artificially coordinated Episcopal authority covering a planet.

Two memorials have been received asking that some provision be made for the supervision of an area made vacant by death or other disability—one recommending a Commission on Episcopal Residences, which shall pass upon the recommendations of the Bishops for possible changes in residences. We are not able to suggest any method other than that followed in the past quadrennium—that the Board of Bishops temporarily readjust the areas. Perhaps this authority should be explicitly given them by an additional section to ¶ 542, Appendix to Discipline, dealing with Episcopal areas.

Memorials have been received asking for such an increase of the number of areas and residences as shall make it possible for the Bishop to reach every part of his charge during the quadrennium. Three (3) memorials suggest making the Episcopal areas

coincide with the General Conference Districts. There is admitted merit in both propositions, but your Committee do not feel competent with the paucity of facts and figures before us to give constructive form to either proposition.

We venture, however, to ask whether it might not be expedient to work out a more scientific arrangement of areas and of General Conference Districts by a commission which could give deliberate study to the problem in the interval between the quadrennial sessions of the General Conference, a consideration which is hardly possible under the pressure of work and time in the session itself. This Commission might also be intrusted with the task of making an intensive study of the whole system and suggesting needed amendments to the existing legislation.

We recommend that ¶ 542 in the Appendix to the Discipline be amended by the addition of a new section, numbered four, as follows:

"§ 4. In case of the death, resignation, or other disability of a Bishop in the interval between the General Conferences, the Board of Bishops is requested to rearrange the areas temporarily, having regard so far as possible to the principle of contiguity recommended in Section 1."

Adopted, May 27.

Report No. 26. Assignments of Bishops

Your Committee on Episcopacy has carefully considered the subject of the assignment of the General Superintendents to the residences fixed by the General Conference, and reports as follows:

The task allotted to your Committee has not been an easy one, and you are entitled to know the method adopted in determining the assignments now reported. Immediately upon organization the Chairman of the Committee appointed a subcommittee of twenty-one on Residential Supervision and Assignments. This Committee appointed a smaller number to consider specifically the matter of assignments. For two weeks the latter Committee has kept open house. It has conferred with the General Superintendents; it has invited representatives from the various areas concerned, and has heard these representatives at length. Every suggestion has had careful, deliberate, and prolonged consideration. Its conclusions were then reported back to the subcommittee of twenty-one and considered in the light of all available facts bearing on each case. The findings of the subcommittee of twenty-one were then reported to the full Committee on Episcopacy in regular session. There they were given earnest, brotherly, and prayerful consideration, and are now presented for your adoption.

It is a pleasure to be able to report that these assignments

have been accepted by the Bishops in an unusually fine spirit, and they all go willingly and loyally to the places named.

Your Committee on Episcopacy conversant with all the facts, having listened at length and sympathetically to every representation from Bishops and areas; having sought and received light from every quarter; keeping in mind always the good of the whole Church; believing its frequent and fervent prayer for guidance has been answered, recommends the following assignments of the General Superintendents for the ensuing quadrennium: Atlanta, Bishop Frederick D. Leete; Boston, Bishop Edwin H. Hughes; Buenos Aires, Bishop William F. Oldham; Buffalo, Bishop William Burt; Chattanooga, Bishop Frank M. Bristol; Chicago, Bishop Thomas Nicholson; Cincinnati, Bishop William F. Anderson; Denver, Bishop Francis J. McConnell; Detroit, Bishop Theodore S. Henderson; Helena, Bishop Richard J. Cooke; New Orleans, Bishop Wilbur P. Thirkield; New York, Bishop Luther B. Wilson; Omaha, Bishop Homer C. Stuntz; Peking, China, Bishop James W. Bashford; Philadelphia, Bishop Joseph F. Berry; Pittsburgh, Bishop Franklin Hamilton; Portland, Bishop Matthew S. Hughes; Saint Louis, Bishop William A. Quayle; Saint Paul, Bishop Charles B. Mitchell; San Francisco, Bishop Adna W. Leonard; Seoul, Korea, Bishop Herbert Welch; Shanghai, China, Bishop Wilson S. Lewis; Washington, D. C., Bishop William McDowell; Wichita, Bishop William O. Shepard; Zurich, Switzerland, Bishop John L. Nuelsen.

Adopted, May 24.

Report No. 27. Episcopal Supervision of Mexico

In the matter of memorials, No. 60 from Mexico Annual Conference, praying that Bishop F. J. McConnell be continued in Episcopal Supervision of Mexico for another quadrennium, we recommend that the General Conference do request the Board of Bishops to give favorable consideration to this request.

Adopted, May 27.

Report No. 28. Retirement of Certain Bishops

Your Committee on Episcopacy, to which was referred the request of Bishop Earl Cranston, Bishop John W. Hamilton, and Missionary Bishop Joseph C. Hartzell for retirement under ¶ 210, § 3 would respectfully report as follows:

1. *Whereas,* On May 13, 1916, the General Conference granted to the aforesaid Bishops and Missionary Bishop the retired relation under ¶ 210, § 2; and,

2. *Whereas,* On May 22 the Judiciary Committee reported that an adjournment of the General Conference subject to the call of the Board of Bishops would be legal, and the Chairman of that Committee made a personal statement to the effect that,

in his judgment, such adjournment would keep the above-named Bishops and Missionary Bishop upon the effective list until the General Conference adjourn *sine die;* whereupon the Bishops involved severally stated that they considered themselves retired at the close of this session of the Conference in Saratoga Springs, N. Y.; and,

3. *Whereas,* In order that the action of the General Conference on May 13 and the expressed desire of the Bishops, as stated, might be placed beyond a peradventure, the following motion, presented by J. W. Van Cleve, was adopted by the General Conference, namely:

"That all official relations and all legislative actions as determined by this body during its session at Saratoga Springs shall take effect and be in force on the adjournment to meet at the call of the Bishops, precisely as if the adjournment were *sine die";* therefore,

4. In view of all the facts above recited, your Committee respectfully recommends that no further action is necessary.

Adopted, May 27.

II. JUDICIARY

Report No. 1. Rights of Mary Everly as a Conference Claimant

Your Committee on Judiciary recommends for your adoption the following:

Your Committee on Judiciary having carefully considered the memorial of E. M. Holmes and others of the Des Moines Conference asking for the judgment of this Conference on the rights of Mary Everly as a Conference claimant.

At the Des Moines Annual Conference session of 1897 H. J. Everly was accused, tried, and convicted of offenses involving his moral character. He was expelled from the ministry and from the Church. He afterward obtained a divorce from his wife, Mary Everly, and married again. The decision asked is whether or not Mary Everly, the divorced wife, is legally a Conference claimant, she having served with her husband for 22 years in the regular itinerancy of the Church, maintaining a personal Christian character that has never been questioned.

Under ¶ 323 of the Discipline of 1912, a Methodist Episcopal preacher has a right to comfortable support, and on his death that right passes to the dependent members of his family. By the next paragraph of the Discipline retired ministers and the widows of deceased ministers are made Conference claimants. Mary Everly is not the widow of a deceased minister. After H. J. Everly was expelled from the ministry and from the Church, he could not become a legal Conference claimant, and for the

same reason, his widow, on his decease, cannot become one. At the time the divorce was granted H. J. Everly was not a Methodist Episcopal minister or a member of the Methodist Episcopal Church. For these reasons your Committee is of the opinion that Mary Everly is not a legal Conference claimant.

Approved, May 25.

Report No. 2. Complaint Against the Administration of Bishop John W. Hamilton

Your Committee on Judiciary recommends for your adoption the following:

The complaint of George A. Crawford against the administration of Bishop Hamilton expressly admits that the complainant had allowed the time to expire within which he was permitted to appeal from the decisions of Bishop Hamilton of which he complains, and for that reason he puts his petition in the form of a complaint against the Bishop's administration of his office.

Rule 41 of Rules of Order, General Conference, 1916, expressly provides that the Judiciary Committee can only consider appeals, and such "other questions which may be referred to it by the General Conference." As this matter is not an appeal and has not been referred by the General Conference to the Judiciary Committee, it cannot be considered.

It also appears from the petition that the matters complained of are now being considered by the Courts of Massachusetts, on a proceeding initiated by the petitioner himself.

The complaint of George A. Crawford against the administration of Bishop Hamilton should be dismissed.

Approved, May 25.

Report No. 3. Right of Absentee to Vote at Annual Conference

Your Committee on Judiciary recommends for your adoption the following:

The Committee having been requested by the General Conference to give an opinion whether the phrase "absentees from the session of an Annual Conference" means an absentee at the time the vote for delegate is taken as set forth in the Journal, 1896, page 274, and published in the Appendix to the Discipline, 1912, page 502, as follows: "Absentees from the session of an Annual Conference may not vote in the election of Delegates to the General Conference, nor upon proposed amendments to the Constitution," reports as follows: "No member of an Annual Conference may vote in the election of Delegates to the General Conference, nor upon proposed amendments to the Constitution, who is not present at the time and place the vote is taken."

The Committee recommends that this decision be printed in the Discipline.

Adopted, May 25.

Report No. 4. Appeal of L. N. B. Anderson from Decision of Bishop Cooke

Your Committee on Judiciary recommends for your adoption the following:

The appeal of L. N. B. Anderson from the decision of Bishop Cooke at the Fortieth Annual Session of the Columbia River Annual Conference, held September 2-8, 1913, raises questions relative to the status of local preachers with regard to course of study, etc. The following, taken from the Minutes of the Conference, shows the proceedings had:

Questions: "What is the status of local preachers with regard to Course of Study, when such local preachers have for years had their licenses renewed, and who do not intend to enter the regular ministry as members of an Annual Conference?

"1. May their license be renewed without an examination in the Course of Study without exception?

"2. Is it mandatory upon all without exception that they pass in the required Course of Study?

"3. Is it necessary, having passed the four years' course, to be called upon later to pass examinations?

"4. A local preacher having had his character passed and license renewed for four consecutive years without the Quarterly Conference examining him in the required course, does not the fact of renewing his license amount to an examination as prescribed by the Discipline?

"5. Is any General Conference legislation retroactive unless distinctly specified?

"6. Is a District Superintendent justified in refusing to receive the recommendation of pastor for renewal of license of a local preacher, no charges being filed against him?"

Answer: The chair declines to decide on the points presented without excluding the words, "without exception."

The chair decides on the proposition as a whole, that all local preachers seeking a renewal of their licenses must pass an examination.

After having carefully examined the paragraphs in the Discipline pertaining thereto, and especially Chapter I, entitled "Local Preachers:" ¶¶ 213, 219, inclusive; Discipline, 1912; considering the history of the office, its object and purpose; the practice of the brethren in dealing with such office covering scores of years; not forgetting the remedial character of the legislation sought to be adopted; and also keeping in mind the principle that the "Letter killeth, but the Spirit maketh alive,"

we conclude, and so hold, that there are exceptions with reference to the rule requiring local preachers to pass examination.

It appears that persons desiring to become local preachers may be classified as follows:

Those who have been long in the work and have no desire or expectation of ever becoming traveling ministers.

Men both old and young entering the ministry, and who expect eventually to become traveling ministers.

Local preachers desiring deacon's or elder's orders.

Two kinds of examinations are contemplated. First, on the doctrine and rules of the Church. Second, as to literary qualifications. The following from Merrill's Digest, page 83, defines the boundaries of each:

"This examination (as to doctrines, etc.) is not of a literary character, and should never be intrusted to a committee. It must take place in the Conference (meaning the Quarterly or District Conference). The examination on the Course of Study is different, and may be made by a committee. All candidates, before receiving a first license, are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the doctrines and usages of the Church. These two examinations are distinct, and both requisite. After the license has been obtained the local preacher is required to enter upon the Course of Study prescribed by the Bishops, and to prosecute it regularly during the four years requisite for its completion, and this whether he contemplates ordination or not. The satistfactory examination is a condition of the renewal of the license, from year to year, till the course is finished."

No course after the fourth year appears to have been provided. It seems clear, therefore, that the provisions relative to examination were made to guard the door as against the entrance of new applicants with doubtful qualifications both literary and otherwise. It is unthinkable that the General Conference creating the legislation under consideration would with one fell swoop deprive the Church of the services of a large number of local preachers, who had for many, many years been working for their Master in the relation of a local preacher. While the General Conference doubtless had the power so to do, and if it had so acted, its action would not be subject to the objection of being retroactive, yet in the absence of any direct statement of its purpose so to do, we hold that the test of examinations must fall within the discretionary power of the Quarterly or District Conference, as the case may be, to proceed under ¶ 214, § 2, Discipline, 1912:

"and to renew their licenses annually when in the judgment of the Conference their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal."

Large discretion is given this Committee.

If an old war horse for the cause appears the Conference would be expected to fit the examination to the man; if a younger man appeared who was a candidate for deacon's or elder's orders, or who was probably seeking to enter the local ministry hoping eventually to become a traveling minister, greater care would be taken, and the Course of Study should be rigidly insisted upon. Nothing herein should be construed as letting down the bars upon the requirement of an educated, consecrated ministry, but to construe the legislation in the light of the conditions prevailing when such legislation was made.

Answering categorically the questions propounded, we answer:

Question 1. There are exceptions.

Question 2. Yes; except as to those who have been classified above (No. 1) as having been long in the work and have no desire or expectation of ever becoming traveling ministers, and who, in the opinion of the District or Quarterly Conference, it can be said of them that "their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal."

Question 3. No; except for deacon's and elder's orders as provided by ¶ 573, § 2.

Question 4. Yes, unless an exception was noted at the time his license was renewed.

Question 5. No.

Question 6. No; if based on affirmative action of the District or Quarterly Conference.

Insofar as the decision of Bishop Cooke runs contrary to the above, the same is overruled.

Approved, May 25.

Report No. 5. The Colorado Proposed Amendment to the Constitution

Your Committee on Judiciary recommends for your adoption the following:

The proposition known as the Colorado proposed amendments having received the necessary two-thirds vote at the Annual Conferences, and all constitutional requirements having been complied with, as shown by the certificate of the Secretary of the General Conference, there is but one question for determination, and that is, Does anything in the amendments violate any provision of the Constitution of the Methodist Episcopal Church? The Church has unrestricted power to make any constitution or any rule it desires for its government, so long as that constitution or rule does not violate the law of the land in which the Church exists. The Church can impose upon itself restrictions in making changes in its constitution or its rules, and these restrictions are binding. The inquiry then is: Do the Colorado

Proposed Amendments contain anything in violation of any restriction found in the Constitution of the Methodist Episcopal Church? A careful investigation of all the Restrictive Rules discloses that none of them prohibit any change proposed in these amendments, and they are therefore constitutional.

Approved, May 25.

Report No. 6. Appeal of D. W. Fields Against Administration of Bishop Henderson

Your Committee on Judiciary recommends for your adoption the following:

The appeal of D. W. Fields of the Tennessee Conference, of Memphis, relative to charges preferred against Bishop T. S. Henderson. The charges were sent to a district superintendent, Rev. D. T. Burch, and accused the Bishop of having defamed the character of D. W. Fields in a letter sent by the Bishop to Mr. Fields in reply to one which the Bishop had received from him. The correspondence related to the sale of certain Church property. The Bishop's letter, it is alleged, accused Mr. Fields of "various and sundry acts." It is also alleged that the letter written by the Bishop made false charges against him and evidenced malice and temper.

It may be remarked that, under the common law of the civil courts, no action lies for defamatory statements written to the man himself who claims to have been defamed, and which the writer exhibited to no third party. The reason is, that the person addressed could not have been damaged by the false charge so made.

A committee of investigation was convened under ¶ 232 of the Discipline. The committee investigated the charges and reported that the charges were not sustained. What the evidence was is not set forth in the record, beyond the two letters which were referred to. It is impossible, therefore, for this General Conference to find that the conclusion of the committee of investigation should be set aside, even if it possesses the right to pass upon errors of fact. Whether it possesses the right to pass upon errors of fact is a question which need not be considered, as it is not now involved. As the record discloses no errors of law the appeal should be dismissed.

Adopted, May 25.

Report No. 7. Appeal of M. M. Callen

Your Committee on Judiciary recommends for your adoption the following:

The appeal of M. M. Callen, a member of the Michigan Annual Conference, is from the action of that Conference in declining to act upon a complaint submitted to it alleging that

there had been errors of administration in connection with the action of the Quarterly Conference of the First Methodist Episcopal Church of Grand Rapids.

It appears that an election was held by the members of the Church in the manner prescribed in the Discipline for the election of lay and reserve delegates. The Election Board took charge of the election, received and counted the ballots, and certified the whole number of votes cast and for whom cast to the Quarterly Conference.

The certificate which the District Superintendent, who presided in the Quarterly Conference, has submitted to the Judiciary Committee, and upon which he certified he and the Quarterly Conference acted, states that the "total number of votes cast for lay delegates, forty-nine, of which number W. S. Graham received twenty; Mr. George T. Whitworth, nineteen; James Graham, two; C. P. Foote, two; E. R. Thompson, two; Elvin Swarthout, two; Harley Bertsch and Mr. Pollock, one each. Total number of votes cast for reserve lay delegate, forty, of which number Mr. Elvin Swarthout received thirteen; C. P. Foote, nine; E. R. Thompson, six; Dr. Duncan, three; Mrs. Paxton, Judge McDonald, and W. S. Graham, two each; L. L. Skillman, L. T. Wilmarth, and Mrs. Vanboer, one each."

The Discipline, ¶ 91, § 2, makes it the duty of the Quarterly Conference, "To declare the result and give to the person receiving the highest number of votes for each place a certificate of election, which shall be signed by the District Superintendent, and the Secretary of the Quarterly Conference." But instead of issuing the certificate to Mr. Graham according to the report as certified by the Election Board, a motion was made that the Quarterly Conference decline to receive and consider the report. The District Superintendent entertained and put that motion, and it was adopted. He then solicited and entertained and put a motion that the Quarterly Conference proceed to take a ballot to elect a delegate to the Lay Electoral Conference, limiting the ballots to the two who received the highest number of votes at the Church election as certified by the Election Board. This motion was adopted. Twenty-four votes were cast and George B. Whitworth received eighteen; William S. Graham, three, and three blank votes were cast. Thereupon George B. Whitworth was declared elected the lay delegate. There is no authority whatever in the Discipline which authorizes a Quarterly Conference to elect by a vote of its own members, under any circumstances, a delegate to the Lay Electoral Conference.

There is no authority known under which a Quarterly Conference authorized to "declare the result," and give the certificate of election to the person receiving the highest number of votes of the Church members, can set aside the vote as certified to by the officers of the Election Board, and thereupon proceed

to elect a delegate to the Lay Electoral Conference by vote of the Quarterly Conference itself. The action of the Quarterly Conference was in that respect wholly unwarranted and clearly unlawful.

Upon the certificate which the District Superintendent says was the one upon which he ruled, and the Quarterly Conference acted, W. S. Graham was elected, having received the highest vote cast, and he should have been declared elected and been given his certificate of election.

A Quarterly Conference is clothed by the Discipline with the quasi-judicial power of determining whether the certificate transmitted to it is or is not signed by the proper officers of the Election Board. If it is so signed the certificate of election must be issued to the party who appears on the face of the transmitted certificate to have received the plurality of the votes cast. The Quarterly Conference powers are ministerial in respect to this matter. It has no more power to go behind the official returns made to it than a county or a State Canvassing Board in a popular election has to go behind the official returns made to it. The law is well established that Canvassing Boards possess no such power. In case the official returns do not truly certify the vote as actually cast the remedy is for the aggrieved party to contest the election before a tribunal authorized to act in respect thereto. The certificate issued by a Quarterly Conference is only prima facie evidence that the one to whom it is issued is entitled to sit in the Lay Electoral Conference. That body, but not the Quarterly Conference, may go behind the certificate, inquire into the facts, and award the seat to the contestant if it finds him entitled thereto.

¶ 39 of the Discipline, § 3, provides that "the Lay Electoral Conference shall be the judge of the election, returns, and qualifications of its own members."

Mr. Graham unquestionably had the right to submit the facts to the Lay Electoral Conference, which had full power to investigate the matter. That Conference might have properly disregarded the certificate issued by the Quarterly Conference, and should have seated Mr. Graham, if satisfied that he actually received a plurality of the votes cast at the Church election. Under the ruling made by the last General Conference, a plurality of the votes cast is sufficient for an election, in the absence of proof that a contrary rule governing the election has been established.

It does not appear in the paper submitted what the reasons were which influenced the Quarterly Conference to disregard the Election Board's certificate. And it is immaterial what their reasons may have been. The Quarterly Conference committed two errors:

1. In going behind and disregarding the official certificate of the Election Board.

2. In proceeding itself to elect by a vote of its own members the lay delegate.

Approved, May 25.

Report No. 8. Does the Word "May," as Used in ¶ 256 of the Discipline, Give Discretionary Power to Annual Conferences to Entertain Any Charges Made?

Your Committee on Judiciary recommends for your adoption the following:

The facts upon which this appeal has been taken are as follows: Charges were preferred against a member of the Wilmington Conference, and the Annual Conference declined to entertain the charges. The appellant asked for a ruling by the President of the Conference as to whether it was lawful for the Conference to pass a motion declining to entertain the charges. The Bishop presiding held "Under the law an Annual Conference may put on trial an accused member when there has been no previous investigation, but the Conference may decline by formal vote to entertain the charges." From this decision the appeal is taken. Appellant cites ¶ 256 of the Discipline, 1912, which reads: "The Annual Conference, at its discretion, may try an accused member by one of the following methods:" (Giving these methods) and states that his appeal requires a judicial decision as to the proper interpretation of the paragraph stating that the question at issue is, "Does the word 'may,' as used in the paragraph, give discretionary powers to an Annual Conference as to the method of trial, or as to whether the charges shall be entertained?" Stated another way, the question seems to be, Does the Annual Conference have discretionary powers when charges are preferred against a member of Conference as to whether the charges must be entertained, and the accused put on trial? ¶ 253 of the Discipline is as follows: "An Annual Conference may entertain and try charges against its Members though no investigation upon them has been held, or though the investigation has not resulted in suspension, due notice having been given the accused." If the Conference has the power to entertain and try charges, the plain inference is that it may refuse to entertain and try charges, and based on this paragraph the ruling of the President of the Annual Conference was correct and must be sustained.

It is therefore held that an Annual Conference has the right to refuse to entertain charges preferred against a member, and that one so accused does not have to be tried if the Conference refuses to entertain the charges.

Approved, May 25.

Report No. 9. Appeal of J. M. Emert

Your Committee on Judiciary, having carefully reviewed the records in the appeals of J. M. Emert *et al.* from the decision of Bishop T. S. Henderson in the case of Rev. J. G. Cairns, of the Holston Conference, respectfully reports as follows:

The Committee is of the opinion that there was no error of law or administration in the adjournment of the sessions of the trial court, the Annual Conference not having been finally adjourned.

In the matter of the testimony of G. W. Coleman, your Committee is of the opinion that said testimony was not relevant, and was inadmissible as evidence for the purpose for which it was offered.

Regarding Exhibits Nos. 10 and 11, the Committee is of the opinion that the letters in question could not be properly admitted as evidence in this case, under the hearsay rule. For these reasons the appeal should be dismissed.

Adopted, May 25.

Report No. 10. Legal Question Relative to Conference Claimants

Your Committee on Judiciary recommends for your adoption the following:

The Conference having referred to the Judiciary Committee the inquiries of Wilbur Fletcher Steele, of the Colorado Conference, the following report thereon is submitted:

1. To the question whether the Annuity Claim of the widow of a traveling preacher becomes extinct upon her marrying another traveling preacher of our Church, or whether under such circumstances it becomes merely dormant, to revive upon her again becoming a widow, the following answer is returned:

¶ 323, § 2, provides that the widows of deceased ministers are Conference Claimants "during their widowhood," and while they remain members of the Methodist Episcopal Church. It is therefore our opinion that upon the marriage of a widow of a deceased minister she ceases to have any right as the widow of her first husband to be regarded as a Conference Claimant; and if she survives her second husband, her right as the widow of her first husband does not revive, having been extinguished upon her second marriage; and if her second husband was also a traveling preacher of our Church, she would be again entitled to be a Conference Claimant as the widow of her second husband, but not otherwise.

2. To the question whether upon promotion to the Retired Relation the minister thus retired has a legal right to demand his year's annuity in advance, the following answer is returned:

The Discipline is silent as to the time of payment to retired

ministers. In the absence of any legislation on the subject by the General Conference, we think the Board of Conference Claimants has the right to determine at what times the payment shall be made out of the income of the connectional Permanent Fund. And that out of the Fund which an Annual Conference holds in its own right, and which has not been derived from the Board of Conference Claimants, payment shall be made at such times as the Annual Conference may determine. If moneys that have been received from the Board of Conference Claimants, and if that Board has not determined the times of payment, then the Annual Conference may itself determine, as to the moneys so received, the times of payment. We do not understand that a Retired Minister has the legal right to demand the payment of his year's annuity all in advance.

2. To this question, whether it involves a hardship upon the annuitant if a Conference Claimant is paid his Annuity in advance, the following answer is returned: The question asked is not judicial. If the propounder of the question thinks it does involve hardship he should seek legislation upon the subject, to remedy the wrong done.

3. To the question, "Is not liberality thereby exercised by the Church?" the following answer is returned: The question is not judicial, and the Committee does not feel authorized to make other answer.

Approved, May 25.

Report No. 11. Appeal of Martha Sewall

Your Committee on Judiciary recommends for your adoption the following:

In the matter of the appeal of Martha Sewall the facts, so far as disclosed by the papers, are as follows:

Petitioner was a member of Ebenezer Methodist Episcopal Church of Washington, D. C., of which Rudolph Wheeler was and is a deacon and local preacher.

She presented a complaint against him, charging him with immorality and falsehood; in that he had seduced her under promise of marriage, with the not unusual result that a child was born, and he refused to marry her.

A preliminary hearing was held before three local preachers of other Churches, of which she knew nothing until she was asked to appear before them, the accused attended with counsel and witnesses; she had no opportunity to offer either, but the pastor of another Church, apparently a just man, but unskilled in trials, was appointed by the pastor of the Ebenezer Methodist Episcopal Church to prosecute the case. The result was an acquittal of the accused.

From that decision petitioner appealed to a District Conference, and the matter was heard September 10, 1915. She was

told by the prosecutor that she could not produce witnesses, but that the trial would be had upon the report of the proceedings at the preliminary hearing and upon affidavits. She supplied affidavits, some of which were used, but those setting forth the confessions of the accused to various witnesses were not offered. Part of the proceedings before the preliminary hearing were admitted and part excluded. The accused and his witnesses were present and testified orally, the former in a sentence denying the charge, and the latter simply asserting that he administered the sacraments satisfactorily. The accused was not cross-examined; his witnesses were asked only if they knew anything on the subject matter of the charge. The part of the preliminary proceedings which was excluded related to the birth of the child.

Subsequently the pastor of the Church demanded of appellant that she sign certain papers, which she did without being told of their contents, as she avers. Their contents are not disclosed in the record. This was followed by her explusion from the Church without trial.

Your Committee is of the opinion that the whole of the proceedings should be set aside, and the matter referred back for a trial in accordance with the Discipline. By ¶ 303 thereof petitioner was entitled to have written notice of the time and place of trial, and to have written notice issue in the name of the Church, signed by the President or last appoined Secretary, and directed to her witnesses, and she and her witnesses were entitled to be heard orally before the trial court. Of all these rights she was denied.

Approved, May 25.

Report No. 12. Memorial on Boundaries Referred by General Conference to Judiciary Committee

On the memorial sent to us from the Committee on Boundaries by order of the General Conference, we beg leave to report as follows:

This memorial presents two questions: The first question is: What constitutes a legal notice under ¶ 484?

To this question we return the following answer: A legal notice under ¶ 484 should specifically indicate the source from which it comes, whether from an Annual or Mission Conference or Mission, or from a majority of the District Superintendents and Mission Superintendents, as the case might be. It also should state the purpose of the Conference, or the District Superintendents by whom the notice is given to present the request for a change of boundaries to the General Conference, and should further indicate, in general terms, the character of the change in boundaries which sought to be effected. The notice should be served upon or delivered to the Secretary of any and every Conference to be affected by the proposed change.

The second question is this: Has the Kansas Conference been legally notified of the purpose of the Northwest Kansas Conference, and is the case legally before the Committee on Boundaries?

Upon this question there have been submitted statements from each of the Conferences concerned. These statements are in substantial agreement as to the facts, but differ in their interpretation of the facts. The Northwest Kansas Conference affirms, and the Kansas Conference denies, that legal notice under ¶ 484 was given to the Kansas Conference. The facts in which both statements agree are that the Northwest Kansas Conference, at its session in 1915, adopted resolutions proposing a readjustment of the boundary between that Conference and the Kansas Conference, providing for the creation of a Commission to represent the said Northwest Kansas Conference in effecting such readjustment, and requesting the Kansas Conference to raise a like Commission in order that the matter might be properly presented to the General Conference of 1916. Due notice of this action was served upon the Kansas Conference. This Conference voted not to concur in the request of the Northwest Kansas Conference, in consequence of which nonconcurrence the whole proposed action under ¶ 483 fell to the ground.

It does not appear from the statement submitted by the Northwest Kansas Conference that notice was given of any proposed disciplinary action other than the request for the creation of a Commission as provided in ¶ 483. It further appears that, although the vote of the Kansas Conference not to concur in the request of the Northwest Kansas Conference was duly communicated to that Conference, no action was taken by the Northwest Kansas Conference upon the said communication, and no notice of any other action upon the part of the Northwest Kansas Conference was given either at that time or subsequently.

We, therefore, answer that while the notice sent to the Kansas Conference was a sufficient legal notice of action under ¶ 483, it was not in any sense a legal notice of action under ¶ 484, which is an entirely different proceeding and not even implied in notice of action under ¶ 483, that the Kansas Conference has not been legally notified of the purpose of the Northwest Kansas Conference, and that the case is not legally before the Committee on Boundaries.

Approved, May 25.

Report No. 13. Appeals of W. H. Nelson, T. H. Munson, and M. N. Langston

Your Committee on Judiciary recommends for your adoption the following:

At a Judicial Conference, held at Memphis, Tennessee, October 7, 1913, at which were heard the appeals of W. H. Nelson,

of Central Alabama Conference, T. H. Munson, of Louisiana Conference, and M. N. Langston, of Little Rock Conference, each appeal was dismissed, and in each case the judgment of the Conference expelling appellant from the ministry and the Church was made absolute. The findings of the Judicial Conference in these several cases were reported by the secretary thereof to Secretary of the General Conference in one document, acting under ¶ 286, Discipline, sending therewith the records of the several trials. No one seems, in either case, to be interested in asking your Committee to review the proceedings. We have, however, considered each record, and find nothing which suggests that, in any case, injustice was done.

We, therefore, determine that, in each case, the judgment of the Judicial Conference should be, and it is affirmed.

Approved, May 25.

Report No. 14. Appeal in the Case of Samuel Alexander Danford

This is an appeal from a decision of Jabez G. Moore, chairman of the Select Number, constituted by the North Dakota Conference at its Annual Session of October, 1915, to try the appellee, Samuel Alexander Danford, a minister of that Conference and District Superintendent of the Bismarck District, upon a charge of immoral conduct.

The complaint in this proceeding alleged lying as the substance of the offense committed, and contained eleven separate specifications. Upon the trial, the charges embraced in eight of these specifications were dismissed upon the ground that with reference to them the accused had been once in jeopardy; and upon the other three counts the defendant was acquitted. From the decision dismissing the complaint as to the eight counts above referred to, this appeal is taken.

This question of previous jeopardy has reference to the proceedings had relating to the subject of this controversy during the session of the Annual Conference of 1914.

While the record of the proceedings taken concerning the matters herein involved during the session of the Annual Conference of 1914 is not as complete as might be desired, still the complaint in this proceeding lodged with the Annual Conference of 1915 contained the following statement with reference thereto:

"To the Bishop in Charge of the North Dakota Annual Conference: At the 1914 session of the North Dakota Annual Conference of the Methodist Episcopal Church, several brethren made complaint against the character of Samuel Alexander Danford, a member of said Conference. The result was that the said Danford, in the presence of witnesses, signed a confession of lying, made profession of penitence for his sin, and promise of

restitution, truthfulness, and brotherly behavior thenceforth; said written confession being filed among the official documents of said Conference."

Immediately thereafter, in the following language, the complaint explains the reason for instituting this proceeding before the Annual Conference of 1915:

"The conditions on which this confession was accepted at the time by the complainants have not been complied with, his promises have not been fulfilled, and his false and unbrotherly conduct has continued. Now, therefore, we, the undersigned members of the North Dakota Annual Conference of the Methodist Episcopal Church, complain to you that the said Samuel Alexander Danford, a member of said Annual Conference, has been guilty of immoral conduct, and he is hereby charged therewith as follows:"

The confession above referred to, which was executed by the defendant Danford and filed among the official documents of the Conference at the Annual Session of 1914, is set up in the brief of the complainant herein and may be properly considered as before us. It is broad in its terms and seems to be intended to cover all misleading and false statements and actions said and done up to that time, as well as the specific offenses set forth in the confession. After making such confession, the character of said Danford was passed, and the Annual Session of the Conference of 1914 closed without any further steps being taken against him.

Furthermore, a resolution of harmony was passed at that session of the Conference covering the matters of educational policy and religious emphasis, which questions had evidently given rise to this controversy and been in some measure the occasion of the misconduct to which the defendant Danford had confessed.

While, in a strictly legal sense, the proceedings taken at the time of the Annual Conference of 1914 did not constitute previous jeopardy as to the matters contained in the eight counts which were dismissed at the trial, still the subject was dealt with in such manner as to lead the parties concerned to consider the complaint disposed of.

Moreover by interposing the plea of former jeopardy at the trial, which took place at the Conference of 1915, the defendant in effect took the position that the proceedings above described, which took place in 1914, were equivalent to a trial and conviction of himself for the offenses embraced in his written confession, and also that such written confession related to the same matters that were contained in the eight counts which were dismissed by the decision appealed from; and it would seem that by such plea of former jeopardy the defendant had, in substance, reaffirmed his confession and promise of restitution and future good conduct.

As to the appellant, we would say that the reason given in the complaint lodged with the Conference of 1915, for making the same was, that the defendant Danford had not kept his promise made at the time of his confession but has violated the same and committed subsequent offenses.

The Select Number, however, acquitted the defendant upon the charge of such default and subsequent misconduct and thus removed the grounds set forth for making the complaint.

In view of the situation as above outlined, we discover no sufficient reason for the further continuance of this litigation, and therefore recommend that the appeal be dismissed.

Approved, May 26.

Report No. 15. Appeal of N. C. Thorne et al.

Your Committee on Judiciary respectfully recommends for your adoption the following:

In the matter of the appeal of N. C. Thorne your Committee on Judiciary would respectfully report:

That, with the consent of both congregations, the Grace Methodist Episcopal Church and the First Methodist Episcopal Church, respectively owning properties at Third and Taylor Streets and Twelfth and Taylor Streets, Portland, Oregon, were consolidated into one corporation. On October 13, 1913, the Quarterly Conference approved a resolution of the Board of Trustees of the consolidated Church in deciding that the chief services of the Church should be held at Twelfth and Taylor Streets, and only "such services at Third and Taylor Streets as may be necessary in order to comply with the law." No one objected thereto at that time, but this appellant at the next Quarterly Conference, held three months later, requested the district superintendent to compel the pastor to hold regular services at the Third and Taylor Streets Church, because of a provision in the deed therefor that the property was purchased for the purpose of a church or parsonage, and because the pastor at the preceding Annual Conference was assigned to the Church which then worshiped only at Third and Taylor Streets. The pastor and a number of the other members objected, and the district superintendent ruled that, as the Board of Trustees had decided that an emergency existed, they had the right under ¶ 342 of the Discipline to make the order they did. Appellant then appealed to the Bishop presiding at the next Annual Conference, and he sustained the decision of the district superintendent, and from that decision the appeal is taken. At the same Annual Conference the assignment of a pastor was to the consolidated Church, and not to the Third and Taylor Streets Church.

In the meantime this appellant and others began suit in the Courts of Oregon to have it decided that under the deed to the Third and Taylor Streets Church, the property could only be

used for Church purposes. The Supreme Court of Oregon decided against appellant and his associates, and held that the consolidated Church could use the property for such purposes as it deemed best, but refused to pass upon the question as to whether or not the property could be sold by the consolidated Church.

No evidence was produced before us to show whether or not an emergency did exist. In our opinion the appeal should be dismissed.

First. Because the question has become solely a moot one. The appointment of a pastor for the Third and Taylor Streets Church, even if so made at the Annual Conference of 1913, ended with the next Annual Conference, and at and after that time no appointment was made for that Church specifically.

Second. We are alike without power or evidence to decide whether or not an emergency did exist at the time the Board of Trustees adopted its resolution, or at time the Quarterly Conference, the Bishop, the district superintendent, and the pastor approved it. Presumably they are right and appellant is wrong, and we have been given no authority or evidence to review their action.

What has been above said disposes also of the memorial of Miss Ruth Wiedrick and others dealing with the same subject, which memorial, moreover, is not properly before us, because not referred to us by the General Conference.

Approved, May 25.

Report No. 16. Memorial of Charles A. J. Walker Relative to a Supreme Court

Your Committee on Judiciary recommends for your adoption the following:

The Committee on Judiciary has had under consideration the memorial of Charles A. J. Walker, referred to it by the action of the General Conference. The memorial relates to the establishment of a Court of Appeals. The Court, as suggested in the memorial, is to consist of fifteen members: Three Bishops, six ministers, and six laymen. It is proposed that the General Conference shall appoint a committee of three Bishops, three ministers, and three laymen, and that this committee shall nominate the members for election by the General Conference.

It is proposed that at the first election, three ministers and three laymen shall be nominated and elected to serve for four years, and three ministers and three laymen to serve eight years, and that the Bishops shall be elected quadrennially. It is also suggested that after the first election all elections to membership in the Court except for Episcopal members and to fill vacancies shall be for the full term of eight years. It is our opinion that if a Supreme Court of Appeals were to be established its membership ought not to be composed of three or other number of

Bishops. One reason for so thinking, and that is in our judgment a conclusive objection to the suggestion, is that no man should sit in review of his own rulings. And another objection is, that the plan suggested provides for a court consisting of nine ecclesiastics and six laymen. This impresses us as an unwise distribution of the membership. The majority of the members of such a court should be lawyers. Moreover, we are of the opinion that the membership of the court as proposed is unnecessarily large.

The above suggestions, however, are matters of detail which might easily be modified if the plan proposed could be regarded as practicable and wise. The plan submitted provides that the decisions of the court shall be submitted to the General Conference, and are not to become effective until approved by the General Conference. Such a requirement seems to us, in a large degree, to negative the good results which the creation of a Supreme Court of Appeals might otherwise accomplish. If such a Court could be authorized to finally decide all appeals each year without being compelled to submit their decisions to the General Conference every four years, the advantage of the proposal would be most beneficial. The delay of three or four years in the final settlement of judicial controversies necessitated by having to wait the final decision of a General Conference which will meet once in four years is often most detrimental. To delay justice is often to deny it. But the delays and consequent wrongs, which result from the existing system of our judicial administration, are not obviated under the plan proposed by Mr. Walker. This can only be done by creating a court which shall have power finally to decide cases, at least certain classes of cases, without being compelled to submit the decisions to the approval of the General Conference.

Decisions which must be without effect until approved by the General Conference decide nothing. Until the General Conference is prepared to create an ecclesiastical court with full power finally to decide questions submitted to it we can see no great merit in establishing a court of less comprehensive jurisdiction.

There is another reason why, in our opinion, no action should be taken by this General Conference looking to the establishment of a Supreme Court of Appeals. In view of the present relations between our Church and the Methodist Episcopal Church, South, and the possibility that organic union may soon become an established fact, we think that the whole subject may be very well postponed until it has been determined whether the two bodies are to be one.

The Committee recommends that the plan proposed be therefore disapproved.

Adopted, May 25.

REPORT NO. 17. CAN AN ANNUAL CONFERENCE LEGALLY ACCEPT LOCAL PREACHERS AS CONFERENCE CLAIMANTS?

The General Conference of 1912, as shown on page 626 of the Journal, adopted the following:

"An Annual Conference by a two-thirds vote of those present and voting may accept as a Conference Claimant a local preacher who has served as a supply pastor within its bounds for fifteen consecutive years: Provided, that any appropriation for such claimant shall be taken from the funds collected by and for said Conference; and also that the widow of such claimant may likewise be aided from the same fund."

To the question as to the legality of the foregoing the following answer is returned:

¶ 323, § 2 of the Discipline, 1912, defines Conference Claimants as being "Retired Ministers, the widows of deceased Ministers (during their widowhood, and while they remain members of the Methodist Episcopal Church), and their children under sixteen years of age." A local preacher employed as a supply pastor is not a retired minister, and therefore cannot under any conditions be accepted as a Conference Claimant within the meaning of that term as used in the Discipline.

To the question as to what funds, if any, an Annual Conference can use to aid local preachers in their old age, the following answer is returned: Dividends derived from the Board of Conference Claimants, from Annual Conference invested funds, from Preachers' Aid Societies, from organizations and funds of similar character, from the Book Concern, from the Chartered Fund, and from the regular gifts of the Churches for the ministerial support of Conference Claimants, are all sacredly guarded, both by the Sixth Restrictive Rule and by the several provisions of the Discipline touching on this matter, for the benefit of those regular Conference Claimants whose station is fixed in ¶ 323, § 2. Moneys derived from any of these sources cannot be appropriated to the relief of local preachers who have served as supply pastors.

The question then arises: May an Annual Conference make provision for the relief of local preachers who have given long and faithful service as supply pastors? To this we reply that such provision, in our judgment, would be entirely proper, if any Annual Conference wishes so to do, but such aid must be from funds other than those raised for Conference Claimants, and from funds which must have been raised specifically for the aid of persons other than Conference Claimants.

Approved, May 26.

REPORT NO. 18. ADJOURNED SESSION OF GENERAL CONFERENCE

The General Conference has referred to this Committee the

question whether there is any constitutional hindrance to the adjournment of this General Conference, to meet subject to the call of the Bishops, at such time and place as they shall determine; in order that immediate action may be taken for the complete Union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

To this question we return the following answer:

The General Conference may adjourn in either of three ways: (1) It may adjourn *sine die;* (2) Or it may adjourn to a definite day; (3) Or it may adjourn subject to call.

If it adjourns *sine die* its existence ends with the adjournment, and if it becomes necessary thereafter and prior to the time when the next General Conference convenes, then the Bishops, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, have the power to call an extra session of the General Conference at any time, constituted in the usual way. If such an emergency arise two thirds of the Bishops may call special sessions of the Annual Conferences to meet at such time and place as they may think wise, to elect delegates thereto. They may also in such cases call extra sessions of the Lay Electoral Conferences for the election of Lay Delegates. Authority is vested in the Bishops to thus proceed by virtue of ¶ 41, §§ 2 and 3 of the Discipline.

There is nothing, however, in the Constitution of the Church which deprives the General Conference of the right, which all assemblies possess, of adjourning to a day fixed, or subject to the call of a designated officer or officers.

¶ 41, § 1 of the Discipline fixes the time when the General Conference assembles. It is to meet on the first secular day in the month of May in every fourth year from the date of the first delegated General Conference. But nowhere in the Discipline is a time fixed when a General Conference once assembled must adjourn *sine die,* except that it must come to an end within the four-year period from the time when it assembled, and the time fixed in the Discipline for assembling of the next succeeding General Conference. It may therefore remain in session, if it should choose to do so, throughout the whole of the quadrennium. The General Conference may, at any time, adjourn to any day it may agree upon, provided the day fixed is within a period of four years from the date when it first assembled; and if, instead of fixing a day when it shall assemble, not having adjourned *sine die,* it sees fit to adjourn subject to the call of the Bishops, if the call is made within the four-year period.

The fact that a General Conference has never exercised the right to adjourn subject to call is no proof that it has not the right to do so. The General Conference has never declared that the right to do so does not exist. And there is no provision in the Constitution which expressly or impliedly prohibits it.

¶ 41, §§ 2 and 3 of the Discipline providing for extra sessions has no bearing upon this question.

Report No. 20. Two-thirds Vote in General Conference on Constitutional Amendments

Your Committee on Judiciary, having been requested by the General Conference to give an opinion on the question as to whether "the passage of a constitutional question through the General Conference requires a vote of two thirds of the entire membership of the General Conference or a vote of two thirds of those present and voting," returns the following answer:

To amend the Constitution the amendment must obtain the approval "of two thirds of all the members of the several Annual Conferences 'present and voting' " as well as "two thirds of all the members of the Lay Electoral Conferences present and voting." But it is provided that, as respects the General Conference, the amendment must have received a "two-thirds vote" omitting the words two thirds "of those present and voting." The change of phraseology certainly has significance, and the words used must be taken into consideration in arriving at the true meaning. When a Constitution or a statute requires an officer to be chosen or a question decided by a majority of the votes, this does not mean that the result shall be determined by a majority of those entitled to vote, but only that it is necessary to obtain a majority of those present and voting. All qualified voters who are absent, and those who are present but who do not vote, are presumed to assent to the will of those who actually vote, unless the law otherwise declares. The same principle is applied to the requirement of a two-thirds vote. Any other rule would be productive of the greatest inconvenience, and ought not to be adopted unless a contrary intention is clearly expressed. And the question is whether the change in phraseology already referred to clearly expresses in this case that contrary intention. At first blush it seems to do so.

The Congress of the United States can submit for ratification to the several States an amendment to the Constitution provided it has been approved by "two thirds of both houses." The two houses of Congress have uniformly held in respect to the above provision that if, at the time the vote is taken, a quorum is present the House is constituted, and it suffices if two-thirds of the quorum vote affirmatively, and that it is not necessary that two thirds of the entire membership should be recorded in its favor. The question arose in the first Congress when the first amendment to the Constitution was proposed. It received a vote of two thirds of the quorum, but not of two thirds of the entire membership. The ruling then made has been ever since uniformly adhered to. When it was challenged in the House of

Representatives in May, 1898, when Mr. Reed was Speaker, he adhered to the previous rulings and said, "The question is one that has been so often decided that it seems hardly necessary to dwell upon it."

A similar interpretation is placed by State Legislatures upon like clauses in State Constitutions. So a similar construction has been given by the Courts to like words in legislative acts.

The General Conference should follow these precedents unless there is controlling reason why that cannot be done. It may be argued that we cannot follow the rulings and decisions to which we have referred, because of the unusual and peculiar phraseology used in the Constitution of the Church to which attention has already been called. That language seems to indicate that while two thirds "of those present and voting" suffices in the case of Annual and Lay Electoral Conferences, it does not suffice in case of the General Conference, inasmuch as "present and voting" are not used in speaking of the vote of that body. We think the distinction would be conclusive of the question were it not for the facts to which we now direct attention.

The General Conference is what is known in law as a "definite" body, and its quorum is fixed by the Constitution. In ¶ 44 it is provided that: "When the General Conference is in session it should require the presence of two thirds of the whole number of delegates to constitute a quorum for the transaction of business."

On the other hand, the Annual Lay Electoral Conferences are "indefinite" bodies. The Constitution does not expressly declare what number shall constitute a quorum as respects either of them. Ordinarily, therefore, we should look to the common law rule to find out the number which constitutes the quorum. And the common law principle is, that if any act is done by an indefinite body it is valid if done by a majority of those present at the meeting if there are more than two present, no matter how small a proportion they may be of the whole number entitled to be present.

That the Annual Conference is an "indefinite" and not a "definite" body is undisputed. The Bishops in November, 1910, ruled that "An Annual Conference is not a self-constituted organization, but is a body created for specific purposes, and has no power to establish any definite or proportionate number as a quorum for the transaction of the business of the Conference." The ruling was at the meeting of the General Conference of 1912 referred to the Judiciary Committee, and that Committee recommended that the ruling be approved and its recommendation was adopted. Bishop Neely in his article in the Methodist Review for March and April, 1916, page 248, says, that from the beginning of our history as many of the ministers as came together to confer constituted the quorum. He adds that this principle has

ever since persisted in all our Conferences in American Methodism, with the single exception of the General Conference. He was not discussing the question now submitted to this Committee, but we think that his statement shows that, by a usage, which has been uniform and uninterrupted from the beginning of American Methodism, in all our Conferences, except the General Conference, those who met to do the business were entitled to do it whether a common law quroum was present or not. This being the case we can clearly understand why ¶ 47 provides that the vote for the adoption of an amendment to the Constitution must receive a two-thirds vote in the Annual and Lay Electoral Conferences of those "present and voting," and why the words are omitted as respects the General Conference. In the one case those "present and voting" constitute the quorum, no matter how few they may be. In the other case it is expressly enacted that there is no quorum unless two thirds of the whole body are present. With this explanation of the difference in the phraseology employed we see no reason why the General Conference should not follow the rule adopted by the Courts, State Legislatures, and Congress, and hold that the two-thirds vote of the General Conference necessary to the adoption of an amendment to the Constitution means two thirds of a quorum and not two thirds of the entire membership.

In the General Conference of 1912 the vote on the amendment proposed authorizing the election of a Bishop or Bishops for work among particular Races and Languages was announced as 520 AYES and 45 NAYS, and therefore adopted by the General Conference. This statement was challenged by a member, who declared it had not passed the Conference by a constitutional vote as it had not received the two-thirds vote of the entire membership of the body. His statement was not contradicted by the Conference. It is therefore urged by some that the question cannot be contradicted now, and that his remark being unchallenged at the time settled the constitutional principle in accordance with his statement. It is surely unnecessary to say that constitutional principles cannot be settled anywhere in any such manner.

Importance has been attached by some to the fact that an entry in the General Conference Journal of 1856, page 154, records that the vote in favor of a Constitutional change states that it was "adopted by a vote of more than two thirds of all the members" of the Conference. That may or may not indicate that, in the opinion of the Secretary who made the entry, it required a two-thirds vote of all the members, but the question was never passed upon by the Judiciary Committee and the entry affords no judicial precedent.

The conclusion of the matter is that "the two-thirds vote" of a General Conference required under ¶ 47 of the Discipline means

two thirds of the quorum present and voting and not two thirds of the entire membership of the body. Much more instructive, although not conclusive, because never passed on judicially, was the action of the General Conference in 1844. In that Conference the following resolution was introduced and put on its passage: "*Resolved,* That it requires two thirds of all the members to alter or recommend any change in the Restrictive Rules." The entry in the Journal, pages 228, 229, states, "The resolution was lost, AYES 50, NOES 90."

The above action in 1844 also serves to explain why the entry of 1856 was made in the words the Secretary employed. It was done to satisfy the minority, who thought that two thirds of all the members was necessary.

Approved, May 26.

REPORT NO. 21. APPEAL OF ODEN E. JAMES OF WILMINGTON CONFERENCE

Your Committee on Judiciary recommends for your adoption the following:

The material facts are as follows: By a vote of the Wilmington Conference, at its session in 1916, appellant was placed upon the list of supernumerary ministers, and as a consequence thereof was not given a regular appointment. He complains that he cannot be put upon that list without his consent, which was not given, and for that reason seeks to have the action of the Annual Conference reversed, and his name placed upon the effective list.

By ¶ 183 of the Discipline it is provided that "A Supernumerary Minister is one who, because of impaired health, or other equally sufficient reasons, is temporarily unable to perform full work."

And by ¶ 79, § 23, it is provided that the business of the Annual Conference is to inquire, "Who are the Supernumerary Ministers, and for what number of years consecutively has each held this relation?"

Save as stated, the Discipline does not specifically state who is to determine whether or not the minister should be placed on the list of supernumeraries, but the Annual Conference has always exercised the power; and that is the safest place to lodge it for the minister's sake. If appellant's contentions were admitted, then a minister who was too ill mentally and physically to request that he be placed on that list, could never go there, although his case was exactly within the above quoted definition of the Discipline. And probably few would make the request unless so old as to be superannuated. Hence appellant's contention would almost wholly defeat the purpose of the Discipline in providing such a relation. The appeal should be dismissed.

Approved, May 25.

REPORT NO. 23. MATTER OF MARIE AND TRINITY CHURCHES

Your Committee on Judiciary recommends for your adoption the following:

In the case of Trinity Methodist Episcopal Church, of Chicago, Illinois, and the Marie Methodist Episcopal Church, of the same city, it appears that the orders of the General Conference of 1908 and 1912 have never been complied with. Trinity Church is therefore in contempt of the authority of the Methodist Episcopal Church, and has been for the past eight years. Inasmuch as it has been defiant of that authority the Bishop presiding in the Annual Conference within the boundaries of which these Churches are situated, acting under the orders of the General Conference, has left Trinity Church "unsupplied" with a pastor; no district superintendent has assigned any preacher to take pastoral charge of that Church during the period which has elapsed since 1912, nor has any district superintendent held Quarterly Conferences, or made visitations to said Church since that date, and that Church has been barred of its former rights in the Rock River Conference, according to the order made by the last General Conference that this should be done until these orders should be complied with.

The attention of your Committee has been called to the fact that the Bishop has not dropped Trinity Church from the list of Churches enumerated in the Journal of the Rock River Conference. The Committee, however, believes that the Bishop has intended to comply with the order of the General Conference as he understood it; and while he would have been justified if he had omitted Trinity Church from the Conference Journal so long as it remained contumacious, he should not be censured for not having understood that in ordering Trinity Church deprived of its rights in the Rock River Conference so long as it continued to disobey the orders of the General Conference, that Church lost under that order the right to have its name listed in the Journal as among the churches of the Rock River Conference.

Trinity Church has now transmitted to the General Conference a Memorial which has been referred to this Committee by the action of the General Conference. This document shows a desire to have its difficulties adjusted, and to be restored to the privileges of which it has been deprived because of its disobedient conduct. The Conference might have refused to receive any communication from it until it complied with the orders made in 1912. But this Committee, while believing that the authority of the Church can never in the end be defied successfully by any Methodist Episcopal Church, still believes that the orders made in 1912 may be modified. Trinity Church, in the Memorial now in our hands, states that it earnestly desires that "a strong central organization" may be created in the section in which it and the

Marie Church are established, and that it is "ready to cooperate in a wise and equitable plan to launch such a movement," and that the use of its property and resources will be available for such a purpose.

We advise that its overtures be received in the spirit in which they have been made. In the interest "of the work, harmony, and peace," it asks the Conference to appoint a committee to be approved by the resident Bishop, which committee shall be "authorized to make arrangements for the reorganization of the work in said territory with Trinity and other Methodist Churches which may desire to cooperate," and it further requests that as soon as an agreement satisfactory to the resident Bishop and the majority of said Committee shall have been reached with Trinity Church with reference to the above work, the Bishop be authorized to restore the former relations which existed between Trinity Church and the Rock River and General Conferences.

In view of this communication, and in the "interest of the work, harmony, and peace" as advocated by Trinity Church, we recommend the General Conference to declare as follows:

First, that Trinity Church is recognized by it as a Methodist Episcopal Church now deprived of its full rights as such until such time as those rights may be fully restored by its compliance with the orders already made, or such as may be made by the action of this Conference.

We also recommend that this Conference declare: Second, that Trinity Church be restored to full rights and privileges in the General and in the Rock River Conference if it shall on or before October 1, 1916, transfer the title to all its property according to the laws of the State of Illinois to the Chicago Home Missionary and Church Extension Society, a corporation existing under the laws of the State of Illinois, and having its principal office in the City of Chicago in said State, the said property to be held in trust for the purposes of the Methodist Episcopal Church in said city, and subject to the rules and Discipline of said Church. And if, in addition, the said Trinity Church shall forever discontinue all actions at law or suits in equity which may now be pending in the courts against Marie Church and its trustees and pastor, or against any one of them, growing out of claims for rent or for use and occupation, which claims have grown out of the differences which have arisen between these two Churches; and if, in addition, the said Trinity Church shall release any personal judgments it may have already obtained against Marie Chapel or Marie Church, or its pastor or its trustees growing out of claims arising out of the differences above mentioned; and if, in addition, the Bishop having Residential Episcopal Supervision and presiding in the Rock River Conference has entered in the Journal of that Conference during its session in October

next his certificate that the above conditions have been complied with.

It is understood that Trinity Church is not required to release any judgment it may have obtained establishing the fact that its title to any of its property is not held in any way in trust for the Marie Church. That in law it does not hold in trust for the Marie Church or Chapel has been established by the Supreme Court of Illinois. The General Conference of 1912 recognized, on the recommendation of the Judiciary Committee, the conclusiveness of that decision, and we regard that controversy as closed for all time.

We also recommend: Third, that Marie Church be also directed in like manner to release any personal judgments, if any there be, which it has obtained against Trinity Church or any of its officers, as well as any suits which may now be pending against the latter Church or its officers and which have grown out of this unhappy controversy, provided, however, that Trinity Church complies with the like conditions above stated.

We also recommend: Fourth, that in case Trinity Church does not transfer its property to the Chicago Home Missionary and Church Extension Society on or before October 1, 1916, that then and in such case the General Conference, by the adoption of this report, instructs the Bishop having Residential Episcopal Supervision at Chicago to proceed immediately to consolidate Trinity Church and Marie Church, and if it shall seem to him desirable, any other Methodist Episcopal Church or Churches in that section of Chicago in which the two first named Churches are located. He is authorized and directed to give a new name, or to retain the present name, to the consolidated Church, and to appoint its first Board of Trustees, it being understood that their successors shall be chosen in the usual manner, and to take such other steps as may be necessary to carry out the purposes of this Conference as disclosed herein. This power of consolidation is given now to the Bishops. See ¶ 553. The power has been exercised from the beginning of our Church life. It has been held to be resident in the Bishop presiding in an Annual Conference by virtue of his power to "fix the appointments of the preachers." See the Journal, 1900, page 422.

It was decided in Trinity Church v. Harris, 73 Conn. (1898), that where a Bishop of the Methodist Episcopal Church in the exercise of his authority consolidated two or more Methodist Churches the courts of the State would compel the trustees of the Church objecting to and resisting the consolidation to transfer the property of such Church to the new trustees of the consolidated Church. In that case Bishop Walden had consolidated three Methodist Churches in Norwich, Connecticut, on his own initiative, and the court of last resort in Connecticut fully recognized his right to do so and the duty of the trustees

of one of the Churches, which resisted and defied his order, to transfer the title to the newly appointed trustees of the united congregations. The authority of the General Conference over all the Churches of the Methodist Episcopal Church is not to be disregarded and set at naught by any of them, and all must conform to the rightful exercise thereof.

Approved, May 26.

Report No. 24. Rulings of the Bishops

Your Committee on Judiciary respectfully reports that the Rulings of the Bishops, as submitted to said Committee by the Secretary of the Board of Bishops in pursuance of authority so to do conferred on him by the General Conference, are hereto appended with our rulings thereon:

Lay Electoral Conference and Laymen's Association

114. November, 1912. The Lay Electoral Conference and the Laymen's Association are separate and distinct bodies, and the one cannot take the place of the other.

Laymen's Association—Time of Meeting

115. November, 1912. The Laymen's Association, if it meet, must do so at the place and during the session of the Annual Conference.

Episcopal Administration in Mexico

116. November, 1912. ¶¶ 542 and 543 of the Discipline of 1912 are applicable only to Annual Conferences in the United States of America; therefore the Mexico Annual Conference should be administered as heretofore.

Examinations in Course of Study

117. November, 1912. After July 1, 1913, all Conferences must follow the new Course of Study, and this only.

Term of Office of District Superintendents

118. November, 1912. ¶ 203, § 2, of the Discipline of 1912, provides that district superintendents in either Missions or Mission Conferences in foreign lands may be appointed to the same district for more than six consecutive years, but the limitation of the term of a district superintendent in an Annual Conference is of force in all Annual Conferences, whether in the home or the foreign field.

Submission of Proposed Amendment for Bishops for Races and Languages

119. November, 1912. The General Conference, by 520 votes out of a total of 565, favored the amendment of the Constitution

so as to authorize the election of Bishops for Races and Languages, and in view of this action, the Bishops should submit the aforesaid proposed amendment to the Annual and Lay Electoral Conferences at the session immediately preceding the next General Conference. *Inasmuch as Rule 119 was rescinded by the Bishops in May, 1915, we find it unnecessary to pass thereon.*

Abandoned Church Property on Circuits

120. November, 1912. In the case of abandoned Church property on a circuit, the proceeds of its sale having been given to the Annual Conference, as provided in the Discipline, and five years having elapsed without the resuscitation of the society, may be divided among the societies on the circuit, as determined by the Annual Conference to which the society belonged.

Basis of Claim of Conference Claimants

121. November, 1912. The claim of a Conference Claimant is determined upon the basis set forth in ¶¶ 331 and 333 of the Discipline of 1912, and it is to be estimated invariably upon that basis, but the apportionment for the purpose of securing this claim, in whole or in part, is at the discretion of the Annual Conference, as provided in ¶ 326.

Licensing of Local Preachers of the Italian Mission

122. November, 1912. In the administration of the Italian Mission in the matter of licensing local preachers, or the renewal of licenses of local preachers and exhorters by the mission, the examination in the Course of Study may be by the Quarterly Conference to which the candidate is formally related, and the representation usually made in person may be by correspondence.

Distribution of Book of Rulings

123. May, 1913. In response to the request from certain district superintendents for the book of rulings of the Bishops, the answer is returned that there is no fund available for the printing of such an edition as would be necessary to supply all district superintendents, which would have to be done if those in any one section were so supplied. Any district superintendent may consult the decisions which have been passed upon by the General Conference, and which have been printed in the Journal and in The Daily Christian Advocate.

Rulings of Bishops Upon Church Law in the General Conference

124. May, 1913. The Bishops of the Methodist Episcopal Church have pronounced upon the constitutionality of measures presented to and passed upon by the General Conference, and have announced their opinion to that body as a matter of constitutional right, but the Board of Bishops has never felt free

to pass upon a proposed amendment to the constitution, especially before it reached the General Conference or before it was presented in an Annual Conference.

While this ruling may be true as a statement of facts, in its implications it is seriously misleading. What is meant by the words, "measures presented to and passed upon by the General Conference," is not stated. If it is intended to assert that the Board of Bishops, or any individual Bishop, should hold, if and when a matter is properly brought before them or him for a decision, that a legislative act of the General Conference fails if antagonistic to the Constitution, and the question has never been judicially decided by the General Conference, then the assertion is well founded. But if it is intended to assert that the Board of Bishops may refuse to follow decisions of the General Conference in matters presented to it, when sitting as the final judicial tribunal of the Church, then the assertion is revolutionary and ill founded.

The Constitution is unquestionably the supreme law of the Church; but, like every other law, it must, in case of dispute, be interpreted by some one. Who in our Church is to interpret it? In the first instance, of course, that member or official who is claiming a right under it. But the matter does not end there. The assertion that an action of the General Conference violates the Constitution, raises a question of law; and from the earliest days until now the ultimate judicial tribunal of the Church to decide questions of law has been and is the General Conference. For any violation of the law of the Church, the offender, whether of high or low degree, is subject to such ecclesiastical punishment as the General Conference may have provided therefor before the commission of the offense. Inasmuch therefore as the General Conference is the ultimate legislative authority to declare the law of the Church, and is the ultimate judicial authority within the Church to determine whether or not that law has been violated and to punish the offender if it has been, it necessarily follows that its unreversed judicial decision that a law is constitutional, is binding upon everybody connected with the Church from the highest to the lowest, until and unless that decision shall have been overturned by the civil courts upon a case brought before them for adjudication. Any other conclusion would be chaotic; for if each person connected with the Church may decide for himself whether or not a judicial decision of the General Conference upon a constitutional question is correct, then every member may override every act of the General Conference and every judicial decision made by it, and its judicial powers are wholly destroyed. Under such circumstances the Church would not be an organization, but a body of disunited men held together by nothing more substantial than a rope of sand.

The Right of an Annual Conference to Reconsider Its Vote Upon a Constitutional Question

125. May, 1913. On a question submitted as to the right of an Annual Conference to reconsider its vote upon a constitutional question, the material facts concerning the action taken are not presented, so that we are not free to make a ruling upon the particular question. The general principle, however, has been decided. (See Ruling 21, Sec. 2, October, 1894.)

The ruling in this matter says: "The material facts concerning the action taken are not presented, so that we are not free to make a ruling upon the particular question."

It follows as of course that as there was no decision, *there is nothing for the Judiciary Committee to approve or disapprove.* We would request, however, that in the future a sufficient statement of the facts be given to enable the Committee to understand the matter in its direct as well as its indirect bearings. AYES, 16; NAYS, none.

Pro Rating of Receipts for Ministerial Support

126. May, 1913. Upon the subject of pro rating receipts for ministerial support, the legislation of the Church as recorded in the Book of Discipline is explicit. The importance of the matter, however, is such as to justify the Bishops in calling the attention of the District Superintendents to the law.

Charges Without Preliminary Private Reproof

127. May, 1913. In the case of charges by a pastor or private member of the Church against another member of the Church, if the charge is for a violation of the "moral law," no preliminary reproof is necessary, but in case the matter falls under the head of "imprudent conduct" it is necessary on the first and second offenses that "private reproof" be given. On the third offense, the preliminary reproof is not required.

Election of Sunday School Teachers at Annual Meeting

128. May, 1913. As ¶ 465, § 3, of the Book of Discipline of 1912, provides that teachers shall be elected annually by the local Sunday School Board, it would seem that the annual meeting should be regarded as the proper time for such election.

Authority of a Trustee Duly Elected But Not Confirmed by the Quarterly Conference

129. May, 1913. A trustee legally elected according to the law of the State, but not confirmed as a member of the Quarterly Conference, cannot sit as a member of the Quarterly Conference and cannot be a member of the Official Board, which is made up of the members of the Quarterly Conference. Under such cir-

cumstances, however, it is not necessary for the Quarterly Conference to separate the Board of Trustees from the Official Board, but the said trustee can meet with the Board of Trustees when it is legally necessary for the Board to transact certain business by itself.

Relation of Assistant Secretaries, Treasurers, and Librarians to the Sunday School Board

130. May, 1913. ¶ 565, § 1, Art. III, of the Discipline of 1912, includes as members of the Sunday School Board "duly elected secretaries, treasurer, and librarians." The word "treasurer" is single, so that it is plain that only one treasurer can be a member of the local Sunday School Board. The law does not specify assistant secretaries or assistant librarians, therefore it contemplates full secretaries and full librarians only.

The System of Christian Doctrine

131. May, 1913. In the Conference Course of Study the book entitled The System of Christian Doctrine was formerly in the Course of Study for the second year, while it is now divided between the third and fourth years. A question is raised as to credits to be given for this book to preachers now in the studies of the third and fourth years, and it is answered, if such preachers have already been passed by the Board of Examiners on this book, the previous credits may be counted.

The Federation of Methodist Churches With Those of Other Denominations

132. May, 1913. There is no law in the Book of Discipline which authorizes the blending or federation of a Methodist Episcopal Church with a Church of another denomination so as to destroy the identity of the said Methodist Episcopal Church, therefore no society of the Methodist Episcopal Church can take itself and its property out of the Methodist Episcopal Church by a so-called federation with another denomination. It continues to be a Methodist Episcopal Church in organization and obligation, and it is the duty of the district superintendent to continue his supervision thereof, to hold Quarterly Conferences, and to discharge all other duties which under the law and usages of the Church pertain to his office.

The Authority of an Annual Conference to Excuse from Examination in the Course of Study

133. May, 1913. The Annual Conference cannot excuse a preacher on trial from the legally prescribed Conference Course of Study or admit him into full membership without satisfactory examination upon such Course of Study. (See Ruling 46, November, 1893.)

The Right of an Annual Conference to the Custody of Credentials

134. May, 1913. In view of the law of the Church and the agreement entered into by the individual minister with the Church, the Annual Conference becomes the legal custodian of ministerial credentials when a party withdraws or ceases to be a minister, and the Conference can therefore legally demand the return of such credentials to itself.

The Employment of Evangelists

135. May, 1913. The employment of preachers as evangelists seems to be sufficiently covered by the present law and usage of the Church and particularly by the provision of ¶ 181 of the Discipline. The responsibility for the employment of evangelists, or other persons purposing to help in evangelistic meetings, is with the pastor of the charge and the district superintendent.

The Validity of ¶ 186, § 3, *of the Discipline of* 1912

136. May, 1913. (a) As no amendment was made to the law previously in force by the General Conference of 1912, and no amendment to the law was even proposed, the law should stand as it appeared in the Book of Discipline of 1908, notwithstanding the error in the Discipline of 1912. (b) A Standing Committee is hereby created to note errors in the Discipline and report the same to the ensuing Bishops' Conference. Other Bishops shall call the attention of this committee to supposed errors in the printed Discipline.

Introductions to the Annual Conferences

137. May, 1913. Bishops should not on their own initiative present to the Annual Conferences over which they preside persons representing causes other than those recognized by the Discipline of the Church.

Special Appointments

138. May, 1913. Bishops should strictly construe the law in regard to special appointments of members of an Annual Conference and should make no special appointment that is not clearly authorized according to the Book of Discipline. Where a Bishop has made an appointment and subsequently is convinced that such appointment is not clearly authorized, he should correct it at the earliest moment he can do so with propriety.

Proceeds from the Sale of Abandoned Churches

139. May, 1913. When abandoned churches have been sold and the proceeds have been placed in the custody of the Annual

Conference, it is within the power of the Annual Conference to vote that the proceeds be used for the benefit of the charges from which the churches were sold, but the Annual Conference should carefully safeguard the proceeds in every particular, according to the terms of the law.

The Biblical Institute in Jerusalem

140. May, 1913. The work in connection with the Bishop Newman Biblical Institute in the city of Jerusalem is properly under the Episcopal oversight of Bishop Nuelsen, resident in Zurich.

Tenure of Office of District Superintendents

141. October, 1913. The ruling adopted November, 1912 (No. 118), respecting the tenure of office of district superintendents in foreign fields is recalled.

Concerning the Trinity-Marie Case—Rights of Trustees

142. October, 1913. The trustees of Trinity Church, Chicago, like all trustees of Methodist Episcopal Church property, hold said trusteeship under the laws of the Methodist Episcopal Church. Therefore the trustees of Trinity Church cannot oust any regularly appointed pastor from the pulpit and parsonage of Trinity Church, nor have they power as trustees to oust any regularly appointed pastor from the pulpit and parsonage of Marie Church.

Nonresident Members

143. October, 1913. Inasmuch as under the provisions for the report of "full members" the item "nonresident members" refers distinctly to the Discipline, ¶ 57, it is evident that in the statistical blank under "nonresident members" there should be reported only those whose addresses cannot be ascertained for one year after faithful search and after whose names on the record the words, "removed without certificate," have been entered. Such "nonresident members" should not be counted in the basis of apportionments nor should they be included in the figures given under "members now on roll."

Language in Which the Minutes of the Mexico Conference Shall Be Published

144. October, 1913. The question as to the language or languages in which Conference Minutes shall be published is a question of convenience rather than of law. The Bishops see no reason why the Mexico Conference should not be allowed to follow the precedents established by other foreign Conferences.

The Conference Board of Home Missions and Church Extension

145. October, 1913. In case an Annual Conference fails to elect a Conference Board of Home Missions and Church Extension, the old Board continues to act until successors are regularly elected. The old Board may decide for itself whether it shall hold an election of officers, the old officers holding their places until their successors are elected. In case a member of a Conference Board of Home Missions and Church Extension removes his Church membership from the Conference which appointed him a member of said Board, he forfeits his membership in the Board as well as any office that he may hold therein.

Transfer of Church Property from German-speaking to English-speaking Conference

146. October, 1913. It is our opinion that, in the absence of any distinct provision by the General Conference, the change of the language used in the services of a Church would not act as a transfer of that Church from one Conference to another even where terms relating to language are used in defining boundaries.

Return to Conference Membership of a Minister Withdrawn

147. October, 1913. In the case of a minister who has withdrawn from an Annual Conference but has not united with another evangelical Church and who desires to return, it is necessary for him to join the Methodist Episcopal Church on probation; be received into full membership, be licensed as a local preacher; be duly recommended to the Annual Conference; and be received into the Annual Conference on trial. Then it is within the power of the Conference to restore his parchments. The Conference is not at liberty to free him from the two years' membership on trial, but at its discretion may release him from any part of the Conference Course of Study.

Appeal of Expelled Minister

148. October, 1913. In the case of an expelled member of the Central Alabama Conference, whose appeal to the Judicial Conference has been rejected upon the ground that he had forfeited his right of appeal and who now appeals to the Bishops of the Methodist Episcopal Church for relief, it is agreed that the Board of Bishops has no jurisdiction in the case.

Appeal of Certain Local Preachers in Columbia River Conference

149. October, 1913. In the case of certain local preachers in the territory of the Columbia River Conference who were not relicensed because of a ruling by the district superintendent sustained by the Bishop presiding, and who now appeal to the

Bishops for a reversal of said ruling, it is agreed that the appeal should go not to the Bishops but to the General Conference. (See ¶ 304, § 13, of the Discipline.)

The Colorado Conference and the Retirement of Preachers

150. October, 1913. The Colorado Conference is adopting certain rules governing the retirement of preachers and desires to know if it would be constitutional to put into effect a provision that preachers shall be retired automatically at a certain age limit. It is answered that "An Annual Conference cannot legally put such a requirement into effect."

Reception of Members from Other Evangelical Churches

151. October, 1913. It is asked if a member of another evangelical Church can be received into the Methodist Episcopal Church by letter without answering the questions which are prescribed in Chapter I, ¶ 48, § 4, of the Discipline. It is answered that all persons who seek membership in our Church, whether from probation or by letter from other evangelical Churches, should by answer to the questions prescribed for the reception of (full) members declare their conformity to our doctrines and Discipline. (See Discipline of 1912, ¶ 48, § 4.)

Reconsideration of Motion to Restore Credentials

152. October, 1913. It is asked: "Can an Annual Conference reconsider the vote by which it granted the return of the credentials of a member who had been deposed from its ministry after due trial, but was afterward licensed to preach?" It is answered: "An Annual Conference may reconsider such action, provided the reconsideration takes place during the annual session of the Conference at which the action was taken, and before the credentials have been actually returned, but not later."

Committee of Inquiry and the Right of Challenge

153. October, 1913. It is our opinion that in the selection of a Committee of Inquiry as distinct from a Committee of Investigation, the accused has not the right of challenge.

Procedure in Trial by Annual Conference

154. October, 1913. In the case of a member of a certain Annual Conference a Committee of Inquiry was appointed. On the report of said committee the Conference appointed a Special Committee to formulate charges which were entertained by the Conference. Should the Annual Conference then have proceeded to formal trial? Answer: "The Conference should have proceeded at once to formal trial, unless it was impossible to secure witnesses, in which case the method prescribed in the Discipline, ¶ 256, § 4, should have been followed."

Divorce

155. October, 1913. The Bishops have received various inquiries as to the position of the Methodist Episcopal Church on the question of divorce. The utterance of the Church is found in the Discipline, ¶ 67. This section being placed in the Discipline under "Special Advices," and yet being framed in language strictly legal, the question has naturally arisen as to whether our statement on divorce is advisory or mandatory. In answer to this question, the Bishops in May, 1905, gave the following ruling: "Discipline, ¶ 67 (On Divorce), is couched in language strictly legal and its location in the chapter on 'Special Advices' does not invalidate or modify its legal character." This ruling of the Bishops was confirmed by the General Conference of 1908 upon the recommendation of the Committee on Judiciary. It thus clearly appears that our Disciplinary pronouncement on Divorce is not merely an Advice but a Law. This being true, the action of any minister in remarrying persons who have been divorced on any ground "except for adultery" becomes serious, not only because such action may have a relation to the increasing prevalence of divorce in our country, but also because such action is a direct violation of the mandate of the Church.

In addition to this, the matter may have important legal bearings. As Methodist Episcopal ministers are given the right to exercise their ministerial functions only under the laws of the Church, the civil right of our pastors to marry divorced persons contrary to our Church law would be in gravest doubt. In reply, therefore, to the various inquiries, we express the opinion that all our pastors are obliged to conform strictly to our law. We do this the more earnestly because we believe that our law represents the word of Christ. It is our conviction that the conformity of our ministers to the action of the General Conference will tend to exalt the marriage relation and to dignify the Church itself as the guardian of the home.

Approved with the exception of the statement in the last paragraph. It does not seem to us that the civil right of our pastors to marry divorced persons contrary to Church law is in grave doubt. The civil right of ministers to marry is derived from the law of the land. If in performing a marriage a Methodist minister marry divorced persons he violates the law of the Church and may be proceeded against by the Church authorities. A marriage celebrated contrary to Church law, but not in violation of State law, is unquestionably valid.

Transfer of a Preacher in the Italian Mission

156. When a preacher in the Italian Mission shall be duly appointed to work within the bounds of an English-speaking Conference other than that within the bounds of which he has

been serving, it shall be understood that without the usual consultation between Bishops, the Bishop in charge shall transfer him to the Conference within the bounds of which his new appointment is located, provided the transfer be for the pastorate of a Church which is in the Italian Mission.

Payment of Appropriation to a Conference Claimant

157. It is within the province of an Annual Conference to direct that the appropriation made for Conference Claimants be paid in quarterly installments rather than that the total amount be paid to the claimant at the beginning of the year.

Recommendation for the Admission of Persons into Full Membership

158. The law in the Book of Discipline, ¶ 48, § 3, is that no one "be admitted into full membership until he has been recommended by the Official Board of the leaders and stewards' meeting, with the approval of the pastor, etc." The person, therefore, should be duly recommended by the Official Board or the leaders and stewards' meeting, and not by a committee of either.

Inquiry into the Moral Conduct of a Member of an Annual Conference

159. If the district superintendent does not institute the investigations provided for by the Discipline, after the matter has been duly called to his attention, any member of the Church in good standing can prefer formal charges.

Student-Pastors in Institutions of Learning

160. In all cases of student-pastors and of Churches asking aid from any Church Board, it is to be understood that there must be harmony between such student-pastors and such Churches with the administration of the Church.

The statement of the ground for this ruling is insufficient and obscure. Your Committee does not find enough data on which to render any decision. *Therefore we neither approve nor disapprove of this ruling.*

Associate Membership

161. There is no law of the Methodist Episcopal Church providing for associate membership therein.

Nonresident Members

162. Question: "Is nonresident membership limited as to time?" Answer: "As the Book of Discipline does not fix such a time, for the Bishops to do so would be assuming legislative functions which do not belong to them."

Notification of Transfer

163. The law of the Church makes provision for the announcement of the notification of transfers.

Accusation Against a District Superintendent

164. Question: "Can a district superintendent be brought before another district superintendent and a committee, as provided for in ¶ 243, § 2, Discipline of 1912, when the senior effective elders referred to have not furnished charges and specifications against the accused, but state only that rumors exist which should be investigated without indicating the nature of said rumors?"

Answer: "In our opinion it is the duty of said senior ministers to formulate charges and specifications if they deem an investigation necessary, unless such charges have been prepared and signed by others."

Amending a Bill of Charges

165. It is asked: "Can a bill of charges be amended on the day of trial or investigation by the addition of matter not relevant to the accusations already known to the accused, without giving the accused sufficient additional time for preparation?"

Answer: "A bill of charges cannot be so amended at such time."

Ordination of Properly Elected Ministers During the Session of the Italian Mission

166. As to the time of ordination the Bishop has full power to adjust the matter, but it is recommended that whenever practicable the ordination of ministers belonging to the Italian Mission take place during the annual session of that body.

Affiliated Membership

167. In the schools and colleges under the auspices of Methodism the question has arisen whether it is competent for a member of our Church in attendance upon one of our institutions of learning to secure from his pastor a certificate commending him to affiliated membership in one of our Methodist Episcopal Churches in the college community without transfer of membership from the home Church.

Answer: "The law of the Methodist Episcopal Church makes no provision for 'associate membership' therein, but we can see no objection to such affiliated membership in the college Church as is contemplated in this question."

Right of Appeal Forfeited

168. Question: "A member of the Upper Mississippi Conference was, after trial and conviction, expelled from the min-

istry and membership of the Church. He appealed and in hearing before the Judicial Conference the minutes in the case it was found that the appellant had disappeared. The case was remanded for a new trial, and the accused was again convicted and expelled. He now again appeals the case. It appears that since his expulsion he has been preaching in other Churches. Has he not, by this course of action, forfeited his right of appeal?"

Answer: "He has forefeited his right of appeal."

Rearrangement of Conferences in Oklahoma City Residential Area

169. November, 1914. Owing to the death of Bishop McIntyre, the Conferences in the Oklahoma City residential area were distributed as follows: To Bishop Shepard, Oklahoma Conference, Southern Swedish Mission, West Texas and Lincoln Conferences; to Bishop Thirkield, the Texas and Southern German Conferences.

When a Bishop dies the Bishops should divide his work among the Bishops of the nearest adjoining areas.

Membership of Retired Ministers in Quarterly Conferences

170. November, 1914. In regard to the matter of appointing retired ministers to membership in Quarterly Conferences, it is evident that such appointments are violations of the law in the Book of Discipline, which reads: "Every retired minister who is not employed as pastor of a charge shall have a seat in the Quarterly Conference and all the privileges of membership in the Church where he resides." (Discipline of 1912, ¶ 184.)

The Right of a Supernumerary Preacher to a Share in the Conference Claimants' Fund

171. November, 1914. It is plain that under the law and Constitution of the Church a supernumerary preacher has a claim on the Conference Claimants' Fund, subject to the action of the Annual Conference, but as a supernumerary preacher he has no claim on the annuity distribution. *Modified.*

A supernumerary preacher has no claim except by vote of the Annual Conference, and then his claim must be paid out of the Necessitous Fund. *The ruling that a supernumerary preacher has no claim on the annuity distribution is approved.*

Rearrangement of the Conferences in the Saint Louis Residential Area

172. November, 1914. Owing to the death of Bishop Smith the Conferences of the Saint Louis residential area were distributed as follows: To Bishop McDowell, the Southern Illinois; to Bishop Bristol, the Missouri; to Bishop Shepard, the

St. Louis German, and the Central Missouri; to Bishop Thirkield, the Arkansas and Little Rock.

Transfer of Probationers in an Annual Conference

173. November, 1914. A probationer in an Annual Conference, being a preacher subject to appointment, by episcopal authority, is consequently subject to transfer by a Bishop.

Irregular Transfer Not Valid

174. November, 1914. A question has been raised as to whether a member of an Annual Conference is to be regarded as transferred when he has not been regularly transferred by the Bishops having supervision of the Conferences where he belonged and the other Conference in which he is found serving as pastor of a Church.

We answer that neither preacher, nor district superintendent, nor both together, can effect a transfer, and through a preacher perform pastoral work in the territory of another Annual Conference without a regular transfer; the fact of such service does not act as a transfer, but the minister remains a member of his original Conference, and must remain in that membership until the Bishops concerned give their consent and formally make the transfer. It also follows that a district superintendent has no right to employ on his district an effective preacher who belongs to another Annual Conference. (The matter is treated to some extent in the Episcopal Ruling of May, 1907, No. 27, and in the ruling of November, 1892, and May, 1907, No. 28.)

¶ 186, § 3, gives a district superintendent power to change the appointments of the preachers in his district if necessary during the interval between the sessions of the Conferences in case the Bishop is not personally present within the bounds of the Annual Conference. But he does not have the power to send out or bring into the district an effective preacher who belongs to another district. Appointments involving the change of a pastor from one to another district must be by the Bishop in charge.

Local Preachers as Conference Claimants

175. November, 1914. Under the action of the General Conference of 1912, as printed in the Journal, though not in the Discipline, it appears that an Annual Conference may, by a two-thirds vote of those present and voting, accept as a special claimant a local preacher who has been regularly appointed as a supply for at least fifteen consecutive years. It can grant him aid only from such funds as may have been collected by and for said Conference and not from the chartered fund or Book Concern dividend. These provisions apply also to the widow of such local preacher on the same conditions. It is our judgment that such action does not constitute such a local preacher a per-

manent claimant, but this action must be taken at each session of the Annual Conference.

Proposed Amendment Concerning Bishops for Races and Languages

176. November, 1914. Inasmuch as the secretary of the General Conference has not certified to the Board of Bishops formal authorization for the submission of the proposed amendment, we are not at liberty at this time to hand down this amendment to the Annual and Lay Electoral Conferences. *Disapproved.*

It is the duty of the Bishops to submit to the Conferences (Annual and Lay Electoral) an amendment authorized to be sent down by the General Conference. The Bishops take judicial notice of what appears in the Journal, and there is no necessity for their waiting two years and a half for an official notification from the secretary of the action of the Conference of which they have knowledge through the Journal.

Resignation from Church Boards

177. May, 1915. "Since on the authority of the General Conference the Board of Bishops appoints certain representatives to membership on certain Church Boards and various commissions, all resignations of such appointments must be made to the Board of Bishops."

Proposed Amendment for the Election of Bishops for Races and Languages

178. May, 1915. "In regard to the proposed amendment to the Constitution, providing for Bishops for Races and Languages, we find that it was to be submitted to the Annual Conferences in case the proposition received the requisite constitutional vote in the General Conference of 1912. Inasmuch as the Journal of that General Conference states that the proposed amendment did not receive the said Constitutional vote, it is not the function of the Bishops to submit it to the Annual Conference.

"But an Annual Conference has the right to propose an amendment to the Constitution of the Church, and to send it to the other Annual Conferences for their consideration and action. This is the province of the Annual Conference and not of the Board of Bishops, but the Bishops presiding in the several Annual Conferences will take pains to present a proposition thus sent around for the consideration of the said Conferences after it has been duly forwarded and received by the secretaries of these bodies."

The first part of this ruling is disapproved. The General Conference Journal, 1912, page 517, gives the number of votes in favor of the submission of the amendment: AYES, 430; NOES,

112; that constitutes a two-thirds vote of the quorum as shown in our report number reported to the General Conference at its present session. The secretary's statement that the two-thirds vote of the General Conference was 548 is based on the assumption that it was necessary the proposition should receive a two-thirds vote of the entire Conference, rather than of the quorum. The proposition therefore should have been sent down to the Annual Conferences soon thereafter. *The second part of the ruling is approved.*

Giving, Returning and Retaining Credentials of Ordination

179. The giving of certificates to those who have been ordained has always been part of the common law of the Church, and the statute law in the Book of Discipline requiring the surrender of credentials shows that they must have been granted to, and in possession of, those who have been ordained. It is therefore plain that one ordained is entitled to a certificate of his ordination. When a minister leaves the ministry of our Church he is legally and in honor bound to give up his credentials of ordination received from the Methodist Episcopal Church, and the authorities should insist upon his so doing, but it is possible to permit one who withdraws to join the ministry of another Church to receive his parchments after form in the Discipline, ¶ 109, § 1, has been written across the face of the printed or written certificate of ordination in such a way as to prevent the party using it as a valid credential as a minister of our Church.

Membership on Epworth League Board of Control

180. The removal of a representative of a General Conference District from within the bounds of the District creates a vacancy in the representation of the said District. While the Discipline provides that the Board of Control shall fill vacancies in the general office of the Epworth League, nothing is said as to the filling of vacancies in District representation. Under these circumstances the Board of Bishops is the proper body to fill such vacancies.

ADDITIONAL RULINGS OF THE BISHOPS

The following should be inserted under the head of Trustees of Property:

(*a*) Trustees, or other Church officers, having charge of our Church property, shall not prevent or interfere with the legal and proper uses of such property as intended by the laws and usages of the denomination, and they shall not use the property for purposes not in harmony with the law and the intention for which the property was created. They shall not prevent or

interfere with the law and the intention for which the property was created. They shall not prevent or interfere with the pastor or other duly authorized ministers of the denomination in the use of said property for religious services or other proper meetings recognized by the law and usage of the denomination. Further, no pastor or other officer shall abolish or prevent a service in the Church property which has been ordered by or according to Church law or authority.

(*b*) The word "members," when used in relation to corporation and similar meetings, should be understood as including only members of twenty-one years of age, unless the law of the State or country fixes some other required age. *Disapproved.* We think the ruling is not as specifically stated as it should be. We answer in all such cases the law of the State granting the Charter governs.

(*c*) In ¶ 337 in the first line the word "shall" should be changed to "may," as in the Discipline of 1908, so that the line shall read, "In all other cases the Trustees may be elected," etc.

(*d*) The section on Divorce, which stands under the head of Special Advices, ¶ 67, as Section IV, Divorce, has by the General Conference been declared to be law, and should, therefore, be removed from its present place among the "Special Advices" and placed in a proper position in the list of statutory laws.

(*e*) We call attention to an error in the Book of Discipline, ¶ 186, § 3, under the heading, "Duty of District Superintendents," and in connection with the phrase, "in the absence of a Bishop." (§§ 2 and 3.)

No change was made in the law in this place by the General Conference of 1912. An interpretation of the phrase was given which should and does stand in the list of "Decisions," but no change was made or proposed in the law itself.

In view of this the Board of Bishops made the following ruling May, 1913: "As no amendment was made to the law previously in force by the General Conference of 1912, and no amendment to the law was even proposed, the law should stand as it appeared in the Book of Discipline of 1908, notwithstanding the error of the Discipline of 1912."

As there was no change in the law the section should be changed by striking out the words "in case the Bishop is not personally present within the bounds of the Annual Conference," and restoring the phraseology of the section as it was in 1908 prior to the alteration.

Approved, May 27.

Report No. 25. Matter of Filling Vacancies in Delegations, Annual and Lay Electoral Conferences

Your Committee on Judiciary, in response to your resolution that it "be requested to inquire into . . . and to report as

soon as may be practicable as to whether vacancies in delegations may be filled by the Annual and Lay Electoral Conferences, and to recommend such action as may be required to this end, if any is needed," which resolution was passed because of the fact that the representation in this Conference may be greatly diminished before the adjourned session thereof, if one be called by the Bishops, as heretofore provided; would respectfully report that by ¶ 39, § 1, of the Discipline it is provided that:

"A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing lay delegates to the General Conference."

That provision clearly gives the right to the General Conference, by general or special law, to provide for the calling of a Lay Electoral Conference at other than the quadrennial periods to elect lay delegates to the General Conference.

¶ 38, § 2, of the Discipline, provides that

"The ministerial delegates shall be elected by ballot by members of the Annual Conference at its session immediately preceding the General Conference."

There is no provision in this paragraph for election of ministerial delegates at any other except where an extra session is called. See ¶ 4, § 3.

As there should be no doubt in any one's mind as to the validity of what is done at the adjourned session, should one be called: we advise the General Conference that it will be wise to take no action looking to the filling of any vacancies in delegations by the election of new members pending the life of this General Conference.

Approved, May 27, 1916.

Report No. 26. Organization of Italian Mission

The Committee on Judiciary has carefully considered the questions concerning the organization of the Italian Mission which were referred to it, namely: (1) Whether the Italian Mission was legally organized, and (2) whether said organization may be continued without the concurrence of the Annual Conferences having Italian Churches within their bounds.

This petition does not come from any Annual Conference. If there were any body which could enter complaint of violated rights, it would be the Annual Conferences within whose bounds the work of the Italian Mission is in operation. As there has been no such complaint, the question is purely academic.

The Italian Mission was authorized by the General Conference of 1908. See Journal, page 514, as follows: "Italian Mission shall include all the Italian work in the territory included between a meridian drawn west of Indianapolis, Indiana, and the Atlantic Ocean."

It is claimed in the petition that "no enabling act for the organization of an Italian Mission had been approved previously by the General Conference, and no notice had been given to the Annual Conferences affected by the organization of said mission of the proposed change in their respective territory."

So far as the Journal of 1908 shows there was no "enabling act" for this purpose passed that year. It was not necessary that such an act should be passed. An enabling act is necessary only when the proposed changes cannot be consummated at the session of the General Conference. In this case the approval of the Bishops and the authorization of the General Conference completed the steps necessary to forming the Italian Mission.

An examination of ¶ 484 shows that it providess for "change of boundaries of Annual Conferences or Mission Conferences or the division or absorption of Annual Conferences or Mission Conferences out of the territory already occupied by organized Conferences." Neither in this paragraph nor elsewhere in the Discipline is there any direction concerning the organization of a Mission, but rather the method of procedure, when Annual Conferences or Mission Conferences or Missions already formed are to be united or divided or absorbed.

The power to organize a Mission rests with the Bishops on the authorization of the General Conference acting through its Committee on Boundaries. By the same body a Mission may be dissolved. If it is later to be organized into a Mission Conference or united with another Conference, it must be by the process indicated in ¶ 484.

For matters of administration the relation of a Mission to an Annual Conference is the same as that of a District Conference. The members of the Italian Mission hold their membership in the respective Annual Conferences in which their Churches are located, so that the boundaries of these Conferences are not changed.

Answering categorically the questions submitted: (1) The Italian Mission was legally organized. (2) Said organization may be continued without the concurrence of the Annual Conferences having Italian Churches within their bounds.

Approved, May 27, 1916.

Report No. 27. Annuity Claims

The amendment submitted to your Committee proposes to substitute for the word "membership" at the end of the second sentence, the words "the ration of the total annuity claims of the several Annual Conferences to the total annuity claims of the entire Church, as shown in the report made by the Conference Stewards to the Board of Conference Claimants, such report to be carefully checked by the Corresponding Secretary and prop-

erly certified to the Book Committee, which shall have charge of the distribution," so that the paragraph, as amended, shall read: "¶ 383. The produce of the Book Concern, after the Book Committee has determined and retained a sufficient amount with which to carry on its affairs, shall be regularly applied to the benefit of the Traveling, Supernumerary, and Retired Preachers, their wives, widows, and children. The division of the produce of the Book Concern available for distribution according to this paragraph shall be made equitably to the Annual Conference upon the basis of the ratio of the total annuity claims of the several Annual Conferences to the total annuity claims of the entire Church, as shown in the report made by the Conference Stewards to the Board of Conference Claimants, such report to be carefully checked by the Corresponding Secretary and properly certified to the Book Committee, which shall have charge of the distribution."

Does this amendment conflict with any of the restrictive rules? The Sixth Restrictive Rule reads as follows: "The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children." This rule does not prescribe the manner in which the funds therein described shall be distributed. The distribution of the funds is left to be provided for by the General Conference. The rule places no restrictions on the powers of the General Conference so far as the distribution of the fund is concerned between the classes of the persons named in the rule.

The amendment proposed does not divert any of these funds from the classes of persons named in the Sixth Restrictive Rule. It does provide the basis on which to calculate the annuity claims of the several Annual Conferences. This is within the powers left to the General Conference by the Sixth Restrictive Rule. The proposed amendment is not in violation of this rule, and there is no other constitutional provision prohibiting the General Conference from prescribing the rule set out in the amendment. It follows that the amendment is constitutional.

It is suggested that the amendment will be inconsistent with § 1 of ¶ 332, which reads as follows: "¶ 332. Moneys designated for annuity distribution shall be *distributed on the basis of service,* and shall consist of;

"§ 1. The dividends of the Book Concern and the Chartered Fund." This is taken out of that part of the Discipline giving to the Annual Conferences the power to distribute to its Conference Claimants the funds of the Annual Conference as available for their benefit. The amendment governs the distribution of funds to the Annual Conferences. ¶ 332 concerns the distribution of these funds with other funds by the Annual Conference

to the Conference Claimants. The amendment is not inconsistent with the powers of the Annual Conference.

Approved, May 27.

Report No. 28. Appeal of J. J. Manker

On the matter of the appeal of J. J. Manker, of the Holston Conference, from a ruling made by Bishop Henderson, while presiding over the said Conference, the facts appear to be as stated below:

A committee was appointed to investigate rumors which were in circulation respecting the character of C. C. Morris, a member of the Conference. A question was raised as to whether C. C. Morris had the right of challenge in such case, and the Bishop ruled that he had. And this appeal was taken therefrom.

It is undoubtedly true that a person under investigation is expressly given a right of challenge under ¶ 303, § 3, of the Discipline, which provides that "in all cases of investigation or trial both parties shall have the right to challenge for cause." The question now raised is, however, whether this paragraph, 303, applies to this "committee of inquiry," which, in this case, was composed of five members. When the Committee of Inquiry made its report, it stated that "your committee appointed to *investigate* the rumors" had done so and that it had made diligent and thorough inquiry into the rumors, and reported that there were rumors of imprudent and unministerial conduct of sufficient prevalence and persistency to justify in all fairness to Brother Morris and the Church, the bringing of a complaint. The Conference received the report and appointed a committee to formulate charges. The charges were formulated, and a committee of investigation was appointed. It was at this stage of the investigation that the right of challenge came into existence, and not before. The appeal should be dismissed.

There are other matters complained of as to the subsequent rulings by the Bishop in connection with the trial. As to such matters the Bishop had no notice as required under our law, and they cannot therefore now be considered.

Approved, May 27.

Report No. 29. Representation of the Japan Mission Council in the General Conference

Your Committee on Judiciary, having had referred to it for its opinion the constitutionality of the recommendation as set forth in Report No. 29 of the Committee on Temporal Economy (Advocate, May 26, 1916), as follows:

"*Resolved,* That the Mission Council of the Methodist Episcopal Church in Japan be authorized to elect and send one of its members to the General Conference of the Methodist Episcopal

Church as its representative—said representative to be accorded the privilege of sitting with the committees of the General Conference, with the right to speak when questions relating to our work in Japan are being discussed. We respectfully report that there is nothing in the Discipline forbidding such action, and that the matter is entirely in the hands of the General Conference for such action as it may deem wise and expedient.

Approved, May 27.

Report No. A. Right of Bishops to Move Ministers After Six Years on a Charge

B. H. Hart, of the Central Pennsylvania Conference, sent up to the General Conference a statement of the acts of two Bishops, of which the following is a summary:

The Bishop presiding over the Central Pennsylvania Conference at its regular session in March, 1914, in the closing hours of its session, spoke of the increasing unwillingness of the ministers to move, and announced that at the next session of the Conference he would move all the ministers who had served six or more years in their present charges. At the next session of the Conference another Bishop presided who did actually move, with one exception, all the ministers who had so served six or more years, such action being taken, as understood by the proponent, by the advice and at the direction of the Bishop resident in the area.

On this statement of the facts said to have occurred, the said B. H. Hart submitted these questions, which were referred to the Committee on Judiciary for consideration.

1. "Since the General Conference has removed the time limit, has any Bishop the legal right to establish one, as was certainly done in the above instance?"

To this we return the following answer: The law of the Church gives to the Bishop the power to appoint the preachers to the charges. This power is legally unrestricted, and is guided only by the exercise of the Bishop's godly judgment, as to what will, in the case of any appointment or appointments, best conserve the interests of the Churches and the pastors. Your Committee is now considering only the legal phases of the question, and refrains from intimating any judgment on the merits of the controversy out of which this petition arose. It is true that the General Conference has removed the time limit from the rule of pastoral appointment, and it is the opinion of your Committee that the acts or proposed act, of the Bishop or Bishops, as set forth in the statement of B. H. Hart, does not constitute the imposing of a time limit, and was therefore legal.

2. "Has a Bishop, with residential supervision, the right to give to a presidential Bishop the names of those who are to be

moved, apart from all the facts the presiding Bishop ascertains during his presiding at Conference, so that the presidential Bishop is expected to act, and does act, in the respective cases solely on the program given him by the residential Bishop?"

To this question the following answer is returned: The right question in this inquiry does exist. It is inherent in the appointive power residing in the episcopacy. Any plan or agreement as to the appointments entered into by the resident Bishop and the president Bishop of an Annual Conference is a matter officially private to themselves and its legality is not a matter of doubt.

Your Committee is therefore of the opinion that on the facts as set forth in this statement of B. H. Hart, the two Bishops mentioned in the said statement were acting clearly within their legal official rights.

Approved, May 27.

Report No. B. Rights of Annual Conference to Fix Numbers and Boundaries of Districts

Your Committee on Judiciary, to whom was referred the memorial of the Port Huron and Copper Country Preachers' Meetings of the Detroit Annual Conference, that the Annual Conferences be authorized to determine the number and boundaries of the districts, with the request that this Committee report on the constitutionality of this proposition, reports as follows:

The Third Restrictive Rule forbids the General Conference to destroy the plan of our itinerant General Superintendency. The authority to "fix the appointments" has always been interpreted as a part of the plan of our itinerant General Superintendency, and this includes the power to arrange the pastoral charges and the larger groups called districts. The Annual Conference has not the power under the Constitution to decide the number and the boundaries of the districts, nor has it the power to confer such authority by statute.

Approved, May 27.

III. ITINERANCY

Substitute Report No. 1. Supernumerary Preachers

That the second sentence in ¶ 183 of the Discipline be amended to read: "This relation shall not be granted for more than five years in succession, except by a two-thirds vote of the Conference, upon recommendation of the Committee on Conference Relations, and a statement of the reasons for such recommendations."

Adopted, May 26.

Report No. 4. Conference Relations Committee

Your Committee on Itinerancy respectfully recommends for your adoption the following:

That the following paragraph be inserted in the Discipline to follow ¶ 85:

¶ 86, § 1. Each Annual Conference shall elect a Committee on Conference Relations. The Conference shall arrange, so far as practicable, to constitute the Committee in classes to serve three years each.

§ 2. It shall be the duty of the Committee to examine all applicants for reception on trial as to their age, health, education, relation in life, and it shall secure in its permanent record from each applicant written affirmative answers to the following questions: (1) Are you in debt so as to embarrass you in the work of the Ministry? (2) Will you wholly abstain from the use of tobacco?

§ 3. All candidates for admission to full membership shall appear before this Committee and be examined as in the case of reception on trial.

§ 4. No member of the Conference shall have his relation changed until he has had opportunity to have his case presented to this Committee (in person or by a representative).

§ 5. Any case involving ordination or recognition of orders may be referred to this Committee by the Annual Conference.

§ 6. This Committee shall make a recommendation to the Conference in each case, unless the application be withdrawn.

In Conferences so large as to make it necessary, a Committee on Ministerial Qualifications may be elected, to whom may be referred §§ 2 and 3.

Adopted, May 27.

Report No. 5. Composition of Annual Conference Journals

Your Committee recommends for your adoption the following:

1. That beginning with the journals of the Fall Conferences of 1916, there be printed at the beginning of each Annual Conference Journal a standard table of contents, and that all such journals for each and every quadrennium shall be paged consecutively for binding in quadrennial volumes.

2. That the following table be hereafter known as a standard table of Contents for Annual Conference Journals, and to be employed by all Secretaries of Annual Conferences, to the extent that each annual journal contains subject matter properly so tabulated.

I—Conference Chronological Roll.
II—Officers of the Conference.
III—Officers of Conference Societies.

IV—Conference Committees.
(a) Standing Committees.
(b) Special Committees.
(c) Assignments for next session.
V—Disciplinary Questions.
VI—Appointments.
VII—Daily Proceedings.
VIII—Reports.
(a) District Superintendents.
(b) Standing Committees and Boards.
(c) Special Committees.
(d) Treasurers.
(e) Miscellaneous.
IX—Plan of Conference Examinations.
X—Memoirs.
XI—Roll of the Dead.
(a) Members of Conference.
(b) Widows of Deceased Members.
XII—Conference Sessions.
XIII—Miscellaneous.
XIV—Historical.
XV—Statistical Tables.
Adopted, May 27.

Report No. 6. Defining Effective Members of Annual Conference

Your Committee on Itinerancy recommends for your adoption the following:

Insert in ¶ 331, § 2, after the word "Conference" the words "who are District Superintendents and Pastors," so that the paragraph as amended shall read: "The annuity claim of any Retired Minister determined by this standard shall be not less than one-seventieth (1-70) of the average salary of the effective members of this Conference who are District Superintendents and Pastors, multiplied by the number of years of his effective service, including two years on trial."

Adopted, May 26.

Report No. 7. Widow's Claim

Your Committee on Itinerancy recommends for your adoption the following:

That ¶ 331, § 3, be amended by striking out the words "one half" and substituting therefor the words "three fourths," so that the section as amended shall read:

"The annuity claim of a widow shall be determined by the

number of years during which she was the wife of a preacher while he was in the effective relation, as a member of an Annual Conference, and shall be three fourths of the annuity claim of a Retired Minister for such term of years."

Adopted, May 26.

Report No. 9. Board of Examiners

Your Committee on Itinerancy recommends for your adoption the following:

That ¶ 569, § 1, of the Discipline be amended by striking out the word "twenty" in the third line and inserting therefor "twenty-four," so that the paragraph shall read as follows:

"In each Annual Conference a Board of Examiners shall be appointed by the presiding Bishop, consisting of not less than eight nor more than twenty-four members, care being taken to select men with special qualifications for the work, to which shall be referred all Preachers, both traveling and local, pursuing the Course of Study with a view to ordination or Conference membership. This Board shall be continued for a term of four years, subject to reappointment. Vacancies shall be filled by the Bishop at each session of the Annual Conference."

Adopted, May 27.

Report No. 10. Judicial Conference for Foreign Missions and Conferences

Your Committee on Itinerancy recommends for your adoption the following:

Let ¶ 283 stand as it is, but mark it § 1, and add a new section as follows:

"§ 2. In Foreign Missions or Foreign Mission Conferences, remote from other Missions or Conferences, let there be not less than nine nor more than thirteen elders selected as Triers of Appeals, and also three reserves, and from these, thus selected, shall be chosen the Triers of Appeals to constitute the Judicial Conference for said body. The proceedings to comply with the requirements of ¶ 243."

Adopted, May 27.

Report No. 11. Commission on Course of Study

Your Committee on Itinerancy recommends for your adoption the following:

Amend ¶ 204 by substituting therefor the following:

¶ 204, § 1. There shall be a permanent Commission on Course of Study to be appointed by the Board of Bishops, and to consist of two Bishops, two Educators, two other Ministers, and Book Editor, *ex officio*.

§ 2. This Commission shall prescribe the Courses of Study

upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial, respectively, shall be examined; also, a Course of Study for Local Preachers extending through four years; and a Conference Course of Study extending through four years to be pursued by those who have been Received on Trial in the Annual Conference. It may also provide a Post-graduate Course of Study for use in the Annual Conferences.

§ 3. This Commission shall cooperate in every possible manner with the Conference Board of Examiners, giving such assistance as may be desired in directing and aiding students in their study, in the matter of the plans and methods of examination, and in any other way that will help to make these courses effective means of training.

Adopted, May 29.

Report No. 12. On Division of the Produce of the Book Concern

Your Committee on Itinerancy recommends for your adoption the following:

Amend ¶ 383 by substituting for the word "membership" at the end of the second sentence the words "the ratio of the total annuity claims of the several Annual Conferences to the total annuity claims of the entire Church, as shown in the reports made by the Conference Stewards to the Board of Conference Claimants, such reports to be carefully checked by the Corresponding Secretary and properly certified to the Book Committee, which shall have charge of the distribution," so that the sentence as amended shall read:

"The division of the produce of the Book Concern available for distribution according to this paragraph shall be made equitably to the Annual Conferences upon the basis of the ratio of the total annuity claims of the several Annual Conferences to the total annuity claims of the entire Church, as shown in the reports made by the Conference Stewards to the Board of Conference Claimants, such reports to be carefully checked by the Corresponding Secretary and properly certified to the Book Committee, which shall have charge of the distribution."

Adopted, May 26. Then referred to Judiciary Committee for decision as to constitutionality. Passed. (Judiciary Report No. 27.)

Report No. 13. Board of Conference Claimants

Your Committee on Itinerancy recommends for your adoption the following:

Amend ¶ 469, § 1, by adding after the word "Bishop," in line four, the words "the Corresponding Secretary" and substi-

tuting before the word "laymen" in the same line the word "eight," so that the section as amended shall read:

"There shall be a Board of Conference Claimants, nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, seven Ministers, and eight Laymen; also the Corresponding Secretary, *ex officio.*"

Add a new paragraph following § 1, to read as follows: "§ 2. The other officers of the Board shall be a President, a Vice-President, a Recording Secretary, and a Treasurer, who shall be elected annually by the Board and shall perform the duties usually pertaining to their respective offices. The Board may elect a Recording Secretary and Treasurer outside of its own membership, or may elect as Treasurer any responsible bank or trust company, duly organized and incorporated under the laws of the United States or of any State."

Substitute for § 2 the following, to become § 3: "3. The Board of Conference Claimants shall be duly and legally incorporated, according to the laws of the State of Illinois, with such powers and prerogatives as shall be needed for the accomplishing of the objects of the Board, as herein stated. This Board is authorized to adopt such measures as in its judgment are necessary to build up and administer a Connectional Permanment Fund which is hereby established, and to increase the revenues for the benefit of the Board of Conference Claimants. Seven members shall constitute a quorum. The office of the Board shall be in Chicago, Illinois."

Amend ¶ 470 by striking out the words "of which he shall be an advisory member," and "his time shall be employed in conducting the affairs and promoting the general interests for which the Board was created," and follow the word "business" with these words: "and promote the general interests of the Board," so that the paragraph as amended shall read:

"¶ 470. There shall be a Corresponding Secretary who shall be elected by the General Conference, and shall be the chief executive officer of the Board. Under the provisions of the Discipline and the authority, direction, and control of the Board, he shall conduct the correspondence and business, and promote the general interests of the Board."

¶ 469, § 4. The Bishop and Corresponding Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into two classes:

Class I shall consist of four Laymen and four Ministers who shall be elected to serve for four years.

Class II shall consist of four Laymen and three Ministers who shall be elected to serve for four years. The General Conference of 1920 and subsequent General Conferences shall elect for a term of eight years the class whose term of service expires and shall fill vacancies in the classes. Vacancies occurring during

the interval of the General Conference shall be filled until the session of the next General Conference by the Board, on nomination of the Bishops.

Adopted, May 23.

Report No. 14. Admission of Laymen to Annual Conference

There was submitted to the Committee on Itinerancy various memorials praying for Lay representation in the Annual Conferences. Inasmuch as this proposed change can be accomplished only by a constitutional amendment, this Committee respectfully submits the adoption of the following resolution:

"Amend Article II of Chapter I and Article III of Chapter II, Articles of Organization and Government of the Discipline, by striking out ¶¶ 36 and 39, which read as follows:

"¶ 36. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

"¶ 39, § 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing Lay Delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each Pastoral Charge within its bounds, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference.

"§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

"§ 3. The Lay Electoral Conference shall organize by electing a President and Secretary, shall adopt its own Rules of Order, and shall be the judge of the election, returns, and qualifications of its own members.

"§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

"§ 5. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the

Church five years next preceding, shall be eligible to election to the General Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference."

Insert in the Discipline in lieu of the paragraphs thus stricken out, the following:

"§ 1. Annual Conferences shall be organized by the General Conference, composed of Traveling Preachers holding membership therein, who are required to attend its sessions, together with one Lay Delegate from each Pastoral Charge within its bounds, such Lay Delegate to be elected by the lay members of the Charge, over twenty-one years of age, in such manner as the General Conference may determine.

"Each Charge shall also elect in like manner a Reserve Delegate.

"A Lay Delegate shall be over twenty-one years of age and for two years a member of the Methodist Episcopal Church.

"§ 2. All matters relating to the passing of character, examinations, trial of ministerial members, Courses of Study, ordination and Conference relations, shall be determined by a vote of the ministerial members of the Annual Conference.

"§ 3. In the Annual Conference next preceding the meeting of the General Conference there shall be held one ministerial session composed of the Ministerial members only, and one lay session composed of the lay members only. The ministerial session shall elect the number of Ministerial Delegates and reserves to which the Conference is entitled, and the lay session shall elect a like number of Lay Delegates. The lay session shall also elect reserve Delegates, not exceeding three in number. These delegates must be twenty-five years of age, or over, hold membership in Pastoral Charges within the bounds of the Annual Conference, and must have been lay members of the Methodist Episcopal Church five years next preceding their election.

"These elections shall be by ballot. Delegates-elect who cease to be members of the Church within the bounds of the Annual Conference, by which they were elected, shall not be entitled to seats in the General Conference."

Resolved, That if the above resolutions are adopted by the General Conference, the Bishops be requested to submit the proposed amendment to the members of the Annual Conferences and to the Lay Electoral Conferences which shall meet in the years 1919 and 1920.

Resolved, That if the amendment shall obtain the necessary constitutional two-thirds vote of the Annual and Lay Electoral Conferences, upon the announcement of the result by the General Superintendents, ¶¶ 36 and 39 of the Discipline shall be thereby repealed; and the words "or Lay Electoral Conference"

shall be stricken from ¶ 40, as shall be any other provisions contained in the Discipline which are inconsistent therewith.

Resolved, However, that the provisions of this change in the Constitution shall not affect the method of election of the delegates to the General Conference which convenes in the year 1920.

Adopted, May 26.

Report No. 16. Veterans of the Cross Fellowship

Your Committee on Itinerancy recommends for your adoption the following:

We rejoice in the many efforts to recognize suitably the retired ministers by plans for decorating graves of our ministers, forming associations of retired ministers, and especially of the "Veterans of the Cross Fellowship," and commend the Board of Conference Claimants for recognizing and encouraging the formation of Chapters throughout the Church.

Adopted, May 26.

Report No. 17. Board of Conference Claimants Endowment Campaign

Your Committee on Itinerancy recommends for your adoption the following:

Whereas, The General Conference of 1912 authorized the Board of Conference Claimants to inaugurate a campaign to raise $5,000,000 for the benefit of Conference Claimants; and,

Whereas, Such a campaign has been inaugurated by the Board of Conference Claimants and has, in addition to securing large amounts for the endowment funds of Annual Conferences and the Board of Conference Claimants, resulted in awakening a deep and church-wide interest, such as the Church has never known before, in the purpose to provide an adequate support for all Conference Claimants; and,

Whereas, The amounts of the endowments already secured are far from sufficient to provide such a support, as not $5,000,000 only, but more than $10,000,000 are needed for such a purpose; and,

Whereas, It is advisable to take advantage of the present interest in the Church in this cause and continue the campaign; therefore, be it

Resolved, That the Board of Conference Claimants is hereby authorized and urged to continue the campaign in both its intensive and extensive features during the coming quadrennium.

Adopted, May 26.

Report No. 18. Financial Report of Board of Conference Claimants

Your Committee, to which was referred the Financial Report

of the Board of Conference Claimants, begs leave to report, that we have carefully examined the same, considering it item by item, and find it correct. We are gratified to find that, in view of all the difficulties involved, the dividends to the Annual Conferences were so large.

Taking into consideration the interest created throughout the Church in this great cause, the conscience of the Church aroused and quickened, the sentiment multiplied in favor of adequately caring for the Conference Claimants as rapidly as it can be done in justice to all the interests involved, the expenditure has been fully justified.

While the provisions made by the General Conference of 1912 for the maintenance of the Board were for the time adequate, yet under the new conditions they were found to be insufficient for aggressive advancement; and,

Whereas, Dr. Joseph B. Hingeley, the Corresponding Secretary, respected the provisions of the law, and, at great labor and personal sacrifice, secured additional funds to finance the advance movement without incurring debt; therefore,

Resolved, That we fully appreciate his efforts and indorse his administration.

Adopted, May 26.

Report No. 19. Changes in Legislation—Support of Conference Claimants

Your Committee on Itinerancy recommends for your adoption the following:

Strike out the first sentence in ¶ 326, as follows: "There shall be only one apportionment." Strike out also after the word "distribution" the words, "to this remainder shall be added five per cent for 'Conference Percentages,' as fixed by the General Conference, to be divided as follows, namely: three per cent for Connectional Relief to be distributed to the Annual Conferences in accordance with ¶ 472 and two per cent for the salary and office expenses of the Corresponding Secretary; provided, that, when the income from such two per cent shall exceed ten thousand dollars per annum, the surplus shall be paid to Connectional Relief;" so that the entire passage shall read:

¶ 326. "It shall be the right and duty, solely, of the Annual Conference to make its own apportionment. The Conference Stewards, in determining the total amount which shall be apportioned to the Pastoral Charges in the Conference, shall first estimate the total amount required for the support of all its Conference Claimants. From this amount they shall subtract the income received during the previous year from the Chartered Fund, Book Concern, Connectional Relief, and from all other sources for this purpose, except the receipts from the Pastoral

Charges for annual distribution; to this sum, when it is approved by the Annual Conference, shall be added the apportionment received from the Commission on Finance for the Board of Conference Claimants, and this final sum shall be equitably apportioned among the several pastoral Charges in such manner as the Annual Conference may determine."

In ¶ 327 strike out the words "either for Connectional Relief or for the Connectional Permanent Fund," so that the entire paragraph shall read: "Moneys contributed to the Board of Conference Claimants shall be sent to the Treasurer of the Board of Conference Claimants (Chicago, Illinois), who shall issue a voucher for the same; or they may be paid to the Treasurer of the Annual Conference, who shall receipt therefor and forward the amount so received to the Treasurer of the Board of Conference Claimants."

Strike out ¶ 331, § 1, as follows: "The annuity claim of a Retired Minister who has been in the effective relation for thirty-five years as a Member of an Annual Conference shall not be less than one half of the average annual salary paid to the effective members of his Annual Conference, House Rent excluded."

In ¶ 331, § 2, strike out the words, "determined by this standard," and after the word "Conference" add the words, "who are Pastors or District Superintendents, House Rent excluded," so that the section as amended shall read: "The annuity claim of any Retired Minister shall not be less than one seventieth (1-70) of the average salary of the effective members of his Conference who are Pastors or District Superintendents, House Rent excluded, multiplied by the number of years of his effective service, including two years on trial."

In ¶ 469, § 3, strike out the words "two per cent," and also after the word "administration" in the first line, add the words, "and carrying forward the campaign in the Annual Conferences," so that the paragraph shall read:

"The expenses of administration and the carrying forward of the campaign in the Annual Conferences shall be taken from the fund provided for in ¶ 326, § 1, and any other funds in the hands of the Board not otherwise designated."

In ¶ 471, § 2. Strike out the words, "The three per cent of the annual collections for Conference Claimants forwarded from the Annual Conferences"; and substitute therefor the following: "The income from the Connectional Permanent Fund," so that the section shall so read.

Add a new section to be known as ¶ 471, § 3, to read as follows: "The Board of Conference Claimants, at its annual meeting, shall determine what amount shall be required for maintaining and promoting the work of the Board (not including the Connectional dividend) and shall present this amount to the Commission on Finance to be included in the askings of the

Commission, in common with those of the other Boards; provided, however, that the amount asked for shall not exceed $50,000 annually.

In ¶ 472, § 2. Strike out the words, "The distribution of Connectional Relief shall be made"; and combine §§ 1 and 2 into one section to read as follows: "Moneys for Connectional Relief shall be distributed by the Board of Conference Claimants at its Annual Meeting to the Annual Conferences severally, not to the individual claimants."

In ¶ 472, § 5. Strike out the words, "No Conference shall receive Connectional Relief unless its share of the Annual collections shall have been paid to the Board of Conference Claimants."

In ¶ 79, § 31. Add the words as follows:

"For annuity distribution, —— years multiplied by the Disciplinary rate of $—— per year, $——.

"For necessitous distribution, $——.

"Total, $——"

so that ¶ 79, § 31, shall read:

"What are the claims on the Conference Fund?

"For annuity distribution, —— years multiplied by the Disciplinary rate of $—— per year, $——.

"For necessitous distribution, $——.

"Total, $——."

¶ 79, § 32. Add the words "From the Book Concern, $——.

"From the Chartered Fund, $——.

"From the Board of Conference Claimants, $——.

"From Annual Conference investments, $——.

"From pastoral charges, $——.

"Total, $——."

so that the entire section shall read:

§ 32. "What has been received on these claims?

"From the Book Concern, $——.

"From the Chartered Fund, $——.

"From Board of Conference Claimants, $——.

"From Annual Conference investments, $——.

"From Pastoral charges, $——.

"Total, $——."

Strike out ¶ 79, § 33, "What is five per cent of the amount," etc.

Adopted, May 26.

Report No. 20. Title ¶ 180

Your Committee on Itinerancy recommends for your adoption the following:

That ¶ 180, § 3, be repealed.

Adopted, May 27.

Report No. 23. Leave of Absence for Ministers

Your Committee on Itinerancy recommends for your adoption the following:

That a new paragraph be added to the Discipline to follow ¶ 183, which shall read as follows: "Any minister who has been in effective relation to any Annual Conference or Conferences for ten consecutive years may have a leave of absence for one year without losing his relationship as an effective minister. This is to permit travel, study, rest, etc. This leave of absence may be granted by the Bishop on vote of the Annual Conference to which the minister belongs. It shall not be granted to any man more often than one year in seven."

Adopted, May 27.

Report No. 24. Statistical Report of Pastors

Your Committee on Itinerancy recommends for your adoption the following:

Amend ¶ 88 by adding a new section following the present § 4, which shall be known as § 5, as follows:

"§ 5. In making his statistical report to the Annual Conference the pastor shall indicate the amount paid to the District Superintendent from his charge, and shall inclose the cash, or a proper voucher."

Amend ¶ 90 by placing in the blank, for Conference Treasurer's Report, following "Other Cash Items," the words: "Support of District Superintendent."

Adopted, May 27.

Report No. 27. Local Preachers

Your Committee on Itinerary recommends for your adoption the following:

Add to the chapter on local preachers, after ¶ 219, another paragraph as follows:

"Authority is hereby given to the Annual Conferences to take such measures as they may deem wise to create a permanent endowment fund for Retired Local Preachers who may have served as Pastors for fifteen consecutive years or more, and for the widows and minor children of such deceased Local Preachers. The Annual Conferences shall make such rules and regulations for administering the funds and distributing the income as each may determine."

Adopted, May 26.

Report No. 29. Duties of Bishops.

Your Committee of Itinerancy recommends for your adoption the following:

Amend § 4, of ¶ 202, by omitting "appointed under ¶ 203,

§§ 3 and 4 (except those who are pastors of Churches); also of those ministers." So that the amended section shall read:

"¶ 202, § 4. To fix within their own Conferences the Quarterly Conference membership of all ministers who are left without appointment to attend some one of our schools."

Adopted, May 27.

Report No. 31. Local Preachers

Your Committee on Itinerancy recommends for your adoption the following:

Under ¶ 215, add § 5 as follows: "§ 5. Whenever a Local Preacher, ordained or unordained, shall sever his relation with the Methodist Episcopal Church by removal therefrom by note of recommendation or withdrawal or in any other way, he shall deposit his credentials with the proper authorities."

Adopted, May 27.

Report No. 35. Examination of Annual Conference Journals

(Note—This takes the place of ¶ 540 in Discipline, 1912.)

Your Committee on Itinerancy, to which was assigned the duty of examining the Journals of the Annual and Mission Conferences and Missions, reports as follows:

No. 1.—The Conferences whose records are found to be correct, complying with all the requirements of the Discipline, are: Atlanta, Bengal, Bombay, California, California German, Central Alabama, Central German, Central New York, Central Pennsylvania, Chicago German, Colorado, Dakota, Delaware, Denmark, Des Moines, Detroit, East German, East Maine, Eastern South America, Erie, Finland, Foochow, Genesee, Idaho, Illinois, Indiana, Kansas, Kentucky, Korea, Malaysia, Mexico, Michigan, Minnesota, Nebraska, Newark, New England, New England Southern, New Hampshire, New Jersey, New York, New York East, North China, North Montana, North-East Ohio, Northern German, Northern New York, Northern Swedish, Northwest German, Northwest Kansas, Norway, Norwegian and Danish, Ohio, Oklahoma, Oregon, Pacific German, Philippine Islands, Pittsburgh, Puget Sound, St. Louis, St. Louis German, South Germany, South India, Southern California, Southern German, Southern Illinois, Southwest Kansas, Sweden, Texas, Troy, Upper Iowa, Upper Mississippi, Vermont, West China, West German, West Ohio, West Virginia, West Wisconsin, Western Swedish, Wisconsin, Wyoming, Wyoming State.

No. 2.—The following Conference Journals were found to be defective in the requirements of the Discipline (¶ 539) on the points as specified by the numbers: Alabama, 8; Arkansas, 2, 8; Baltimore, 8; Blue Ridge-Atlantic, 8, 9; Central China, 3, 5;

Central Illinois, 8, 9; Central Missouri, 3, 8; Central Provinces, 8; Central Swedish, 8; Central Tennessee, 3, 6, 8, 9, 12; Chile, 8; Columbia River, 8, 10; East Tennessee, 2, 3, 9; Eastern Swedish, 2; Georgia, 2, 9; Gulf, 10; Hinghwa, 2; Holston, 12; Iowa, 8; Lexington, 12; Little Rock, 2, 8, 9, 12; Louisiana, 9; Maine, 8; Mississippi, 2, 6, 8, 12; Montana, 8, 12; Missouri, 6; New Mexico, 8, 12; North Carolina, 8; North Dakota, 8, 10; North Indiana, 10; Northern Minnesota, 8; Northwest Indiana, 8, 9; Northwest Iowa, 2, 10; Northwest Nebraska, 8, 9; Philadelphia, 8, 12; Rock River, 2, 8; St. Johns River, 8, 9; South Carolina, 3, 9; Switzerland, 2, 8; Tennessee, 2, 3, 11; Washington, 2; West Texas, 9, 12; Western Norwegian-Danish, 8; Wilmington, 8, 12.

No. 3.—The Journals of the following Conferences were not presented: Florida, Italy (on account of war), Liberia, Lincoln, North Germany (war), North India (war), Northwest India (war), Savannah.

No. 4.—The Journals of the following Mission Conferences and Missions are correct: Congo, Central Conference of Southern Asia, Kiangsi, Pacific Japanese, Pacific Swedish, Portuguese East Africa, Rhodesia, South Florida, West Central Africa.

No. 5.—The Journals of the following Mission Conferences and Missions are defective: Arizona, 12; North Africa, 6, 8, 9; Porto Rico, 3, 8; Southern Swedish, 8; Utah, 2, 8.

No. 6.—The Journals of the following Missions, etc., did not appear: Alaska, Austria-Hungary, Bulgaria, Burma, France, Hawaii, Italian, Nevada, North Andes, Pacific Chinese, Russia—some, doubtless, on account of war.

Adopted, May 29.

IV. BOUNDARIES

Report No. 1

Your Committee on Boundaries begs leave to report as follows:

CHAPTER I

DETERMINING BOUNDARIES

The General Conference shall appoint a Committee on Boundaries, consisting of two members, one Minister and one Layman, from each Annual Conference, to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; pro-

vided, however, that in accordance with the provisions of ¶ 93, § 6, a Central Mission Conference may fix the boundaries of the Annual Conferences within its bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a Joint Commission, consisting of five members from each Conference directly interested, and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences at their sessions next ensuing, shall be final. But if the Commission so appointed shall fail to agree, or if the presiding Bishop shall not concur, then the case, with a statement of the facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

No petition, resolution, or memorial involving change of boundaries of Annual Conferences or Mission Conferences, or the division or absorption of Annual Conferences, or Mission Conferences, or the organization of new Annual Conferences or Mission Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice shall have been given to the Secretary of the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the district superintendents and Mission superintendents thereof, to the Secretary of all of the Annual Conferences and Mission Conferences affected thereby; provided, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of all the Annual and Mission Conferences named in such petition at their annual sessions next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF ANNUAL CONFERENCES

1. United States and Territories

§ 1. ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama and in that part of the State of Florida west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

§ 2. ARKANSAS CONFERENCE shall include the work among the white people in the State of Arkansas and in that part of the State of Oklahoma east of and adjacent to the Port Arthur & Gulf Railroad, along the west line of the State of Arkansas.

§ 3. ATLANTA CONFERENCE shall include the colored work in that part of the State of Georgia not included in the Savannah Conference.

§ 4. BALTIMORE CONFERENCE shall include the District of Columbia, the Western Shore of Maryland (except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains, Grantsville, Swanton, Bayard, Blaine, and Germania), so much of the State of Pennsylvania as lies within Hancock, Flintstone, Union Grove, and Hyndman Circuits; the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant in the State of West Virginia; and that part of the State of Virginia lying between the Wilmington and West Virginia Conferences.

§ 5. BLUE RIDGE-ATLANTIC CONFERENCE shall include the work among the white people in the State of North Carolina, and in the counties of Mecklenburg, Brunswick, Greensville, Southampton, Nansemond, Norfolk, and Princess Anne in the State of Virginia; and in the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield in the State of South Carolina.

§ 6. CALIFORNIA CONFERENCE shall include that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of the northern boundaries of the Southern California Conference.

§ 7. CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

§ 8. CENTRAL ALABAMA CONFERENCE shall include the colored work in the State of Alabama and in that part of Florida west of the Apalachicola River.

§ 9. CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana except those appointments which belong at present to the Chicago German Conference; also the German work in Western Pennsylvania, and in the Southern States not included in the East German, Saint Louis German, and Southern German Conferences, exclusive of Emmanuel Church, Williams County, Ohio.

§ 10. CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following lines, namely: beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington & Quincy Railway crossing of the Chicago, Rock Island & Pacific Railway;

thence along said railway to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River, leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Central Illinois Conference; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line.

§ 11. Central Missouri Conference shall include the colored work in the States of Missouri, Iowa, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River.

§ 12. Central New York Conference shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

§ 13. Central Pennsylvania Conference shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of the counties of Bedford, Blair, that part of Cambria County not included in the Pittsburgh Conference, namely: Patton, Bakerton, and Barnesboro, including Cherry Tree and Glen Campbell and Smithport in Indiana County, Clearfield County, north to Saint Mary's excepting so much of Clearfield County as is embraced in the Erie Conference; on the north by a line extending from Saint Mary's eastward to Emporium, including Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Morris, Blackwell, and Liberty Valley circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory

Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg and Riverside.

§ 14. CENTRAL SWEDISH CONFERENCE shall include all the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine, in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

§ 15. CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

§ 16. CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River, and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the Saint Louis German Conference, and east of a north and south line passing through the city of Freeport; and in that part of the State of Indiana west of the line between the counties of Saint Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the Upper Peninsula of Michigan.

§ 17. COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

§ 18. COLUMBIA RIVER CONFERENCE shall include the counties of Wasco, Umatilla, Crook, Morrow, Gilliam, Sherman, Wheeler, Hood River, and Jefferson in the State of Oregon; and all of the counties in the State of Washington east of the summit of the Cascade Mountains; and in the State of Idaho, the counties of Shoshone, Kootenai, Latah, Nez Perce, and all of Idaho County, lying north of a line running parallel with the Salmon River ten miles south of said river.

§ 19. DAKOTA CONFERENCE shall include the State of South Dakota.

§ 20. DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting the colored work in the boroughs of the Bronx and Manhattan in the city of New York; all of the Eastern Shore of Virginia, and all of the States of Maryland and Pennsylvania not included in the Washington Conference.

§ 21. DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence

west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

§ 22. DETROIT CONFERENCE shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw including Mackinaw City. It shall also include the Upper Peninsula.

§ 23. EAST GERMAN CONFERENCE shall embrace all the German work east of the Allegheny Mountains, including all the German work in the State of New York.

§ 24. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

§ 25. EAST TENNESSEE CONFERENCE shall include the colored work in that part of the State of Tennessee which is not in the Tennessee Conference; in that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles; and in the counties of Mercer, Wyoming, and McDowell, in the State of West Virginia.

§ 26. EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

§ 27. ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Grace Church, Punxsutawney Charge, the Putneyville Society in the Putneyville circuit, and that portion of the borough of Punxsutawney lying south and east of Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

§ 28. FLORIDA CONFERENCE shall include the colored work in the State of Florida, except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

§ 29. GENESEE CONFERENCE shall include all that part of the

State of New York lying west of the Central New York Conference except that part of Chautauqua and Cattaraugus Counties which is now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford; also the Norwegian and Danish work in the city of Buffalo.

§ 30. Georgia Conference shall include work among the white people in the State of Georgia and the "Copperhill Basin" in the State of Tennessee.

§ 31. Gulf Conference shall include the white English, Italian, and French-speaking work in the State of Louisiana; also that portion of the State of Texas separated from the Oklahoma Conference by a line beginning at the city of Brownsville, Texas, running northwest along the Rio Grande River to Devil's River, a point on the Southern Pacific Railroad; thence east along the Southern Pacific Railroad to San Antonio; thence northeast along the International & Great Northern Railroad through the city of Austin to Hearne; thence north along the Houston & Texas Railroad to Ennis; thence northeast along the Texas Midland and the Frisco Railroads to the Red River, all intermediate points to be in the Gulf Conference; also the work among the white people within the territory of the Mississippi Conference.

§ 32. Holston Conference shall include the work among the white people in that part of the State of Tennessee not included in the Central Tennessee Conference and the "Copperhill Basin" assigned to the Georgia Conference; and including that part of the State of Virginia embraced between the West Virginia and Blue Ridge-Atlantic Conferences.

§ 33. Idaho Conference shall include all the State of Idaho not embraced in the Columbia River Conference, together with the following-named territory of the State of Oregon, namely: the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

§ 34. Illinois Conference shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Illinois Central and the Chicago & Alton Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indi-

ana, leaving Bentley, Vermont, Manito, Mackinaw Circuit, and Normal in the Central Illinois Conference, and Warsaw and Bloomington in the Illinois Conference.

§ 35. INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis including Locust Street Charge in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette & Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by the State of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

§ 36. IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to the Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island & Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

§ 37. KANSAS CONFERENCE shall include that part of the State of Kansas lying east of a line traversing the west boundary of Chautauqua, Elk, and Greenwood Counties; thence along the south and west boundary of Chase County to the south and west border of Morris County to the south boundary of Dickinson County; thence west to the sixth principal meridian; thence north to the Nebraska State line; excepting the Solomon City Circuit lying east of said line.

§ 38. KENTUCKY CONFERENCE shall include the work among the white people in the State of Kentucky.

§ 39. LEXINGTON CONFERENCE shall include the colored work in the States of Kentucky, Ohio, Michigan, Indiana, and Illinois, excepting so much of the State of Illinois as is included in the Central Missouri Conference.

§ 40. LINCOLN CONFERENCE shall include all the work among the colored people in the States of Nebraska, Kansas, Oklahoma, and Colorado.

§ 41. LITTLE ROCK CONFERENCE shall include the colored work in the State of Arkansas.

§ 42. Louisiana Conference shall include the colored work in the State of Louisiana.

§ 43. Maine Conference shall include that part of the State of Maine west of the Kennebec River, from the town of Winslow north of Sebasticook River, and of a line running thence north to the State line; including Skowhegan and Augusta and that part of the town of Winslow north of Sebasticook River, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

§ 44. Michigan Conference shall include the State of Michigan in the Lower Peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw.

§ 45. Minnesota Conference shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsey County; thence following the line of Ramsey County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said county; thence following the line of the Hastings & Dakota Railroad to Ortinville; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference.

§ 46. Mississippi Conference shall include all of the colored work in the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

§ 47. Missouri Conference shall include so much of the State of Missouri as lies north of the Missouri River.

§ 48. Montana Conference shall include all that part of the State of Montana not included in the North Montana Conference, and that part of North Dakota which lies between the Missouri and Yellowstone Rivers.

§ 49. Nebraska Conference shall include the State of Nebraska.

§ 50. Newark Conference shall include that part of the State of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, city of New York, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of

a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg Township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

§ 51. New England Conference shall include all the State of Massachusetts east of the Green Mountains not included in New Hampshire and New England Southern Conferences.

§ 52. New England Southern Conference shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

§ 53. New Hampshire Conference shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

§ 54. New Jersey Conference shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along a straight line southwestward to Lambertville on the Delaware River, including the City of New Brunswick and Lambertville Station.

§ 55. New Mexico Conference shall include the State of New Mexico excepting Chama; also the County of El Paso in the State of Texas and the state of Chihuahua in the Republic of Mexico; it shall also include the work among the Spanish-speaking people in the States of New Mexico, Arizona and Colorado, El Paso, Texas, and the states of Chihuahua and Sonora in the Republic of Mexico.

§ 56. New York Conference shall consist of the territory now in the New York, Poughkeepsie (including Gaylordsville), Newburgh, and Kingston Districts.

§ 57. New York East Conference shall include Long Island; those charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue; west to the Harlem Railroad track; north to Mount Vernon; thence including Mount

Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the State line, including Pound Ridge but excluding Gaylordsville, to Sharon Township; east to the Housatonic River; north to Canaan Township; east to Winchester, excluding North Goshen; north to State line; east to the Connecticut River, and following the river to the Sound.

§ 58. North Carolina Conference shall include the colored work in the State of North Carolina and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottoway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southwesterly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

§ 59. North Dakota Conference shall include the State of North Dakota except that part which lies between the Missouri and the Yellowstone Rivers.

§ 60. North Indiana Conference shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by the said Michigan Road to South Bend; and thence by the Saint Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

§ 61. North Montana Conference shall be bounded as follows: Beginning at the northeast corner of Montana, south to Mondak; thence west along the Missouri River to the mouth of Squaw Creek; thence along said creek to the watershed of the Musselshell and Yellowstone Rivers to the North Fork of the Musselshell to Copperopolis; thence north to the north line of township ten, north, leaving White Sulphur Springs in the Montana Conference; thence west through the Montana Wesleyan University building in the Prickly Pear Valley to the Great Northern Railway; thence along said railway to the station of Mitchell, leaving said station in the North Montana Conference; thence northwest to the Continental Divide; thence along said Divide to the southeast corner of Flathead County; thence along the former boundary of Flathead County to the Idaho line; thence north to the Canadian line; thence east to the boundary between Montana and North Dakota.

§ 62. North-East Ohio Conference shall be bounded as follows: Beginning at the north point of the line separating Ohio from Pennsylvania; thence south along said line to the Ohio River, including Orangeville Church; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta, Zanesville, and Dresden; thence westerly to the main road passing through Delaware and Marion, including Utica, Homer, and Galena Circuits and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the city of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky; thence east on the Northern line of the State of Ohio to the place of beginning.

§ 63. Northern German Conference shall include the German work in the States of Minnesota and North Dakota, and also appointments in the State of Wisconsin along the Mississippi River north of the city of La Crosse which are not included in the Chicago German Conference.

§ 64. Northern Minnesota Conference shall include all of the State of Minnesota not included in the Minnesota Conference.

§ 65. Northern New York Conference shall include so much of the county of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phœnix, and so much of the county of Madison as lies on and east of the New York, Ontario & Western Railroad, together with Cherry Valley, Springfield and Richfield Springs in Otsego County, Saint Johnsville in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

§ 66. Northern Swedish Conference shall include all of the Swedish work in Minnesota, Northern Michigan, Wisconsin (except Racine), North Dakota, and that part of Montana lying east of the Rocky Mountains.

§ 67. Northwest German Conference shall include the German work in the State of South Dakota; and in that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton; and in that part of the State of Illinois lying west of the Chicago German Conference; and all appointments in the State of Wisconsin south of and including the cities of La Crosse and Tomah which are not included in the Chicago German Conference.

§ 68. Northeast Indiana Conference shall be bounded on the north by Lake Michigan and the State line; on the east by

the Saint Joseph River and the Michigan Road; on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport, and all the towns on the southern boundary, excluding Locust Street Charge, in Greencastle.

§ 69. NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

§ 70. NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the State line.

§ 71. NORWEGIAN AND DANISH CONFERENCE shall include all the Norwegian and Danish work between the Allegheny and Rocky Mountains, except in the city of Buffalo.

§ 72. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County, not including Center Church; thence north on the west line of Fayette and Madison Counties to the Springfield Branch of the Cleveland, Cincinnati, Chicago & Saint Louis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of Central Ohio, and North-East Ohio Conferences to the place of beginning, including Milford and Stratford, and Saint Paul's Charge, Delaware, Ohio.

§ 73. OKLAHOMA CONFERENCE shall include the State of Oklahoma, except the three counties of Beaver, Texas, and Cimarron and the portion included in the Arkansas Conference; also the entire State of Texas, except El Paso County and that portion included in the Gulf Conference.

§ 74. OREGON CONFERENCE shall include all that part of the State of Oregon not included in the Columbia River and the Idaho Conferences.

§ 75. PACIFIC GERMAN CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho and Montana.

§ 76. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River, excluding Harrisburg, Curtin Heights, Epworth, and Riverside Charges; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe counties, excepting Ashland, and the Beaver Meadows Circuit.

§ 77. PITTSBURGH CONFERENCE shall be bounded on the north

by the Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the North-East Ohio Conference.

§ 78. Puget Sound Conference shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains.

§ 79. Rock River Conference shall include that part of the State of Illinois north of Central Illinois Conference, except East Dubuque. This Conference shall include the work among the Welsh people of the States of Illinois and Wisconsin.

§ 80. Saint Johns River Conference shall include the work among the white people in the State of Florida, except that portion lying west of the Apalachicola River.

§ 81. Saint Louis Conference shall include that part of the State of Missouri lying south of the Missouri River.

§ 82. Saint Louis German Conference shall include the German work in that part of the State of Illinois south of the Chicago German Conference; and in the State of Iowa south of the Northwest German Conference; and all of the German work in the State of Missouri which is not within the West German Conference.

§ 83. Savannah Conference shall include the colored work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of Spalding County embracing Liberty Hill Circuit; all of Pike County except the Church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

§ 84. South Carolina Conference shall include the colored work in the State of South Carolina.

§ 85. Southern California Conference shall embrace that portion of the State of California lying south of the line beginning at the summit of the Sierra Nevada Mountains; following the middle fork of the Merced River until it reaches the northern boundary of Merced County; thence north and west along said boundary, including Newman Circuit, to the northwest corner of Merced County; thence south to the northwest corner of Fresno County; thence in a direct line to the mouth of the Carmel River, on Carmel Bay; also that portion of the State east of the Sierra Nevada Mountains and south of Inyo County, except Needles. It shall also include the territory of Lower California in the Republic of Mexico.

§ 86. Southern German Conference shall include the German work in the States of Texas and Louisiana.

§ 87. Southern Illinois Conference shall include all that part of the State of Illinois south of the following line, namely:

Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said county to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County, leaving Herrick and Holliday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

§ 88. SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas and the Northwest Kansas Conferences; also Beaver, Cimarron, and Texas Counties in the State of Oklahoma.

§ 89. TENNESSEE CONFERENCE shall include the colored work in that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Pickett, in said State.

§ 90. TEXAS CONFERENCE shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

§ 91. TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans, Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlottesville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock), Bennington (except the towns of Landgrove and Peru), Rutland (except

Mechanicville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston & Albany Railroad, and north of said line.

§ 92. UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning.

§ 93. UPPER MISSISSIPPI CONFERENCE shall include the colored work in the State of Mississippi not included in the Mississippi Conference.

§ 94. VERMONT CONFERENCE shall include the State of Vermont, except that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicville and Cuttingsville in the Vermont Conference.

§ 95. WASHINGTON CONFERENCE shall include the colored work in Western Maryland, the District of Columbia, the State of West Virginia, except the counties of Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

§ 96. WEST GERMAN CONFERENCE shall include the German work in the States of Kansas, Nebraska, Colorado, and Oklahoma, and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Charlton County, Missouri; thence to the northeast corner of Worth County, Missouri.

§ 97. WEST OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North-East Ohio Conference to the junction with the Ohio Conference at Delaware, excluding Asbury Church; thence west by the Cleveland, Cincinnati, Chicago & Saint Louis Railroad to the west line of the Ohio Conference; thence south by the west line of the Ohio Conference; on the south by the Ohio River; and on the west by the west line of the State of Ohio.

§ 98. WEST TEXAS CONFERENCE shall embrace the colored work in that part of the State of Texas which is not included in the Texas Conference.

§ 99. WEST VIRGINIA CONFERENCE shall be bounded as fol-

lows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south by the Kentucky and Holston Conferences, including the counties of Highland, Augusta, Rockbridge, Botetourt, Alleghany, and Craig in the State of Virginia; on the east so as to include Bayard, Blaine, Gormania, Swanton, and Grantsville Charges, to the Pennsylvania State line; thence westward along said line to the place of beginning.

§ 100. West Wisconsin Conference shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

§ 101. Western Norwegian-Danish Conference shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

§ 102. Western Swedish Conference shall include all of the Swedish work in the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and South Dakota.

§ 103. Wilmington Conference shall include the State of Delaware, the Eastern Shore of Maryland, and all that part of the State of Virginia east of the Baltimore Conference.

§ 104. Wisconsin Conference shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range three; thence north on said line to the Michigan State line, excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

§ 105. Wyoming Conference shall include that portion of the southern part of the State of New York which is not included in the New York, New York East, Newark, Central New York, and Genesee Conferences; and that part of the State of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

§ 106. Wyoming State Conference shall include the State of Wyoming.

II. Foreign Countries

§ 1. Bengal Conference shall include Bengal, Assam, Chota,

Nagpur, Orissa, and so much of Bihar as lies east and south of the Bhagalpur Civil District.

§ 2. BOMBAY CONFERENCE shall include all of the Bombay Presidency north of the Belgaum District, and such parts of Central India as lie south of the twenty-fifth parallel of north latitude and west of the Central Provinces Mission Conference.

§ 3. CENTRAL CHINA CONFERENCE shall include Central China, with its central station at the city of Nanking, on the Yangtse River, excluding the Kiangsi Mission Conference.

§ 4. CENTRAL PROVINCES CONFERENCE shall include all the Central Provinces, and the Feudatory States under the supervision of the Central Provinces Government, Berar, and such portions of Central India not embraced in the Bombay Conference as lies north of the Central Provinces and south of the twenty-fifth parallel of north latitude; that portion of the Nizan's Dominions lying north of the Godavery Valley Railway, from Jalna in the Aurungabad District, to the point where that railway crosses the Godavery River; such country as lies north of the Godavery River from this point eastward to a point twenty-five miles west of Sironcha. The boundary line shall be thence southeastward along the Godavery River.

§ 5. CHILE CONFERENCE shall include the Republic of Chile.

§ 6. DENMARK CONFERENCE shall include the Kingdom of Denmark.

§ 7. EASTERN SOUTH AMERICA CONFERENCE shall include the Republics of Argentina, Uruguay, Paraguay, and Brazil.

§ 8. FINLAND CONFERENCE shall include Finland.

§ 9. FOOCHOW CONFERENCE shall include the Fokien Province in China, excepting so much as is included within the Hinghwa Conference.

§ 10. HINGHWA CONFERENCE shall include the Hinghwa Prefecture and the adjoining territory in which the Hinghwa dialect is spoken; and the Ingchung Prefecture and the adjoining territory in which the Amoy dialect is spoken.

§ 11. ITALY CONFERENCE shall include the Kingdom of Italy, and those parts of contiguous countries in which the Italian language is spoken.

§ 12. KOREA CONFERENCE shall include Korea.

§ 13. LIBERIA CONFERENCE shall include the western coast of Africa north of the Equator.

§ 14. MALAYSIA CONFERENCE shall include the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race.

§ 15. MEXICO CONFERENCE shall include the Republic of Mexico, except the states of Chihuahua and Sonora and the Territory of Lower California; it shall also include Central America.

§ 16. North China Conference shall include that portion of the Chinese Republic including the north of the Provinces of Shantung and Honan.

§ 17. North Germany Conference shall include all that part of Germany north of a line running from the northwest to the southeast, between the Provinces of the Rhine and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and the Turingen states and the Kingdom of Saxony on the other, so as to include the present districts of Berlin, Bremen, and Leipzig and the circuit of Cassel.

§ 18. North India Conference shall include the United Provinces of Agra and Oude east of the Ganges River and so much of Bihar as is not included in the Bengal Conference.

§ 19. Northwest India Conference shall include that portion of the United Provinces of Agra and Oude which lies south and west of the Ganges; the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of north latitude.

§ 20. Norway Conference shall include the Kingdom of Norway.

§ 21. Philippine Islands Conference shall include the Philippine Archipelago and the Sulu Islands.

§ 22. South Germany Conference shall include all of the Empire of Germany not included in the North German Conference.

§ 23. South India Conference shall include all that part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Mission Conference.

§ 24. Sweden Conference shall include the Kingdom of Sweden.

§ 25. Switzerland Conference shall include the Republic of Switzerland.

§ 26. West China Conference shall include the work in the western part of the Chinese Republic and in Tibet.

CHAPTER III

BOUNDARIES OF MISSION CONFERENCES AND MISSIONS

I. United States and Territories

§ 1. Alaska Mission shall include the Territory of Alaska.

§ 2. Arizona Mission shall include the State of Arizona, Needles in the State of California, and the state of Sonora in the Republic of Mexico.

§ 3. Chinese Mission shall include all the Chinese work on the Pacific Coast, except in Oregon and Washington.

§ 4. Hawaii Mission shall include the Hawaiian Islands.

§ 5. Italian Mission shall include all the Italian work in the territory included between the Atlantic Ocean and the Mississippi River, except that included in the Gulf Conference.

§ 6. Nevada Mission shall include the State of Nevada, and as much of the State of California as lies east of the west summit of the Sierra Nevada Mountains.

§ 7. Pacific Chinese Mission shall include all the Chinese work between the Mississippi River and the Pacific Ocean.

§ 8. Pacific Japanese Mission shall include all the Japanese work west of the Mississippi River.

§ 9. Pacific Swedish Mission Conference shall include the Swedish work in the States of California, Oregon, Washington, Utah, Nevada, Idaho, and Arizona, and that part of Montana west of the Rocky Mountains.

§ 10. Porto Rico Mission Conference shall include Porto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

§ 11. South Florida Mission shall include the colored work in that part of the State of Florida lying south of parallel twenty-nine, including New Smyrna, Daytona, Ormond, and DeLand.

§ 12. Southern Swedish Mission Conference shall include all the Swedish work in Texas.

§ 13. Utah Mission shall include the State of Utah.

II. Foreign Countries

§ 1. South America. *North Andes Mission Conference* shall include all of South America not included in the Eastern South America Conference and the Chile Conference, except the Bolivia Mission Conference and Panama Mission.

§ 2. *Bolivia Mission Conference* shall include the Republic of Bolivia.

§ 3. *Panama Mission* shall include the Republic of Panama.

§ 1. Europe. *Austria-Hungary Mission Conference* shall include the Empire of Austria-Hungary.

§ 2. *Bulgaria Mission Conference* shall include the Kingdom of Bulgaria north of the Balkan Mountains, and other contiguous countries of the Balkan Peninsula lying north and west of said section.

§ 3. *France Mission Conference* shall include the Republic of France.

§ 4. *Russia Mission* shall include the Empire of Russia.

§ 1. Asia. *Burma Mission Conference* shall include Burma.

§ 2. *Kiangsi Mission Conference* shall include the Province of Kiangsi and that portion of the Anhwei Province west of a line drawn north and south through the eastern wall of the City of Ngonking, the Capital of the Province.

§ 1. AFRICA. *North Africa Mission Conference* shall include the work in North Africa.

§ 2. *Inhambane Mission Conference* shall include the work south of the Sabi River on the east coast of Africa.

§ 3. *Rhodesia Mission Conference* shall include the work in Northern and Southern Rhodesia and that portion of Portuguese East Africa north of the Sabi River.

§ 4. *West Central Africa Mission Conference* shall include the work in West Africa south of the Equator, and the Madeira Islands.

MISSIONS

§ 1. The *Congo Mission* shall include the work in the Belgian Congo.

CHAPTER IV

CENTRAL MISSION CONFERENCES

EUROPEAN CENTRAL CONFERENCE

1. Austria-Hungary Mission Conference.
2. Bulgaria Mission Conference.
3. Denmark Annual Conference.
4. Finland Annual Conference.
5. France Mission Conference.
6. Italy Annual Conference.
7. North Germany Annual Conference.
8. Norway Annual Conference.
9. Russia Mission.
10. South Germany Annual Conference.
11. Sweden Annual Conference.
12. Switzerland Annual Conference.
13. North Africa Mission Conference.

EASTERN ASIA CENTRAL CONFERENCE

1. Central China Annual Conference.
2. East Japan Mission Council.
3. Foochow Annual Conference.
4. Hinghwa Annual Conference.
5. Kiangsi Mission Conference.
6. Korea Annual Conference.
7. North China Annual Conference.
8. West China Annual Conference.
9. West Japan Mission Council.

SOUTHERN ASIA CENTRAL CONFERENCE

1. Bengal Annual Conference.
2. Bombay Annual Conference.
3. Burma Mission Conference.
4. Central Provinces Annual Conference.
5. Malaysia Annual Conference.

6. North India Annual Conference.
7. Northwest India Annual Conference.
8. Philippine Islands Annual Conference.
9. South India Annual Conference.

CHAPTER V

ENABLING ACTS

¶ 493. The following Enabling Acts are in force; provided, that the number of Members in any adjoining Annual Conference, Mission Conference, or Mission shall not be diminished to less than twenty-five.

I. In the United States

To Unite Conferences or Missions

§ 1. The *Missouri* and *Saint Louis Conferences,* during the next quadrennium, by a majority vote of each Conference and with the concurrence of the Bishop or Bishops presiding, may unite and form one Conference to be called the Missouri Conference, covering the entire State of Missouri.

§ 2. The *Montana* and *North Montana Conferences,* during the next quadrennium, upon a two-thirds vote of the members of each Conference and with the concurrence of the Bishop or Bishops presiding, may unite and form one Conference under such name as may be adopted. Second, They may segregate the counties of Sanders, Mineral, Missoula, Ravalli, Powell, Granite, Deer Lodge, Silver Bow, and Beaverhead from the Montana Conference, and the counties of Lincoln and Flathead from the North Montana Conference to form the West Montana Conference. Third, The North Montana Conference may exchange the counties of Flathead and Lincoln for the counties of Dawson, Richland, Prairie, and Wibaux in the Montana Conference.

§ 3. *Nebraska* and *Northwest Nebraska Annual Conferences,* during the next quadrennium, by a majority vote in each Conference of the members present and voting and with the concurrence of the Bishop or Bishops presiding, may unite to form one Annual Conference to be known as the Nebraska Conference.

§ 4. The *Northern German* and the *Northwest German Conferences,* during the next quadrennium, by a majority vote of each Conference and with the concurrence of the Bishop or Bishops presiding, may unite and form one Conference under such name as they may adopt.

To Divide Conferences and Rearrange Boundaries

§ 1. The Annual Conferences of the State of Ohio are authorized and requested to appoint Commissions which may so adjust boundaries as to constitute three Annual Conferences in

the State of Ohio; such action to be approved by each of the Conferences and by the Bishop or Bishops presiding at said Conference.

§ 2. *Nevada Mission,* during the next quadrennium, by a vote of two thirds of the members present and voting and with the consent of the Bishops presiding, may transfer all of its territory to the California Conference and the Southern California Conference, provided the said Conferences shall, by a majority vote of their members present and voting and with the consent of the Bishop or Bishops presiding, consent to such transfer of territory. In case the transfer is voted as above the division of the territory shall be made by a commission composed of the Superintendent of the Nevada Mission and two members from each of the said Annual Conferences.

To Organize Conferences or Missions

§ 1. The *Pacific Swedish Mission Conference,* during the next quadrennium, by a majority vote of the members and with the concurrence of the Bishop presiding, may be organized into an Annual Conference under such name as may be adopted.

II. In Foreign Countries

§ 1. The *Bombay Annual Conference,* during the next quadrennium, by a two-thirds vote of the members present and voting and with the concurrence of the Bishop presiding, may be divided into two Annual Conferences, with such boundaries and names as may be adopted.

§ 2. The *Burma Mission Conference* may, during the next quadrennium, by a majority vote of the members present and voting and with the concurrence of the Bishop presiding, be organized into an Annual Conference, with such name and boundaries as may be adopted.

§ 3. The *Congo Mission,* during the next quadrennium, by a majority vote of the members present and voting and with the concurrence of the Bishop presiding, may organize into a Mission Conference, with such name and boundaries as may be adopted.

§ 4. The *Foochow Annual Conference* and the *Hinghwa Annual Conference,* during the next quadrennium, may set off that portion of the Foochow Annual Conference lying in the Yenping Prefecture, and that portion of Hinghwa Annual Conference lying in the Duacheng Hsien of the Yunchun Prefecture, by a two-thirds vote of the Foochow and the Hinghwa Conferences, and with the consent of the Bishop or Bishops presiding, may be organized into a Mission Conference or Annual Conference, with such name as it may adopt.

§ 5. The *Kiangsi Mission Conference,* during the next quadrennium, by a majority vote and with the concurrence of the Bishop presiding, may be organized into an Annual Conference.

§ 6. The *Malaysia Annual Conference,* during the coming quadrennium, by a two-thirds vote of the members present and voting and with the concurrence of the Bishop presiding, may divide into two Annual Conferences or into an Annual Conference, with such boundaries and names as may be adopted.

§ 7. The *North Africa Mission Conference,* during the next quadrennium, by a vote of a majority of the members present and voting and with the concurrence of the Bishop presiding, may be organized into an Annual Conference.

§ 8. *Russia Mission,* during the next quadrennium, by a two-thirds vote and with the concurrence of the Bishop presiding, may organize into a Mission Conference with such name as may be adopted.

SOUTHERN ASIA CENTRAL CONFERENCE

The Executive Board of the *Southern Asia Central Conference,* with the majority vote of the Conferences and the consent of the Bishops concerned, during the next quadrennium may organize the English-speaking work of India into a Mission or Missions with such boundaries and name or names as may be adopted.

General Conference Districts

Missions [in brackets] are included in contiguous districts for representation by the respective district representatives.

The figures attached to the Conferences and districts indicate the number of delegates to which they were respectively entitled at the close of the General Conference of 1912.

First District—East Maine, 4; Eastern Swedish, 2; Maine, 4; New Hampshire, 6; New England, 12; New England Southern, 8; Troy, 12; Vermont, 4. Total, 52.

Second District—Denmark, 2; Finland, 2; Italy, 2; New Jersey, 10; New York, 12; New York East, 12; Newark, 12; Norway, 2; Sweden, 6. Total, 60.

[France Mission Conference, Russia Mission, North Africa Mission Conference.]

Third District—Central New York, 10; Erie, 10; Genesee, 12; Northern New York, 8; Wyoming, 10. Total, 50. [Italian Mission.]

Fourth District—Baltimore, 12; Central Pennsylvania, 12; Philadelphia, 14; Pittsburgh, 12; West Virginia, 12; Wilmington, 8. Total, 70. [Porto Rico Mission Conference.]

Fifth District—Kentucky, 4; North-East Ohio, 22; Ohio, 12; West Ohio, 20. Total, 58.

Sixth District—Alabama, 2; Blue Ridge-Atlantic, 2; Central Tennessee, 2; Delaware, 6; East Tennessee, 2; Georgia, 2; Gulf, 2; Holston, 6; Liberia, 2; North Carolina, 4; Saint Johns River, 2; South Carolina, 8; Washington, 8. Total, 48. [Inhambane,

Rhodesia, West Central Africa Mission Conferences, Congo Mission.]

Seventh District—Atlanta, 4; Central Alabama, 4; Central Missouri, 2; Florida, 4; Lexington, 4; Lincoln, 2; Little Rock, 4; Louisiana, 8; Mississippi, 6; Savannah, 2; Tennessee, 4; Texas, 6; Upper Mississippi, 6; West Texas, 4. Total, 60. [South Florida Mission.]

Eighth District—Arkansas, 2; Kansas, 18; Missouri, 6; Northwest Kansas, 6; Oklahoma, 10; Saint Louis, 8; Southwest Kansas, 10; Western Swedish, 2. Total, 62. [Southern Swedish Mission Conference.]

Ninth District—Des Moines, 12; Iowa, 8; Nebraska, 20; Northwest Iowa, 10; Upper Iowa, 10. Total, 60.

Tenth District—Central Illinois, 10; Central Swedish, 2; Illinois, 16; Norwegian and Danish, 2; Rock River, 16; Southern Illinois, 10. Total, 56.

Eleventh District—Detroit, 16; Indiana, 14; Michigan, 16; North Indiana, 14; Northwest Indiana, 8. Total, 68.

Twelfth District—Dakota, 6; Minnesota, 8; North Dakota, 6; Northern Minnesota, 8; Northern Swedish, 2; West Wisconsin, 8; Wisconsin, 8. Total, 46.

Thirteenth District—California German, 2; Central German, 4; Chicago German, 4; East German, 2; North Germany, 4; Northern German, 2; Northwest German, 2; Pacific German, 2; Saint Louis German, 4; South Germany, 4; Southern German, 2; Switzerland, 2; West German, 4. Total, 38. [Austria-Hungary, Bulgaria.]

Fourteenth District—California, 12; Central China, 2; Chile, 2; Colorado, 8; Eastern South America, 2; Foochow, 4; Hinghwa, 2; Korea, 4; Mexico, 2; New Mexico, 2; North China, 4; Southern California, 14; West China, 2; Wyoming State, 2. Total, 62. [Arizona, Hawaii, Nevada, Pacific, Chinese Pacific, Japanese and Utah Missions, Pacific Swedish Mission Conference, Kiangsi, Bolivia, North Andes Mission Conferences, Panama Mission.]

Fifteenth District—Bengal, 2; Bombay, 2; Central Provinces, 2; Columbia River, 8; Idaho, 4; Malaysia, 2; Montana, 2; North India, 4; North Montana, 2; Northwest India, 4; Oregon, 8; Philippine Islands, 2; Puget Sound, 8; South India, 2; Western Norwegian-Danish, 2. Total, 54. [Alaska Mission, Burma Mission Conference.]

Adopted, May 22.

V. REVISION

Report No. 1. Determining Boundaries

Your Committee on Revision reports recommending that ¶ 484, which reads as follows:

"¶ 484. No petition, resolution, or memorial involving change of boundaries of Annual Conferences or Mission Conferences, or the division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences or Mission Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until notice shall have been given by the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof, to all of the Annual Conferences and Mission Conferences affected thereby; provided, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of all the Annual and Mission Conferences named in such petition at their annual sessions, next succeeding the General Conference," be amended by inserting in line eight, the word "written," between the words "until," and "notice;" inserting in line nine, the words "the Secretary of," and at the end of line twelve, the words "the Secretary of," between the words "to" and "all;" so that the whole paragraph shall read as follows:

"¶ 484. No petition, resolution, or memorial involving change of boundaries of Annual Conferences or Mission Conferences, or the division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences or Mission Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice shall have been given by the Secretary of the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof, to the Secretary of all the Annual Conferences and Mission Conferences affected thereby; provided, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of all the Annual and Mission Conferences named in such petition at their annual sessions next succeeding the General Conference."

Adopted, May 25.

Report No. 2. Legal Notice Concerning Change of Boundaries

Your Committee on Revision reports the following decision of the Judiciary Committee defining what constitutes a legal

notice in the matter of a change of boundaries, and recommends that it be printed in the Appendix to the Discipline.

A legal notice must specifically indicate: (*a*) The source from which it comes, whether from an Annual Conference, Mission Conference, or from a majority of the District Superintendents or Mission Superintendents (as the case might be); (*b*) The purpose of the Conference, Mission Conference, Mission, or District Superintendents by whom the notice is issued, which requests a change of boundaries; (*c*) The character in general of the change in boundaries sought to be effected.

The notice must be served in writing, and delivered to the Secretary of each and every Conference which is to be affected by the proposed change.

Adopted, May 25.

Report No. 3. Revision of ¶ 79

Your Committee on Revision recommends for your adoption the following:

In order to harmonize the order of business of the Annual Conference with ¶ 173, § 2, and ¶ 176, § 3, defining those who are candidates for Deacon's Orders under the first named paragraph and Elder's Orders under the second paragraph: And also to harmonize it with the ruling of the Board of Bishops made during the quadrennium, it is recommended that in ¶ 79, §§ 12 and 13, the line reading (*c*) "Under Seminary Rule," be omitted and the same two items shall be placed in §§ 8 and 11 respectively, as (*c*) "Under the Seminary Rule," so that the sections shall read:

"§ 8. Who have been Admitted into Full Membership?

"(*a*) Elected and ordained Deacons this year.

"(*b*) Elected and ordained Deacons previously.

"(*c*) Elected and ordained Deacons under the Seminary Rule.

"§ 11. What Members have Completed the Conference Course of Study?

"(*a*) Elected and ordained Elders this year.

"(*b*) Elected and ordained Elders previously.

"(*c*) Elected and ordained Elders under the Seminary Rule."

Adopted, May 27.

VI. TEMPORAL ECONOMY

Report No. 1. Plan of Election

Your Committee respectfully recommends for adoption the following rules to govern elections in the General Conference:

The elections shall be by ballot. Six sets of tellers shall be appointed by the Bishops, each consisting of one from each Gen-

eral Conference District, and one at large. Each set may carry forward its work in the absence of the other, but the tellers who may be out of the Conference engaged in counting the votes may deposit their ballots in the presence of four tellers and a Conference Secretary, in case a ballot is taken by the body during their absence. In taking a ballot the following order shall be observed:

First—All persons not entitled to seats shall retire from within the bar of the Conference.

Second—While the vote is being taken all delegates shall stand in their places.

Third—The tellers shall collect the ballots, beginning at the front, and when each delegate has voted he shall resume his seat.

Fourth—In case there are more or less names on a ballot than the number to be elected the ballot shall be reported defective.

Fifth—It shall require a majority of all votes cast to elect. In case more than the number to be elected shall receive the number of votes required to elect, those highest on the list in their order shall be declared elected. But in the election of Bishops a majority constituting two thirds of all the votes cast and counted shall be required to constitute an election.

Sixth—The tellers shall pour all the ballots into one pile, but may canvass the votes from as many piles as will suit their convenience.

Seventh—Ballots shall bear Christian names, or the initials as well as the surnames of the persons voted for. In any case of doubt on the part of the Secretary and tellers, the ballot or ballots shall be submitted to the Conference.

Eighth—No teller or Secretary shall give information in regard to the result of a ballot, until the same shall be announced by the presiding officer.

Officers to be elected shall be divided into five groups, namely: (1) Bishops, (2) Missionary Bishops, (3) Publishing Agents, (4) Corresponding Secretaries, and (5) Editors; and the Secretary of the General Conference shall provide ballots in the forms found below.

No nominations shall be made for the office of Bishop. When nominations are in order for any office, the Chair shall so announce and request that nominations shall be sent to the Secretary's table in writing; and after all nominations have been received the Secretary shall read the list in alphabetical order, and then in reverse alphabetical order. When the Secretary reads the last nomination the list of nominations shall be closed. This does not preclude the right of any member to vote for any person not publicly nominated.

Elections shall be conducted under the direction of the Secretary and the ballots reported to him.

Form 1
For Bishops; General Superintendents

Form 2
For Missionary Bishops

Form 3
For Publishing Agents

Form 4
For Corresponding Secretaries

Form 5
For Editors

The Chairman of the Committee on Temporal Economy was authorized to eliminate Form 2, if necessary to harmonize with the report of the Committee on Episcopacy.

Adopted, May 11.

REPORT NO. 3. CHURCH AND SUNDAY SCHOOL RECORDS, BLANKS, AND OTHER REQUISITES

Your Committee on Temporal Economy reports on memorial from the Publishing Agents relating to the above that, having carefully considered all the documents referred to it relating to the above-mentioned subject, respectfully recommends for your adoption the following:

Whereas, Numerous requests and suggestions relative to Membership Records, Quarterly Conference Records and requisites, requisites for the Church, the Sunday School, and the Preacher, also requisites for our financial system, have come to our Publishing Agents and have been carefully considered and tabulated by them; therefore, be it

Resolved, That a permanent committee on all Church and Sunday School records, blanks, and other requisites be appointed to which this entire matter, together with the conclusions and recommendations of the Publishing Agents, shall be committed with power to prepare the necessary records, blanks, and other requisites for the quadrennium.

Said Committee to consist of one Publishing Agent, one District Superintendent, and one Pastor, all to be appointed by the Bishop resident in New York City, together with the Editor of the General Minutes and the Secretary of Apportionments of the Commission on Finance.

Adopted, May 12.

REPORT NO. 4. TITLE: COMMISSION ON FINANCE

¶ 544, Commission on Finance.

Amend ¶ 544, § 4, lines 8 and 9, by striking out, "The Com-

mission may make its apportionments directly to the districts and charges," and substituting therefor, "The Commission shall send the apportionments, as made to the charges, directly to the District Superintendents, who shall send the same to the pastors of the charges." So that the section as amended shall read,

"¶ 544, § 4. The decision of the Commission on Finance shall be upon the basis of present and probable future needs, and not upon the basis of former askings or percentages. When the askings have been determined, the Commission shall make an equitable apportionment of the same to the Annual Conferences, Mission Conferences, and Missions, together with a statement of the amount asked for each Board. The Commission shall send the apportionments, as made to the charges, directly to the District Superintendents, who shall send the same to the pastors of the charges."

Amend ¶ 544, § 5, line 3, by inserting after the words, "financial plans" the following: "And shall have power to inaugurate and conduct campaigns for the promotion of the financial interests of the several Boards."

Also, in same section, line 3, strike out "and" and substitute (beginning a new sentence), "The Commission," etc., so that the section as amended shall read:

"¶ 544, § 5. The Commission shall advise and cooperate with the several Benevolent Boards in promoting the unity and efficiency of their financial plans, and shall have power to inaugurate and conduct campaigns for the promotion of the financial interests of the several Boards. The Commission is empowered to present to the General Conference such plans as it may deem necessary for the better correlation and the more effective administration of the benevolent work of the Church."

Adopted, May 27.

Report No. 5. Publicity Bureau

Your Committee, to which was referred memorials from Rock River, Northern New York, and New England Conferences, all asking for the creation of a bureau of publicity for the Methodist Episcopal Church, report favorably to the substance of these memorials.

We, therefore, recommend that ¶ 544, page 500, of the Discipline be amended by inserting after § 5 the following:

"§ 6. The Commission on Finance is authorized to establish and maintain a department of publicity which shall collect information concerning the agencies and enterprises of Methodism, and, on the basis thus afforded, secure through the public press that correct and favorable publicity which the interests of our denomination require. This department may also adopt and encourage other forms of approved publicity that will advance

the interests of the Church and correctly interpret her purposes and activities to the world."

Adopted, May 27.

Report No. 6. The Disciplinary Financial Plan

Your Committee recommends the following:

(Note—The following will constitute Section II, ¶ 545, of the Chapter on the Commission on Finance. This now numbered ¶ 544.)

(1) *Education:* That the congregation may be fully informed concerning all departments of our Church activities, it is suggested that a full month be given to the educational preparation before the Every Member Canvass takes place. At frequent intervals throughout the year the various causes should be presented for the purpose of informing the people. In every Church provision should be made not only for special sermons and inspirational addresses, but for systematic study. In addition to thorough instruction concerning our manifold activities at home and abroad, there should be systematic instruction on the subject of Christian Stewardship.

(2) *Every Member Canvass:* That each charge arrange a personal canvass of the members and supporters of the Church annually for pledges to the benevolences and current expenses of the Church; and that, whenever practicable, such canvass be made prior to the beginning of the fiscal year, by committees going two by two.

(3) *Weekly Offerings:* That each charge provide for subscriptions to benevolent and current expenses on a weekly basis, so that each member and supporter may pay or lay by his offerings each week.

(4) *Envelope System:* That such uniform collecting devices be used as may be prepared or recommended by the Commission on Finance. The distribution of the amounts collected shall be in accordance with the subscription or pledge made, except that when no specification of gifts is made they shall be divided *pro rata* among the several Boards according to the apportionments of each.

(5) *Two Budgets and Two Treasurers:* We recommend that there be two distinct budgets in the local Church, the one for the Current Expenses and the other for Benevolences. There shall be two Treasurers in each appointment, elected by the Quarterly Conference, one for the Current Expense Fund and the other for the Benevolent Fund.

(6) *Quarterly Remittances:* To avoid the payment of heavy interest charges, all moneys collected for benevolences shall be remitted at least quarterly.

Adopted, May 27.

Report No. 7. Christian Stewardship

We recommend that Part I, Chapter II, Section VII, of the Discipline, be restated, so that the entire section shall read as follows:

VII. Christian Stewardship. ¶ 70.

1. The following principles should be recognized by the individual Christian who would relate himself intelligently to property, income, wages, and wealth:

(1) God is the owner of all things.

(2) God invites men to subdue the earth and possess it.

(3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.

(4) God's ownership ought to be acknowledged.

(5) Biblical history records and extra-biblical history recognizes the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.

(6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom, and by the faithful use of the balance of income not set aside.

2. The following methods should be pursued by the individual Christian who would administer wisely his stewardship of material possessions:

(1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.

(2) A written pledge in advance for the regular work of the Church (local budget and benevolence budget).

(3) A weekly payment of the amounts subscribed; offered as an act of worship at a public service if this is possible; otherwise held until offering may be made.

(4) Payments from time to time, out of the portion set aside but not previously pledged, to special causes.

(5) Careful, intelligent, personal, and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national, and world-wide program of the Church, and of the full stewardship of life itself.

(6) Freewill offerings, thank offerings, and gifts.

We further recommend that the following words be inserted in the Book of Discipline, immediately after § 11, ¶ 106, which paragraph has to do with the order of business in the Quarterly Conference, to wit:

"§ 12. What plans have been adopted for inculcating the principles of Christian stewardship as these are set forth in ¶ 70 of the Discipline?"

Adopted, May 27.

Report No. 8. ¶ 374, Expense of General Conference

Your Committee on Temporal Economy recommends for your adoption the following:

¶ 374, § 1. At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, and of the Judicial Conferences, General Conference Commissions, and such other expenses as the General Conference may have authorized to be paid from this fund. The District Superintendents, within sixty days after the adjournment of their respective Annual Conferences in the first year of the quadrennium, shall make an equitable apportionment of the amount asked from their Districts for the quadrennium, and send a copy of this apportionment to the charges of the District and to the Treasurer of the General Conference Commission. Should any District Superintendent fail to make such an apportionment within the time named above, the Treasurer of the General Conference Commission is authorized to make the apportionment on the basis ordered by the Book Committee. One third of the full amount of the apportionment shall be raised in each of the three Conference years preceding the session of the General Conference, and shall be promptly remitted to the Treasurer of the General Conference Commission.

§ 2. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference shall be reapportioned and raised within the coming Conference year. Should there remain any deficiency at the close of the first Annual Conference session succeeding the General Conference, it shall be added to the regular apportionment for the next year, and shall be collected with it.

§ 3. All sums collected by the Pastor for General Conference expenses shall be paid promptly to the Treasurer of the General Conference Commission, who shall give a voucher for the same.

To amend by adding after the word "fund," in the seventh line, the words "An equitable apportionment of the total amount estimated as necessary for the General Conference expenses shall be sent to the District Superintendents in each Annual Conference," and to change, wherever the words "Treasurer of the General Conference Commission" appear, the words to read "The General Conference Expense Fund" and to add after the words "remitted to the Treasurer of the General Conference Commission," as found in the original paragraph, last line of § 1, the words "The Treasurer of the General Conference Expense Fund shall be elected quadrennially by the Book Committee and shall report to and be amenable to the Book Comittee. He shall present a detailed statement of the receipts and expenditures of this

fund at each General Conference," so the paragraph shall read as follows:

¶ 374, § 1. At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, and of the Judicial Conferences, General Conference Commissions, and such other expenses as the General Conference may have authorized to be paid from this fund. An equitable apportionment of the total amount estimated as necessary for the General Conference expenses shall be sent to the District Superintendents in each Annual Conference. The District Superintendents, within sixty days after the adjournment of their respective Annual Conferences in the first year of the quadrennium, shall make an equitable apportionment of the amount asked from their districts for the quadrennium, and send a copy of this apportionment to the charges of the district and to the Treasurer of the General Conference Expense Fund. Should any District Superintendent fail to make such an apportionment within the time named above, the Treasurer of the General Conference Expense Fund is authorized to make the apportionment on the basis order by the Book Committee. One third of the full amount of the apportionment shall be raised in each of the three Conference years preceding the session of the General Conference and shall be promptly remitted to the Treasurer of the General Conference Expense Fund. The Treasurer of the General Conference Expense Fund shall be elected quadrennially by the Book Committee. His compensation shall be fixed by the Book Committee, and he shall report to and be amenable to that Committee. He shall present a final detailed statement of the receipts and expenditures of this fund at each General Conference.

§ 2. Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference shall be reapportioned and raised within the coming Conference year. Should there remain any deficiency at the close of the first Annual Conference session succeeding the General Conference, it shall be added to the regular apportionment for the next year, and shall be collected with it.

§ 3. All sums collected by the Pastor for General Conference Expense Fund shall be paid promptly to the Treasurer of the General Conference Expense Fund, who shall give a voucher for the same.

Adopted, May 27.

Report No. 9. Support of Missionary Bishop

Your Committee recommends for your adoption the following:

¶ 190, old Discipline, which reads:

"¶ 190. A Missionary Bishop is amenable for his conduct to

the General Conference, as is a General Superintendent, and shall receive his support from the Episcopal Fund."

To amend by adding after the words, "Episcopal Fund," in the last line, the words, "as authorized by the General Conference," so the paragraph shall read:

"¶ 190. A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent, and shall receive his support from the Episcopal Fund, as authorized by the General Conference."

Adopted, May 27.

Report No. 10. Treasurer of Episcopal Fund

Your Committee recommends for your adoption the following:

¶ 322, old Discipline, as follows:

"¶ 322. The Treasurer shall charge the sums paid to the Bishops and to the widows and children of deceased Bishops to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said Fund. The Treasurer shall report annually to the Annual Conferences the amount received from the several Annual Conferences on account of said Fund, and also the expenditures made; and shall also make to the General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years."

To amend by adding after the word "Treasurer," in the first line, the words "of the Episcopal Fund shall be elected quadrennially by the Book Committee; he." And, following the words "widows and," in the second line, the word "minor." Following the words "annually to the," seventh line, the words "Book Committee and," so that the paragraph shall read as follows:

¶ 322. The Treasurer of the Episcopal Fund shall be elected quadrennially by the Book Committee; he shall charge the sums paid to the Bishops, and to the widows and minor children of deceased Bishops, to the Episcopal Fund; and all collections received from the different charges for the support of the Bishops shall be credited to said Fund. The Treasurer shall report annually to the Book Committee and Annual Conferences the amount received from the several Annual Conferences on account of said Fund, and also the expenditures made; and shall also make to the General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years.

Adopted, May 27.

Report No. 11. Church Membership

Your Committee on Temporal Economy recommends for your adoption the following:

Revise ¶ 48, § 1, so it shall read as follows:

"¶ 48, § 1. In order that the doors of the Church may not be closed to any person seeking to be saved from his sins, and yet the Church be properly safeguarded against the hasty admission of any unworthy person; and in order that all those who have not had previous instruction in the doctrines of the Church may have the advantages of its means of grace, the ritual provides two forms for the reception of members."

§ 2. *Preparatory Membership.* All persons expressing a desire to lead a godly life may be received into Preparatory Membership according to form No. 1, in the Ritual, in which Preparatory Membership they shall be given instruction by the Pastor, or properly appointed leaders, in the principles of the Christian life, as well as on the Rules and Regulations of the Methodist Episcopal Church. Such members shall be entitled to all the privileges of the Church, but may not become members of the Quarterly Conference, nor take part in judicial proceedings, except as witnesses.

§ 3. *Full Membership.* All baptized persons giving satisfactory evidence of the correctness of their faith, and of their knowledge of the Rules and Regulations of the Methodist Episcopal Church, shall upon recommendation of the Official Board or the Board of Stewards, and the approval of the Pastor, be received into Full Membership, according to Form No. 2 of the Ritual.

§ 4. A member in good standing in any orthodox evangelical Church who desires to unite with us may be received into Full Membership upon giving satisfactory answers to the usual inquiries.

§ 5. An accurate record of membership, including all changes of relation in the same, shall be kept; each entry to bear its proper date, and the Pastor shall report all such changes in membership at each Quarterly Conference. We also advise every Pastor to keep, in connection with the Church records, a constituency roll, containing the names and addresses of all persons related to the membership of his Church and Sunday School, either by kinship or preference.

¶ 56, § 1. A certificate of membership shall not be refused, if demanded by a member removing his residence to another Charge, except for reasons that justify judicial proceeding against such member; a certificate of transfer shall not be given unless an actual change in the place of holding membership is intended.

¶ 57. Whenever the residence of a member who has removed cannot be ascertained by the Pastor and the Committee on Church Records for a period of at least one year, such member shall be recorded as "nonresident," and shall not be counted in the returns of full membership, but shall be reported in a separate column in the statistics. If the residence of such mem-

ber cannot be ascertained for a period of three years he shall no longer be counted in the statistical returns, and the Pastor shall write after his name "removed without certificate."

It is further *Resolved,* That in editing the Discipline, wherever the word "probation" occurs there shall be substituted the words "preparatory membership," and for "probationer" the term "member under instruction."

Adopted, May 29.

Report No. 12. Quarterly Conference Stewards

Amend ¶ 305 of the Discipline by adding after the word "Station," in the third line, the words, "except that in Circuits or Stations of over seven hundred members there may be added one Steward for each additional one hundred members." And after the words "District Steward," in the fifth line, add the words, "and one Reserve Steward, and one Communion Steward," so that the whole paragraph shall read as follows:

"¶ 305. There shall be not less than three nor more than twenty-one Stewards in each Circuit or Station, except that in Circuits or Stations of over seven hundred members there may be added one Steward for each additional one hundred members. After each annual election one of the Stewards shall be elected by the Quarterly Conference Recording Steward; one District Steward, one Reserve District Steward, and one Communion Steward for each appointment. But when two or more Pastoral Charges shall be united the Stewards of the several Pastoral Charges shall hold office until the Quarterly Conference shall elect new Stewards."

Adopted, May 27.

Report No. 13 "A." The Annual Conference

Amend ¶ 79, § 30, page 68, by adding, "What is the aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer," so that the entire section will read:

"§ 30 (*a*) What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer? (*b*) What is the aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer?"

The Pastor's Report to the Annual Conference

Amend ¶ 106, § 14, page 95, by inserting after No. 6, "To Traveling and Moving Expenses," the following:

"Report of Benevolence Committee to the Quarterly Conference:

"1. What is the Financial Plan adopted by the Benevolence

Committee? (In case the Charge is a Circuit the question will apply to each Church.)

"2. Have the directions of the Discipline for raising Benevolent Funds been carried out?

"3. What amounts have been received this quarter for Benevolent purposes, and how have they been applied?"

Amend ¶ 106, § 15, which is now a First Quarterly Conference question, by striking out the entire section, and substituting therefor the following, making it a fourth Quarterly Conference question:

"§ 15. [-4-] What amounts are officially apportioned to this Charge for benevolent causes for next year?

"1. For Board of Foreign Missions.

"2. For Board of Home Missions and Church Extension.

"3. For Freedmen's Aid Society.

"4. For Education—Public Education.

"5. For Board of Sunday Schools.

"6. For American Bible Society.

"7. For Church Temperance Society.

"8. For other purposes as ordered by the Annual Conferences."

Amend ¶ 106, § 16, page 96, which is now a fourth Quarterly Conference question and reads, "What amounts have been received for benevolent causes this year?" by striking out these parts of the section and substituting therefor:

"§ 16. [-1-] What is the complete record of benevolent offerings for the past year?" Making it a first Quarterly Conference question.

Amend ¶ 100, § 2, Number 7, which refers to the appointment of District Conference Committees, by striking out No. 7, which reads: "Apportionment to each Charge of the amounts to be raised for benevolent causes."

Amend ¶ 107, by inserting after line 5, "and the accounts of the Benevolent Treasurer or Treasurers of the Charge," so that the entire paragraph will read:

"¶ 107. It shall be the duty of the Committee on Auditing Accounts to audit the books of the Recording Steward and the Treasurers of all the Boards or organizations of the local Church or Churches of the Charge represented in the Quarterly Conference, and the accounts of the Benevolent Treasurer or Treasurers of the Charge, and report the same in writing at the First Quarterly Conference."

Adopted, May 29.

Report No. 13 "B." The Apportioned Benevolences

To amend Chapter VII by adding a fourth subdivision, entitled, "Apportioned Benevolences."

"IV. APPORTIONED BENEVOLENCES

"¶ 109, § 1. There shall be nominated by the Pastor in each Charge for each organized Church within the Charge, for election by the fourth Quarterly Conference, a Committee of at least five on the apportioned benevolences, the Pastor being *ex officio* chairman. The Pastor, aided by this Committee, shall arrange for a presentation to the public congregation, of the interests and work of each of the apportioned benevolences as hereinafter provided.

"§ 2. It shall be the duty of this Committee to raise the amounts apportioned to the Charge for the Benevolent Boards, as handed down by the Commission on Finance and to inculcate principles of Christian Stewardship as presented in ¶ 70 of the Discipline. The budget for these benevolences shall be kept separate from that for the local Church expenses and for local benevolent causes. The Quarterly Conference or the Official Board shall elect a special Treasurer, whose duty it shall be to receive and keep an itemized account of the funds contributed to these benevolences. He shall remit the same monthly or quarterly to the Treasurer of the Boards for which the same are intended. This Committee shall provide for a careful and systematic canvass of the membership of the Church and congregation to secure pledges upon a weekly basis for at least the amount apportioned to the Charge. In making the canvass for the apportioned benevolences, the Committee may work in conjunction with the Official Board or Quarterly Conference in its canvass for ministerial support, current expense, or any local benevolent items. In the local Church budget the item of Ministerial Support, which includes the claims for Pastors, District Superintendents, Bishops, and Conference Claimants, and the item of current expense, which includes sexton, light, fuel, insurance, and other local expenses, shall in no case be included in the benevolent budget or paid from the moneys received for the benevolences."

Adopted, May 27.

REPORT NO. 14. DUTIES OF TRUSTEES

Amend ¶ 340, by inserting after the word "Conference," in the fifth line, the following: "They shall invest all Trust Funds coming under their control, in conformity with the laws of the State, and shall deposit Trust Funds in Savings Banks or invest them only in securities which are lawful for Savings Banks."

To add the following to the paragraph: "9. Trust Funds: How Invested;" so that the paragraph shall read: "The Board or Boards of Trustees in any Charge shall hold all Church property, using so much of the proceeds as may be needful to pay debts or to make repairs, and shall be amenable to the Quarterly Conference. They shall invest all Trust Funds coming under

their control, in conformity with the laws of the State, and shall deposit Trust Funds in Savings Banks or invest them only in securities which are lawful for Savings Banks. They shall make to the Fourth Quarterly Conference an annual report, embracing the following items: 1. Number of Churches and Parsonages. 2. Their probable value. 3. Title by which held. 4. Income. 5. Expenditures. 6. Debts and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving Churches or Parsonages. 9. Trust Funds: How Invested."

Adopted, May 27.

Report No. 15. Finance Commission

We present herewith suggested amendments to the following paragraph in the Discipline of 1912 for your consideration:

"¶ 109. The Quarterly Conference of any Charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize, and continue during its pleasure Official Boards for the several appointments of the Charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board shall hold its meetings at such times as it may determine, and shall be presided over by the Pastor, or, in his absence, by a chairman, elected by the meeting. When so organized the Official Board may discharge such duties as the Quarterly Conference may direct from time to time, including those of the Leaders' and Stewards' Meeting. The Official Board may direct the Stewards and Trustees to submit to it annually the amount needed for Ministerial Support and for the current expenses of the Church, which aggregate amount shall be apportioned among the members of the Church and the attendants of the congregation, in such manner as shall seem to the Official Board to be wise. Should such action for a combined financial system be taken, the Board shall elect a Treasurer for the common fund, and such other officers and committees as it may desire, in order to carry out the plan. When such action is taken it shall make void such provisions of the Discipline, under Support of Ministers as relate to the financial duties of the Stewards. ¶¶ 308, 310-318. The Board shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval."

To amend by striking out in the 10th and 11th lines: "at such times as it may determine, and" and substitute therefor "monthly on a stated day. It;" to strike out in the 12th line "chairman," and substituting therefor "vice-chairman regularly"; to strike out in the 13th line "by the meeting"; to add after the word "elected," in the 12th line: "and there shall also be chosen a

Secretary, who shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval; it shall also elect two Treasurers, one for Current Expenses, and one for Benevolences, who shall keep a careful record of the receipts and disbursements of all moneys, and report the same at each regular monthly meeting."

To strike out from lines 14-16: "such duties as the Quarterly Conference may direct from time to time, including those"; and add in line 14 "the duties."

To strike out lines 16, 17, inclusive, from "The Official Board," etc., to "out the plan."

To strike out from line 31, "The Board," etc., to the end of the paragraph. To add at the end of the paragraph the following: "The Official Board shall further organize by the selection of committees, with the consent of the Pastor, for the care of Church property, Finance, Music, and such others as may be thought necessary. The Finance Committee shall consist of not less than seven members, whose duty it shall be in the tenth month of the Conference year to prepare an estimate of the current expenses and benevolences for the ensuing year. This estimate shall include the amount necessary for ministerial support, namely:

"Pastor's salary, District Superintendent, Bishops, Conference Claimants. Also the amount deemed necessary for General Expenses, such as rent of parsonage, interest on mortgage, heat and light, music, insurance, repairs, and supplies, telephone, printing and postage, janitor and sundry items. Also for benevolences as apportioned to each charge by the Commission on Finance. This budget of Benevolences and Current Expenses shall be presented at a special meeting called to hear the report, or at the last monthly meeting of the Conference year. When approved by the Official Board, the total amount of each budget shall be divided into fifty-two parts, and immediate steps shall be taken by a personal canvass of the entire membership of the Church and Congregation to secure pledges to meet these expenses by weekly payments, so that the result may be known on the last Sunday of the fiscal year, and payment of these pledges begin on the first Sunday of the new fiscal year."

So that the Paragraph as amended shall read: "¶ 109, § 1. The Quarterly Conference of any Charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize, and continue during its pleasure, Official Boards for the several appointments of the Charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board shall hold its meetings monthly on a stated day. It shall be presided over by the Pastor,

or, in his absence, by a vice-chairman regularly elected; and there shall also be chosen a Secretary, who shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval; it shall also elect two Treasurers, one for Current Expenses, and one for Benevolences, who will keep a careful record of the receipts and disbursements of all moneys, and report the same at each regular monthly meeting. When so organized the Official Board may discharge the duties of the Leaders' and Stewards' Meeting. When such action is taken it shall make void such provisions of the Discipline, under "Support of Ministers," as relate to the financial duties of the Stewards, ¶¶ 308, 314-318.

"§ 2. The Official Board shall further organize by the selection of committees, with the consent of the Pastor, for the care of Church property, Finance, Music, and such others as may be thought necessary. The Finance Committee shall consist of not less than three nor more than seven members, whose duty it shall be before the close of the fiscal year to prepare an estimate of the current expenses and benevolences for the ensuing year. This estimate shall include the amount necessary for ministerial support, namely: Pastor's Salary, District Superintendent, Bishops, Conference Claimants. Also the amount deemed necessary for current expenses, such as rent of parsonage, interest on indebtedness, heat and light, music, insurance, repairs and supplies, telephone, printing and postage, janitor, and sundry items. Also for Benevolences as apportioned to each Charge by the Commission on Finance. This budget of Benevolences and Current Expenses shall be presented at a special meeting called to hear the report, or at the last monthly meeting of the fiscal year. When approved by the Official Board immediate steps shall be taken by a personal canvass of the entire membership of the Church and Congregation to secure pledges to meet these by weekly payments, so that the result may be known on the last Sunday of the fiscal year, and payment of these pledges begin on the first Sunday of the new fiscal year."

Resolved, Further, That ¶¶ 310 to 313 of the Discipline of 1912 be eliminated.

Adopted, May 27.

Report No. 17. Church Property

To amend ¶ 336 by adding after the words "State or Territory," in line 2, the words "or country."

The amended paragraph will read as follows:

"¶ 336. In all cases where the law of the State or Territory or County fixes the mode of election, qualifications of voters and of Trustees, or any other matters, pertaining to their election, let its requirements be carefully observed."

Adopted, May 27.

REPORT NO. 18. TITLE: JOHN STREET CHURCH

Your Committee on Temporal Economy recommends for your adoption the following:

We recommend that the following two reports be printed in The Daily Christian Advocate.

We recommend that the following be nominated as Trustees of John Street Church for the ensuing quadrennium: James W. Pearsall, James S. Coward, John W. Crawford, Edgar W. Rogers, William Kennedy, Carl S. Fowler, William J. Stitt, William H. Van Benschoten, and H. K. Carroll.

Further we recommend the adoption of the following resolution:

Whereas, The Trustees of John Street Church, and the Trustees of the John Street Methodist Episcopal Trust Fund Society have expressed it as their opinion that the time has come for the erection of a new building; and,

Whereas, The Trustees of the John Street Church request the approval and authorization of the General Conference to an appeal to American Methodism at large, asking for aid; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church approve the project of erecting a new building on the site of the John Street Church, and recommend that the Trustees of the said John Street Church shall proceed with great caution, cooperating with the trustees of the John Street Methodist Episcopal Trust Fund Society.

REPORT OF THE TRUSTEES OF THE JOHN STREET METHODIST EPISCOPAL CHURCH TRUST FUND SOCIETY

"The Trustees of 'The John Street Methodist Episcopal Church Trust Fund Society' in New York would respectfully submit for your approval their report covering the quadrennium ending January 1, 1916.

"Our Act of Incorporation, secured at Albany in 1873, directs your Board to 'apply the income and proceeds' of such properties as it may hold for the benefit of the John Street Church in the City of New York. The administration of this task has always been most sacredly observed by the Trustees of our Board; and during the past four years we may hope that we have been none the less careful than our predecessors in meeting the obligation imposed on us.

"Our present assets consist of the building located at 48 John Street, adjoining the Church on the east and devoted to commercial purposes; the residence at 73 Willow Street, Brooklyn, used as the Pastor's home, on which there is a mortgage of $1,500; and the sum of $5,000 invested in various securities.

"During the quadrennium ending January 1, 1916, our re-

ceipts—principally from the rental of 48 John Street—have been as follows:

1912	$4,195.00
1913	4,345.00
1914	4,327.75
1915	4,929.93
Total	$17,797.68

"In the same period our expenditures for the current expenses of the Church, insurance, the maintenance of the Parsonage in Brooklyn, and sundry expenses—have been as follows:

1912	$4,284.89
1913	4,144.52
1914	4,631.69
1915	3,978.01
Total	$17,039.11

"We may be permitted to add the statement that our business meetings are conducted with the most exact regard for the by-laws under which we operate, that the accounts of our Treasurer are yearly audited, and that we have no purpose in our service except to conserve the interests of this fund, which was gathered by former friends of John Street who have now passed to their reward.

"It will be seen that during the quadrennium ending our entire income has practically been expended for the support of the John Street Church and the maintenance of the parsonage in Brooklyn. With a thorough knowledge of the financial weakness of the ancient society—resulting from the sparsely residential neighborhood of lower Manhattan Island—we are unable to see how it could have continued its work during the quadrennium except for the aid of the Trust Fund which we have had the responsibility of administering. Nor is there, in our judgment, any reasonable indication that the future reliance of the society upon the treasury of the Trust Fund will be less than at present. But, on the contrary, under the continuation of the existing order at John Street, it is possible that this demand might increase.

"The question is now asked as to whether a new departure is not expedient and possible for the Church. To this end a memorial has gone up to your body from the New York East Conference—within whose bounds the John Street property is situated—discussing the erection of a business building, with reservations for religious worship, on the ground held by the Church and the Trust Fund Trustees. It is argued that if such a new building could be secured there would be an increased revenue for Christian work, and consequently a larger oppor-

tunity for the society to serve the new day and generation. Our Board of Trustees has not as yet taken any official action upon the proposal. Yet their committee is perhaps warranted in saying we would be expected to support any reasonable movement in the direction indicated. The present order cannot exist indefinitely, and we would therefore urge upon your notice the most painstaking consideration of the temporal interests now brought to your attention. The organization in lower New York is still a living center of activity. Established by Philip Embury as the first society on the American continent, it has maintained an unbroken existence for one hundred and fifty years, and in its week-day ministrations to thousands yearly is still bearing abundant fruit in its old age.

"While we may not be technically answerable to your body, we are nevertheless pleased to submit this quadrennial report of our stewardship, and are, for the Trust Fund Society,

"Respectfully and sincerely yours,

"A. B. SANFORD, *President,*
W. A. BENTLEY, *Secretary,*
OMAR POWELL, *Treasurer.*"

MEMORIAL AND REPORT OF THE TRUSTEES OF JOHN STREET CHURCH TO THE GENERAL CONFERENCE

NEW YORK, May 1, 1916.

"DEAR FATHERS AND BRETHREN: The Trustees of John Street Church, New York, beg leave to submit the following report:

"First—Our deep sorrow occasioned by the death of two of our members during the quadrennium, namely, Robert B. Ward and John M. Bulwinkle; two brothers most highly esteemed by us, and whose faithful and efficient services were highly prized in this and in various similar capacities of our Methodism.

"Second—Our emphatic and increasing appreciation of the wisdom which led the General Conference of 1868 to take under its care the tenure of this ancient shrine, thereby making it possible for the descendants of all Methodist Communions to enjoy the favor of witnessing the spot and of worshiping at the altars where Methodism had its beginnings in America.

"Third—Our pleasure in being permitted to report the continued vigor and usefulness of the Mother Church in the service it is rendering to the residential remnant of its own locality, to visitors from distant regions, and especially to the multitude that throng this locality on week days. The special efforts made during the past quadrennium to enlarge the scope of the week-day services have yielded most gratifying results, conclusively showing that on week days—during the midday hours—the unique situation of this historic Church offers very exceptional evangelistic and other opportunities for serving Methodism and the Kingdom.

"Fourth—Our conviction that, as a means of making adequately and permanently available the larger opportunities of this honored shrine and its unique situation, a movement should be inaugurated during this sesquicentennial year for the benefit of the John Street Trust Fund Society; or for securing the equivalent of this by such a reconstruction of the property as would produce through rentals a larger and permanent income.

"Accordingly, and as related to this matter, we respectifully suggest that the General Conference shall by some form of expression give its authorization and approval to an appeal, addressed by the John Street Board of Trustees to American Methodism at large, asking aid for the need herein indicated.

"In offering this suggestion, we beg permission to add that it is made not only on the ground that the tenure of the John Street property is vested in this body, but also on the ground that for more than one hundred years the maintenance of this historic Church has depended upon aid secured through similar appeals. This notably appears in the Trustees' records, which show that an appeal for aid was made to Methodism at large in connection with the building of the second John Street edifice in 1818, and again in 1841, in connection with the building of the present church edifice.

"It is our conviction that this ancient and honored Methodist Mecca, owing partly to its historic fame, but chiefly to its unique situation at the center of the world's greatest metropolis, has before it at the present time possibilities of a kind and measure that fully warrant the authorization and approval herein suggested.

"Fifth—Our respectful request that the One Hundred and Fiftieth Anniversary of the John Street Society, which will begin on the last Sunday of next October, shall be included in the plans the General Conference may provide for fittingly observing this sesquicentennial year.

"Sixth—As a part of this report the following nominees of the John Street Quarterly Conference are hereby respectfully presented for election by this body, to serve as Trustees of the John Street Church for the ensuing quadrennium: James W. Pearsall, James S. Coward, John W. Crawford, Edgar W. Rogers, William Kennedy, Carl H. Fowler, William J. Stitt, William H. Van Benschoten, H. K. Carroll. Respectfully submitted,

"James W. Pearsall, *President.*
John W. Crawford, *Secretary.*"

RESOLUTIONS RELATING TO JOHN STREET CHURCH

The following resolutions were adopted by the New York East Conference at its recent session:

"*Whereas,* There is a widespread conviction that a recon-

struction of the John Street Church property, including the property held in trust by the John Street Trust Fund Society would, if wisely executed, receive the general approval of the entire body of American Methodism, and likewise insure a rental income more than sufficient to provide for the financial needs and the development of the social, religious, and connectional possibilities of the John Street situation; and,

"*Whereas,* The record shows that the three church edifices occupying in turn the John Street site were erected by funds gathered from Methodism at large; therefore,

"*Resolved,* That this Conference does hereby request the John Street Board of Trustees to advise with the John Street Trust Fund Society regarding the future of the John Street situation on the lines indicated by the foregoing preamble.

"*Resolved,* It is the sense of this Conference that this year—the sesquicentennial of John Street—offers a particularly favorable time for initiating a movement looking to the realization of the aims herein suggested.

"*Resolved,* That inasmuch as the John Street Church is a ward of the General Conference, it is within the province of this Conference, and also within the province of the John Street Board of Trustees, elected by the General Conference, to ask the approval of that body of a scheme directed toward a solicitation of reconstruction and endowment funds in behalf of the John Street Church throughout the entire circle of American Methodism, subject to such suggestions and directions as the General Conference may see fit to offer.

"[Signed by a dozen of the most prominent members of the New York East Conference.]"

RESOLUTIONS CONCERNING JOHN STREET CHURCH

The following resolutions are suggested for adoption by this General Conference:

Whereas, By a special deed of trust, created by the Legislature of New York, the General Conference has since 1868 been the legal custodian of the property of the John Street Church Society, and under the terms of said deed of trust has since said date quadrennially elected the John Street Board of Trustees; and,

Whereas, This relation between the General Conference and John Street not only concerns the property occupied by the John Street society, but also logically includes all the interests pertaining to that society, especially the services and sentiments that enrich its long and honorable history; the considerations relating to its unique situation at the center of the world's greatest metropolis; its particular responsibilities, needs, and opportunities; the generally avowed desire of our own and of all other American Methodist communions that this historic and

sacred heritage should be forever held under Methodist tenure as a memorial of the site of Methodism's beginnings in America; and,

Whereas, An adequate and worthy perpetuation of this highly treasured possession, in view of its particular situation, environment, and opportunities of larger and increasingly useful services, render it most urgently important that its present meager endowment funds, held in trust by the John Street Trust Fund Society, should be greatly increased, or that the equivalent of this should be secured by enlarging the rental resources of the property; and,

Whereas, This historical Church, by reason of its accredited distinction as the Mother Church of American Methodism, has long been recognized as an especially privileged claimant upon the supporting generosity of Methodists at large, and that this appears in its records of the past one hundred years; therefore,

Resolved, That this General Conference indorses the facts and aims recited in the foregoing preamble, and does herein commend the claims of John Street Church to the filial and grateful generosity of our own denomination in particular, and to other Methodist Communions and individuals having ancestral connections with this Mother Church.

Resolved, That the John Street Board of Trustees are hereby authorized to adopt such means as they may deem necessary to secure for the John Street Church a permanent income worthy of its historic importance, its situation and capacities for larger services; all of this to be subject to the provisions recited by the deed of trust placing said Church under the legal custody of the General Conference.

Resolved, It is the sense of this Conference that this sesquicentennial year of the John Street Church offers a particularly favorable time which should not be neglected for inaugurating the undertaking herein contemplated.

Resolved, That the following persons be elected as the trustees for the quadrennium 1916-1920: James W. Pearsall, James S. Coward, John W. Crawford, Edgar W. Rogers, William Kennedy, Carl S. Fowler, William J. Stitt, William H. Van Benschoten, and H. K. Carroll.

Resolved, That the report of the Trustees and the resolutions presented by the New York East Conference be read to the General Conference and printed in The Daily Christian Advocate.

Adopted, May 27.

Report No. 19. Secretary of Quarterly Conference

Amend ¶ 103, § 2, of Discipline, respecting the organization of the Quarterly Conference so that the Recording Steward shall be the Secretary of the Quarterly Conference.

The paragraph now reads as follows: "The Quarterly Con-

ference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward." As amended it shall read: "The Recording Steward shall be the Secretary of the Quarterly Conference and shall take minutes of the proceedings thereof. He shall also be the custodian of the records of the Quarterly Conference.

"In his absence a Secretary shall be elected from the members of the Quarterly Conference present, and he shall forward the records to the Recording Steward."

Adopted, May 27.

Report No. 20. Membership of District Conference

Amend ¶ 95, page 82, of the 1912 Discipline, by adding to the membership of the District Conference the District President of the Epworth League, the District President of the Woman's Foreign Mission Society, so that the paragraph shall read: "The District Conference shall be composed of the traveling Ministers, the Local Preachers, the Exhorters and the District Stewards within the District, the District Presidents of the Epworth League, Woman's Foreign Missionary Society, and Woman's Home Missionary Society, together with," etc.

Adopted, May 27.

Report No. 21. Stewards

Amend ¶ 307, line 4, by inserting between the words "Conference" and "shall" the following:

"Unless otherwise provided by direct action of the Conference," so that the amended paragraph will read:

"¶ 307. The Pastor shall have the right to nominate the Stewards, but the Quarterly Conference shall confirm or reject such nominations. The Stewards elected at the fourth Quarterly Conference, unless otherwise provided by direct action of that Quarterly Conference, shall enter upon the discharge of their duties on the adjournment of the next Annual Conference, and shall hold office for one year, or until their successors are elected."

Adopted, May 27.

Report No. 22. District Superintendent's Support

Insert in ¶ 318 of the Discipline of 1912, following the word "received" in the fifth line from the end of the section, and preceding the final sentence of the section, the following: "The District Stewards shall determine a date within each quarter of the Conference year at which the District Superintendent's claim shall be paid, if not previously paid at the time of the Quarterly Conference, said date to be not later than the middle of the quarter. It shall be the duty of the Treasurer of the

Ministerial Support Fund on each Charge to make remittance on said date by mail or otherwise to the District Superintendent of the *pro rata* amount due him, so that the entire section shall read:

"¶ 318. There shall be held annually, in every District, a meeting of the District Stewards (¶ 310), whose duty it shall be, with the advice of the District Superintendent presiding in such District Stewards' Meeting, to make an estimate of the amount necessary to furnish a comfortable support for the District Superintendent; and to apportion the same, including House Rent and Traveling Expenses, and also the claims for the support of Conference Claimants and Bishops as apportioned to the District by the Annual Conference, among the Pastoral Charges in the District, according to their several ability; and in all cases the District Superintendent shall share with the Pastors in his District in proportion to what they have respectively received. The District Stewards shall determine a date within each quarter of the Conference to be known as Settlement Day, on which date the claims of the Pastors, District Superintendents, their Traveling and Office Expenses as well, Episcopal Claims and Conference Claimants shall be paid, if not previously paid at the time of Quarterly Conference, said date to be not later than the end of each quarter. It shall be the duty of the Treasurer of the Fund for ministerial support on each Charge to make remittance on said date by mail or otherwise to the District Superintendent of the *pro rata* amount due him. The minutes of the District Stewards' Meeting shall be kept by a Secretary chosen for the purpose, who shall also record the same in a book of which the District Superintendent shall be the custodian."

Adopted, May 27.

Report No. 22A. Alternative Plan

¶ 319, § 1. Any Annual Conference desiring to do so may, by a majority vote, instead of the above, adopt the following plan:

§ 2. There shall be organized in the Conference a Commission on Finance, to consist of the several District Superintendents, together with one Minister and two Laymen from each District.

§ 3. The Commission shall organize by electing its own officers. These shall be a President, Secretary, and Treasurer. There may be a Treasurer in each District to hold and distribute the funds of that District.

§ 4. It shall be the duty of the Commission on Finance of the Annual Conference to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent of each District in the Conference.

§ 5. The several District Superintendents will be authorized to draw on the Treasurer of the Commission for their salaries

monthly, according to the credits of their districts in the treasury or each on the Treasurer of his own District as the Commission may determine.

§ 6. The Finance Commission shall apportion the sum required to be raised for this purpose among the Charges on such basis as the Conference may direct. The Commission shall also apportion to the charges, on the same basis, the amount assigned the District for the support of Bishops and Conference Claimants.

§ 7. The amount apportioned to each Pastoral Charge for the support of District Superintendents shall be a *pro rata* claim with that of the Bishop, Pastor, and Conference Claimants; and Conference Claimants, and Bishop, and Pastor shall be entitled to their claims only to the extent to which the claim of the District Superintendent is also met by the Charge.

§ 8. It shall be the duty of the Stewards to see that the fund for the support of the District Superintendents be raised and forwarded monthly to the Treasurer of the Commission on Finance of the Conference, or to the Treasurer of the District Superintendents' Fund for the District.

Report No. 23. Conveyance of Church Property

Your Committee recommends the following:

Proposed draft of revision of ¶¶ 342, 343, 344, and 345, relating to Church property in Discipline of 1912.

¶ 342. Churches may become incorporated in all cases where the law of the land permits and it is deemed that the welfare of the Churches will be promoted thereby. The articles of incorporation or charter shall provide that the corporation shall support the doctrine, and shall be subject to the law, usages, and ministerial appointments of the Methodist Episcopal Church, as from time to time established, made and declared, by the lawful authority of the said Church. The officers of the corporation shall be a Board of Trustees, elected and organized according to law of the Methodist Episcopal Church, unless otherwise determined by the paramount law of the land. The charter shall also provide that the corporation shall have power to acquire, hold, improve, encumber, exchange, sell, and convey, and dispose of property, both real and personal, in fee simple or otherwise.

¶ 343. Property for Church purposes should be acquired and held by an absolute title (in fee simple), if possible. In the case of incorporated Churches the conveyance should be made directly to the corporation. In other cases the conveyance should be made (to Trustees, heirs, and assigns; or), to Trustees, their successors and assigns, as the law of the land may require, in either case setting forth the names of the Trustees. Whether conveyed to a corporation, or to Trustees, the deed of conveyance

shall contain a trust clause in the following words, or in words to this effect, to-wit: In trust for the use of the A. B. Methodist Episcopal Church (giving the name of the Church acquiring the property, incorporated or unincorporated, as the case may be); subject to the doctrines, law, usages and ministerial appointments of the Methodist Episcopal Church, as from time to time established, made and declared, by the lawful authority of the said Church; and if the said property shall be sold or encumbered the proceeds of the sale or encumbrance shall be applied to the use aforesaid; subject, however, to the provisions of the law of the Church relating to abandoned Church property, and of that forbidding the mortgaging of real estate for current expenses.

¶ 344. Churches, incorporated or not, may encumber, sell and dispose of their real estate for the use aforesaid, when they deem it advantageous; in all cases observing the requirements of the law of the land, and of the Methodist Episcopal Church. In all transactions affecting real estate, Church officers should be careful to obtain and follow the direction of competent advisers, as to the substance, form, execution, and recording of all contracts, deeds, mortgages and other instruments of writing involved in the said transactions.

¶¶ 342, 343, 344, and 345 in Part II, entitled "Conveyance of Church Property," in Chapter II on Church Property, Discipline of 1912, being superseded by the foregoing provisions, are hereby repealed.

Adopted, May 27.

REPORT NO. 24. MORTGAGING AND SALE OF CHURCH PROPERTY

Amend the title to Section IV, under which are ¶¶ 350 to 353, by inserting before the word "Sale" the words "Mortgaging and" so that the title will read:

"IV. Mortgaging and Sale of Church Property"

To amend ¶ 350 by inserting in line 13, after the words "If such," and in line 16 after the words "from such," the words, "mortgaging or," so that the paragraph shall read:

"If the Trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money, on account of said property, and they, the said Trustees, are obliged to pay the said sums of money, they, or a majority of them shall be authorized to raise the said sum or sums of money by a mortgage on the said premises; or by selling the said premises, after notice given to the Pastor or Minister of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees, or their successors, within one year after such notice is given. If such mortgaging or sale take place, the said Trustees or their

successors, after paying the debts and other expenses which are due from the money arising from such mortgaging or sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the Church, to the Annual Conference within whose bounds such property is located; and in case of a reorganization of said Society, and the erection of a new church building, within five years after such transfer of funds, then the said Annual Conference shall repay the said new corporation the moneys which it has received from the Church or Society."

To amend ¶ 351, in line 3, after the word "to"; and in line 8 before the word "sale" by inserting the word "mortgage or," and in line 13, after the word "may," by inserting the word "mortgage or," and in line 18, after the word "such," by inserting the word "mortgage"; and in line 21, after the words "proceeds of the," by inserting the words "mortgage or," so that the paragraph shall read:

"¶ 351. Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to mortgage or make a sale of Church property, that may have been conveyed to Trustees of a Church corporation for either of the foregoing purposes, said Trustees or their successors, upon application to the Quarterly Conference, may obtain an order for the mortgage or sale—a majority of all the members of such Quarterly Conference concurring, and the Pastor and the District Superintendent of the District consenting—with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees so authorized may mortgage or sell and convey such property:

"Provided, that in States or countries where the civil or statute law provides any manner of alienation, conveyance, and control of real estate inconsistent with the foregoing, such mortgage, sale, alienation, or control may be effected pursuant to the provisions of the laws of such State or country; and

"Provided, that in all cases the proceeds of the mortgage or sale after the payments of debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the same manner, shall be held by such corporation subject to the order of the Annual Conference within the bounds of which such property is located, or of the Trustees of the Conference Fund; and,

"Provided, that nothing contained in this or the last preceding paragraph shall prevent the establishment and maintenance of an endowment fund for the use and benefit of the existing Church Society or societies, and said fund shall not be subject to the order of the Annual Conference or the Trustees of the Conference Fund, except as provided in ¶ 352."

Adopted, May 27.

Report No. 25. Transfer of Property

Whereas, The Central Methodist Episcopal Church of Manila, Philippine Islands, has formally requested the privilege and right to convey all property of said Church to the Union Church of Manila; and,

Whereas, The Philippine Islands Conference which convened in Manila, March 18, 1915, has unanimously recommended the same; be it therefore

Resolved, That the General Conference of the Methodist Episcopal Church assembled in Saratoga, grant permission and authority to the said Central Methodist Episcopal Church of Manila, Philippine Islands, to convey all property of said Church to the Union Church of Manila, providing the same shall be approved by Board of Foreign Missions.

Adopted, May 27.

Report No. 26. Benevolence Voucher

In the interest of efficiency and economy we recommend:

First—That all Pastors or local Church Treasurers forward at least quarterly to the Treasurer of each connectional Board all moneys received for the same.

Second—That each Board issue vouchers plainly stamped or otherwise indicated as official vouchers.

Third—That each Board prepare blank forms to be used by the local Treasurers in making quarterly remittance. These forms to be in duplicate and not good if detached before delivery to the Conference Treasurer.

Fourth—That Conference Treasurers be instructed to recognize only official vouchers and immediately following the auditing of their accounts to forward these vouchers to the various Quarterly Conferences, and their duplicates to the connectional Boards at their respective headquarters.

Adopted, May 27.

Report No. 28. Election of Trustees

Your Committee on Temporal Economy recommends to amend ¶ 338, line 5, after the word "Charge," and insert, "One third of the Trustees may be elected each year to serve for three years," so that the whole paragraph shall read as follows:

"¶ 338. But in Churches which do not come under the provisions of ¶ 337, and when no such written request shall have been made by the members, the Trustees shall be elected annually by the fourth Quarterly Conference of the Charge. One third of the Trustees shall be elected each year to serve for three years. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect. Trustees shall hold

their office until the close of the Quarterly Conference at which their successors shall have been elected."

Adopted, May 27.

Report No. 29. Representation of Japan Mission in General Conference

Having carefully considered all the documents referred to your Committee on Temporal Economy relating to the above subject, respectfully recommends the following for your adoption:

Resolved, That the Mission Council of the Methodist Episcopal Church in Japan be authorized to elect and send one of its members to the General Conference of the Methodist Episcopal Church as its representative—said representative to be accorded the privilege of sitting with the Committees of the General Conference with the right to speak when questions relating to our work in Japan are being discussed.

Adopted, May 29.

Report No. 30. Organization of New Churches

Your Committee on Temporal Economy, having considered the memorials pertaining to organization of new churches, respectfully recommends that the following paragraph be inserted in Division III, Articles of Organization and Government.

"A District Superintendent or a Preacher acting under the authority of the District Superintendent may organize a local Church by calling the persons together, receiving them into the Church by letter, on probation, or by profession of faith from other denominations and by appointing Class Leaders, Stewards, and such other Church officers as may be necessary for the initial period of the Charge, until it is in condition to be more fully organized in the regular way, according to the Book of Discipline."

Adopted, May 27.

Report No. 31. Additional Section for Constitution. ¶ 544

Your Committee on Temporal Economy recommends for your adoption the following:

The Commission on Finance is authorized and instructed to prepare a suggestive working program for the quadrennium. This program shall include special emphasis upon Evangelism, Christian Stewardship, the Education of the Church regarding the importance of our benevolent work, the circulation of our Church periodicals, and of the special literature which may be necessary for the information of the Church on these subjects. It may include other items deemed wise by the Commission. It should emphasize ways and means of enlisting, and the importance of training our youth for the ministry and other forms of Christian service. It should give proper explanation of the

Disciplinary plan, and should suggest methods of making it effective throughout the following working units, namely: Episcopal areas, Conferences, Districts, and local Churches.

Adopted, May 27.

VII. STATE OF THE CHURCH

Report No. 1. Memorial on the Social Creed

Recommended: The reaffirmation by General Conference of the Social Creed as printed in the Discipline, pages 512, 513.

The adoption of additions to the Social Creed as specified in the Memorial, namely,

"The right of employees and employers alike to organize."

"A new emphasis upon the application of Christian principles to the acquisition and use of property."

MEMORIAL ON "THE SOCIAL CREED"

Whereas, The General Conference of 1908 adopted a Statement which has come to be known as "The Social Creed of Methodism"; and,

Whereas, The General Conference of 1912 enlarged this Statement, and later the Federal Council of Churches adopted it, adding to it two items, so that what was first the Social Creed of Methodism has now come to be known as The Social Creed of the Churches;

Whereas, This statement has since been affirmed by many of the leading denominations;

Therefore, We request the General Conference of 1916 to declare that the Methodist Episcopal Church stands for the following:

The right of employees and employers alike to organize,
A new emphasis upon the application of Christian principles to the acquisition and use of property;

in order that our form of the Social Creed may be in harmony with that used by the other Churches.

Adopted, May 25.

Report No. 2. Methodist Federation of Social Service

I. THE CHURCH AND THE COMMUNITY

The past four years have seen a general acceptance of the principle that the Church exists to save society as well as to save the individual. An increasing number of Churches are working out this principle in service to the local community. This widespread recognition of the social task of Christianity is bringing a great gain to personal religion. It is destroying spiritual selfishness. It is relating individuals to God in active

fellowship with him who said, "My Father worketh hitherto, and I work." It is spiritualizing as well as socializing the Church. Having seen this vision of its social goal, the Church can never become a mere spiritual culture club, the servant only of its contributors. It now becomes the servant of the community. It develops a ministry to all the people of the community, especially to those who need it most, and to all the relationships and activities of the community life, even to the uttermost limits of those which are now farthest removed from the standards of Jesus. The records of all denominations show conclusively that the vital Churches, many of them in the most difficult industrial and rural communities, are those which have ceased striving to save their own lives and have learned to "seek first the Kingdom of God and his righteousness" in a great ministry of service to the community.

Before, however, the local Churches can realize their full efficiency as a community force, the motive of community service and the ideal of social salvation must dominate the policies and actuate the administration of the denominations. The preacher who is possessed with the passion for serving and saving the community and not simply serving and saving the Church, needs the fullest support of denominational authorities and interdenominational policies working to the same end. The only justification for the strengthening of denominational organization is that it may become a greater force in cooperatively developing the common life of the Kingdom. The need of the hour in all the Churches is administrators, national and sectional, who will regard and jointly use ecclesiastical institutions as means to the great end of saving the world, knowing that it is as true for the Church as for men, that "whosoever would save his life shall lose it, but whosoever will lose his life for my sake and the gospel's shall find it."

The outstanding need of Protestantism in its attitude to community life is that it utterly reject the ideal of the Church as a controlling institution and with mighty passion accept the ideal of the Church as a serving force. It must find its authority where Jesus found his—in sacrificial service, so that being lifted up he draws all men unto himself. It must seek to save the community through service as Jesus did. Like him, it must minister to all the needs of man.

If this ideal dominates the Churches, then they will be welded together in the common bond of service, and the Church in any community will be the federated group of those working to the common end. Likewise the Churches will cooperate with all other community forces that are working in any manner to make the community more Christian. They will recognize the religious nature of social work, knowing that the truest service of God is the service of human need, and that any service

of any human need is God's service. Therefore will they make fellowship with all who work for humanity and thus arouse in them a consciousness of the spiritual nature of their task. Then will many of the "other sheep I have, not of this fold," come to know that "inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me."

The particular contribution of the Churches to community life is the development of its eternal values. They must ever challenge the failing faith of men with affirmation of the possibility of the Holy City coming down from Heaven. They must constantly proclaim the reality of the life that is hid with Christ in God, collectively as well as individually. They must persistently demand that the program of the community be framed with the purpose of developing, not only material comfort and prosperity, but righteousness and justice, in order that brotherhood may be a fact as well as an aspiration, and so God may come to dwell with man.

II. THE COMMUNITY SERVICE PROGRAM

During the past four years the community program for the local Church has been practically standardized from the experience of many Churches in various types of communities. This has been accomplished by the denominational social service agencies in federated action. This standardization, however, can only reach certain main activities. It is imperative that every program be built upon an accurate knowledge of local needs. We therefore emphatically urge upon every Church the continuous study of its community as the only sound basis for its program.

The first program for the Churches of every community is to get into sympathetic and organic relations with the agencies which are already working in that community for public welfare. This is best accomplished by the organization of a carefully socialized federation of Churches; but pending that, and in addition to that, every local Church should have its own relations to all communal efforts, particularly in its approach to the poor, the sick, and the delinquent.

Experience has demonstrated that the best policy of social action for the Church is continuously and consecutively to mass its forces upon some immediate measures, until these are secured. Then, holding these as a base, other measures can be urged. Then the service of the Church will extend naturally from the need of its own membership to those of its neighborhood, its city, county, and State, its nation and world-wide humanity.

In the general field of social welfare we recommend that during the next four years the Churches concentrate attention, or at least put stress upon Unemployment, Housing, Prison Re-

form, Recreation. These may well constitute a four years' program of study and action for the federated Churches of any city or State. Even the Churches in rural communities will find an opportunity to work in one of these fields in their own community and in others to aid the development of adequate State measures. We also urge country Churches to consider in this connection their duty regarding "Farm Labor," "Tenancy," and "Rural Cooperation," according to the recommendations of the Country Church Commission of the Federal Council.

(*a*) *Unemployment*

The unexampled distress of recent winters has turned the attention of the nation to the problem of unemployment. When a period of unemployment strikes a community it becomes immensely important for the Churches to organize for relief, and for the finding of work, first in their own parishes, and then cooperatively with the things that are being done by the community as a whole. When Churches fail to act in such emergencies they discredit the genuineness of their love. The immediate measures that will make for the diminution of unemployment are agreed to. What these measures shall be must be determined in each case by local needs. They involve the labor exchange to find work—municipal, State, and federal; provision of public work; social insurance against unemployment. These measures have been demonstrated in Europe. The Church must aid in securing them in our cities and States.

But above all is it necessary for the Church to proclaim to the nation, until it be embodied in law and custom, the principle that the right to work (the only property right which many of the workers have) is a spiritual necessity, that the exercise of this right makes for spiritual development and the denial of it entails spiritual disaster.

(*b*) *Housing*

The Churches must demand the enactment of proper building codes and the enforcement of their regulations. But here again, while the Churches must not hesitate to take the initiative, their greatest usefulness is in aligning themselves with the agencies which are already in the field in most communities and are working steadily for adequate laws, thorough inspection of factories and dwellings, and enforcement of existing laws.

The relation between bad housing and both sickness of the body and sickness of the soul is established beyond question by many detailed studies. In dirt and darkness there breed the germs of sin and disease. In city and country, a sanitary dwelling with adequate room for privacy is essential to a sound family life.

Because the family is the social unit, the responsibility for

housing conditions that will contribute to family well-being rests upon the entire community. It rests with additional weight upon the Church, because houses that weaken the body are not likely to strengthen the soul. In order that the body may become "the temple of the Holy Spirit," the Churches must help to secure for it a strengthening environment.

(*c*) *Prison Reform*

Nowhere else is there a severer test of the loyalty of the Church to Jesus Christ than the earnestness with which it gives itself to the outcast and criminal classes.

One of the striking illustrations of the way in which Christian principles are being embodied in government is prison reform. Jails, workhouses, State prisons, are being changed from penal institutions into reformatory agencies, administered on Christian principles. The same ideals are being worked out by courts, notably those dealing with juvenile offenders, and those dealing with domestic relations.

Here is a great opportunity for the Churches. These new methods arouse much antagonism. The public must be led to understand them, to back officials who are working them out, and to vote the necessary appropriations of money. The successful working out of these methods, particularly in local courts and in the treatment of short-term offenders, requires the closest cooperation of the Churches.

There is a large work of education before us. The community must be taught to seek not the punishment, but the reformation of offenders, and experiments must be tried until the community learns how to reclaim the criminal and to prevent crime. To this end the Churches must quicken the life of the community with the purpose of Him who came to seek and to save the lost, who lived with sinners and died with thieves.

(*d*) *Recreation*

Numerous investigations show the destructive effects of improper amusements and of the lack of community-directed, constructive recreation. Here is one of the potent causes of juvenile delinquency. Adequate programs of community recreation have been developed and proved by the agencies devoted to this end. They involve the regulation of commercialized recreation; the development of parks, playgrounds, and community centers, with adequate supervision, and the encouragement of private recreation enterprises that are conducted for the public welfare. It is for the Church to lead the community into such a sense of the value of childhood that it will pay the cost of adequate community recreation as it now pays for community education.

There is every reason also why Churches should make larger use of their buildings for such purposes, making them safe and

happy meeting places for the people, and particularly for the children and young people of their neighborhoods.

It is also the duty of the Churches to insist that the community shall use recreation as a great constructive force for the development of character, until there shall be realized that vision of the ancient prophet, a Holy City, full of playing children.

In these and all other fields of social progress the Church must constantly urge its members to support concrete measures. But it has also a higher task. Its supreme social function is to educate the community in the fundamental principles which underlie these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the dynamic which will make them effective.

III. TRAINING FOR SERVICE

Great gain has been made in the past four years in the development within the Churches of a systematic attempt to teach their membership the principles of Social Christianity and the application of them in community service. Such teaching has gone into the educational program of some denominations clear from the Sunday school to the theological seminary. For the expansion of such teaching there is a wealth of material available in the social study of the Bible and of Church history, and in the study of modern social problems from the viewpoint of the ethics of Jesus.

A vital educational need is the provision of means for the instruction of Church members in methods of social service. In every center of population there should be some organized method of training Church members for voluntary service to the community, and for putting them to work with community agencies. This can be worked out by the federated Churches in conjunction with local social workers and educational institutions. It is possible to get such training in rural communities through institutes, conducted jointly by the Churches and the State forces of education.

It is imperative that the resources of Church colleges and universities be utilized to the maximum for the production of men and women filled with the spirit of community service and trained in its technique. The newer ideals and methods of education make for this end. We therefore urge denominational institutions of learning that, as fast as resources permit, they strengthen their departments of economics, political and social science, and that they require these departments to be directed to the development and stimulation of the ideal of service and to its application in concrete terms. We especially urge them to consider whether they cannot aid the Churches of their territory to become a more effective community force by lending

them the aid of their faculties in extension work. We may properly expect of our Christian colleges that they should send out their graduates and their teachers to be servants of the community in the spirit and after the method of Him in whose name they were founded and maintained.

IV. INDUSTRIAL CONDITIONS

For four years the federated Protestant Churches have been proclaiming certain standards in the industrial world. Other agencies have been working to the same end. As a result of this joint agitation and education, some improvement in conditions can be recorded. The amount of seven-day work has been lessened. Accidents are being prevented and occupational disease is being reduced. The principle of a living wage is being gradually accepted and slowly put into practice. Profit-sharing is increasing in favor. The principle of social insurance is being accepted and has been generally applied to industrial accidents. The initial measures to eliminate unemployment are being taken.

The task of securing Christian standards in industry must be pushed to completion by the Churches and other allied forces.

(1) *A Living Wage*

The General Conference in 1912 declared that the Churches must stand for:

"A living wage as a minimum in every industry, and for the highest wage that each industry can afford," and for "The most equitable division of the product of industry that can ultimately be devised."

Since that time scientific studies of wages, income and standards of living have given us the following results: The cost of a minimum standard of living for a normal family is from $450 in the small industrial town to $650 in the large city. The efficiency standard of living for the normal family demands $800 in small industrial towns to $900 in the large city. Yet our wage statistics show that 75 per cent of our wage-earners are getting less than $600 a year, and 90 per cent of them are receiving less than $800 a year. This means, therefore, that approximately 50 per cent of the male wage-earners are unable to provide a minimum standard of living in the small town, and approximately 75 per cent cannot provide it in the large city. It means also that 75 per cent of the male wage-earners in small towns and 90 per cent in the large cities cannot provide an efficiency standard for the normal family. It means that of the families having between $700 and $800 income, 30 per cent are underfed, 52 per cent are underclothed, 58 per cent are overcrowded.

The minimum cost of living for a single woman has been set in the large cities at $8 to $9 per week, and the efficiency stand-

ard of living at $10 to $12, with $1 less in the small town. A fair conclusion from all recent investigations is that 60 per cent of the women wage-earners of the United States are receiving less than $325 annually, that 90 per cent are earning less than $500, while only 5 per cent are paid more than $600 a year.

The results of the lack of a living wage must be reckoned in social terms. Low wages mean bad housing, under nourishment, limited intellectual opportunity, the breakdown of the family circle through forcing its members into industry. Individually the Church constantly faces these starved and weakened lives.

The sum total of them constitutes a grim set of facts for the community to face. Destitution and pauperism, the extreme forms of poverty, find their largest single cause in the fact of inadequate income.

The area of low income is the area of bad housing, where in filth and dirt disease originates and contagion spreads. The mortality maps of our city Health Departments show the highest death rate in proportion to the population to be in the sections where the lowest paid workers live. Their undernourished bodies are unable to resist the attacks of the diseases which are bred in their unsanitary surroundings. Delinquency, like disease, breeds the heaviest in the region of low income. Nowhere else is it so prolific. From the homes of the poor come the largest proportion of juvenile delinquency. A recent exhaustive study of prostitution in Europe asserts that the daughters of shame are drawn predominantly from the families of low income.

These facts challenge the Church to action. The Scripture declares that the harvestman who labors in the field must be the first to get a share of the crop. It recognizes the same right even for the dumb beast, "Thou shalt not muzzle the ox that treadeth out the corn."

(2) *Unequal Distribution of Wealth*

Out of some of the very industries that pay inadequate wages great fortunes are being built. Concerning their makers the Scripture declares: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire." "Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. You have hoarded up wealth in these last days. . . . I tell you that the pay of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the outcries of those who have been your reapers have entered into the ears of the Lord of the Armies of Heaven."

Recent reports show men drawing salaries of $100,000 per year from industries that pay respectively $1.53 per day for adult male workers and as low as $4.50 per week for girls.

The income tax returns show that there are in the United States 1,598 fortunes yielding an income of $100,000 a year; that we have "forty-four families with incomes of $1,000,000 or more, whose members perform little or no useful service, but whose aggregate incomes totalling at the very least $50,000,000 per year are equivalent to the earnings of 100,000 wage-earners at the average rate of $500."

The Federal Commission on Industrial Relations puts unjust distribution of wealth and income first among the four main causes of industrial unrest in the United States. It says:

"The crux of the question is, Have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the period, as a result largely of their labors? The answer is emphatically 'No.'"

It quotes a "statistician of conservative views," who says: "The people of the United States are divided into three classes: The 'rich,' comprising 2 per cent of the population and owning 60 per cent of the wealth; the 'middle class,' comprising 33 per cent of the people and owning 35 per cent of the wealth; and the 'poor,' who represent 65 per cent of the population and own 5 per cent of the wealth."

Against such inequalities the Christian conscience must protest. It must find a way to remove them.

The measures that are now being used to this end are trade agreements between employers and organized workers, the minimum wage, profit-sharing, cooperative ownership and management.

We call upon our members as employers, investors or wage-earners to do everything that lies in their power to promote and initiate measures and movements that make for the realization of our standard:

"A living wage as a minimum in every industry and the highest wage that each industry can afford, and the most equitable division of the product of industry that can ultimately be devised."

(3) *Overwork*

The General Conference of 1912 declared its belief that "in many of our large industries the strenuous working conditions make immediately necessary the eight-hour day." It based this statement upon the consideration that "recent investigations conclusively demonstrate that overwork impairs health, intelligence, morality, and religion. In the past year many thousand industrial workers have gained the eight-hour day, but many others are still struggling for it. In some industries they are still protesting against the twelve-hour day. They are demanding release from fatigue, and science has demonstrated that fatigue lowers both the resistance power of the body to disease

and the resistance power of the moral nature to the contagion of evil.

Therefore overwork, like underwork, is a foe of the spiritual life, and the Churches must help to destroy it.

Besides demanding release from fatigue, industrial workers are also demanding the right to leisure in order that they may have the opportunity for recreation and improvement. Increasingly they are discovering that "the people are destroyed for lack of knowledge." A Church member of long standing writes in support of the plea of his group of workers for an eight-hour day:

"People little realize that there is in their midst a large army of men whose occupation literally starves the natural longings of wife and children for the companionship of husband and father. Men that were brought up and have a desire to keep their morals good have this desire stifled through lack of opportunity to attend places of worship, socials, and entertainments."

The Church has spent much toil and money in providing higher education. Its membership is increasingly an educated group, yet the toiling mass of mankind was the rock from which it was originally hewn, the pit from which it was first dug. With this history behind it, if the Church should stand aloof from the struggle of the industrial toilers of to-day to secure time and strength for the discipline of education, its right hand would lose its cunning and its tongue cleave to the roof of its mouth. Because the teachings of Jesus demand equality of opportunity for all, because their application means both the brotherhood of leisure and the brotherhood of toil, we call upon all our members to support the efforts of the industrial workers to secure release from fatigue, and the benefits of leisure.

V. INDUSTRIAL DEMOCRACY

Notwithstanding the improvement in conditions of industry in the last four years, during the same period the nation has witnessed some extremely bitter and widespread industrial struggles. These have raised not only the question of industrial conditions, but also the deeper issue of industrial relations. The struggle of the group of toil is not merely a struggle for more of the comforts of life—it is also a struggle for the expression of their personalities in their work as they have come to express them in government. It is the demand for industrial democracy. The Federal Commission appointed to inquire into the cause of industrial unrest reports that the only way out is the rapid extension of the principles of democracy to industry.

With the demand for industrial democracy the Churches are intensely concerned, for democracy is the expression of Christianity. When it gives every man a part in the government, it

is working out Jesus' teaching of the value of every life. When it binds men in political action for the common good, it is working out Jesus' teaching that life can only find its highest value in service. True democracy makes the State the organized will of men to do the will of God. For the will of God as revealed in the Scripture and in our own ideals is that men should live together in a just and righteous brotherhood of service.

This Christian ideal of the State, however, cannot be realized until the principles of democracy are applied to industry. The events of the past four years demonstrate this beyond question. In several States industrial strife has developed the horrors of civil war, and the failure to realize democratic relationships in industry has resulted in the breakdown of civil government, and the setting up of military power. It has rent Churches asunder with ill-will and made it as impossible to maintain the Christian ideal within the Church as to maintain it in the State.

The development of Christianity in the Church and State requires industrial peace, but there can be no peace in industry except justice be realized. What is justice in industry can only be determined and maintained as it has been in government, by the common consent of all concerned. It requires the same application of the teachings of Jesus that has been made in the State. These teachings give the common man a right to participate in the control of industry even as they give him a right to participate in the control of government. Therefore must the Churches support all measures that really make for industrial democracy.

The first method of realizing democracy in industry is through collective bargaining. This gives wage-earners as a group the right to determine in conference with their employers the terms and conditions of employment. The Federal Commission on Industrial Relations declares "the crux of the whole question of industrial relations is, Shall the workers, for the protection of their interest, be organized and represented collectively by their chosen delegates, even as the stockholders are represented by the directors and by the various grades of executive officials and bosses?" When industry becomes incorporated, collective bargaining is the only means by which the individual worker can protect himself against the power of concentrated capital.

This principle is agreed to in the report of the employers' section of the Federal Commission on Industrial Relations. The principle of collective bargaining being generally accepted, the urgent question is, "What method shall embody it?" To recognize the principle without supporting some method that will make it effective is but to mock the hopes and struggles of the workers with barren words and to deserve their indignation and contempt.

There are two methods of collective bargaining now in use.

One unites employers and organized workers in agreements which require the employment only of Union men. In the other they jointly agree that a preference shall be shown to Union men, both in hiring and dismissal, without denying the right of employment to the non-Union man. Between these two methods it is not the function of the Church to decide. To those employers and workers, however, who reject both of these methods as undesirable, the Churches must point out that they are under moral obligation to discover some other form of collective bargaining that will make more for the good of their industry and of society at large. The safety and development of the workers, the best interest of employers, the security and progress of the community, all demand it.

It would naturally follow that since the Church is itself a large employer of labor, directly and indirectly, it must itself in some way realize collective bargaining; either in one of the two forms which are now developed, or in some other yet to be devised. A sound principle to govern the Church as an employer would appear to be that in recognition of the price being paid by organized labor to improve conditions of industry, on account of its general contribution to the community welfare, every possible endeavor should be made to work with it, insofar as its methods are just, and insofar as the rights of unorganized men are not infringed upon.

While the realization of the principle of collective bargaining is the first step in the democratic control of industry, the first means of giving the worker the opportunity to express himself in industry as he does in the State, the Church must lead the world of industry far beyond this. Collective bargaining, like all bargaining, is apt to be a struggle for advantage; or it may become a mutual alliance of organized capital and organized labor in a particular industry to plunder the rest of the community. Christianity moves up to higher ground. It requires the supremacy of the principle of cooperation in the industrial world. It insists that no group and no combination of groups engaged in the industrial process shall seek merely their own rights or privileges. It demands that every group shall consider its duty to the common welfare, that it shall regard its part in the work process as a ministry of service, and shall ask how it may best cooperate with all other groups to promote the general good.

Christian democracy applied to industry means the development of cooperative relations to the fullest possible extent. It requires that the opportunities for development be given to all on equal terms. It makes possible that the wage-earners participate in the ownership as well as in the management of industry. The Church must therefore clearly teach the principle of the fullest possible cooperative control and ownership of industry

and of the natural resources upon which industry depends, in order that men may be spurred to develop the methods that shall adequately express this principle. Only so can the strife and the hatred which now too often obtain in the industrial world be transformed into peace and good will.

When all who participate in industry shall become cooperators with each other and coworkers with God in the service of humanity, using the materials which he has provided for the common good and not for selfish advantage, then will the ancient word "in the handicraft of their trade is their prayer" become a modern fact. Then will industry become a religious experience, developing mutual service and sacrifice, the interpretation in economic terms of the brotherhood of man and the Fatherhood of God.

Adopted, May 13.

Report No. 2A. Commission on Divorce

In accordance with the recommendation in the Episcopal Address, in the section on the "Church and Moral Reforms," and under the subtitle "The Family and Divorce,"

We recommend the continuance of the Commission to confer with the Commissions of other denominations on the subject of divorce, that they may aid the States to check this shameless destruction of the family.

Adopted, May 27.

Report No. 3. Amusements

Frank Neff is to represent the Committee instead of the chairman, J. R. Daly.

Your Committee recommends for your adoption the following:

That no change be made in the Discipline concerning ¶ 271, but that the same be left intact as it now stands.

Adopted, May 25.

Report No. 4. Ecumenical Methodist Commission

Your Committee on State of the Church, to whom the report of the Ecumenical Methodist Commission (Western States) was referred, recommends for your adoption the following:

That the Bishops be authorized to appoint, and from time to time fill any vacancies among the nineteen members of the Commission assigned to the Methodist Episcopal Church who are to cooperate with the representatives of other Methodist Churches in making plans for the Fifth Ecumenical Conference in 1921.

We further recommend that our Church's share of the expenses required for the maintenance of the Commission not to exceed $500 per annum be provided in the same way as the

expenses of other Commissions authorized by the General Conference.

Adopted, May 27.

Report No. 5. Asbury Memorial Association

Your Committee recommends for your adoption the following:

We heartily approve the plan of the Asbury Memorial Association for the erection in the National Capital of a bronze statue or other monument that shall commemorate at once the devotion of the pioneer Bishop and the heroic itinerants who labored and suffered with him in laying the foundations of Methodism in America. We earnestly commend the appeal of the Asbury Memorial Association for a contribution from every Church and society of our connection, and urge that every Pastor give prompt attention to this call lest we seem to lag behind our sister Wesleyan Churches in this worthy undertaking.

Adopted, May 27.

Report No. 6. Report of Subcommittee on the Quadrennial Report of the Methodist Federation of Social Service

Your Committee has examined carefully the Quadrennial Report of the Secretary of the Methodist Federation for Social Service. We desire to express our appreciation of the survey which has not failed to give every detail of the work performed during the past four years. This Commission has related itself to many other Church Boards assisting them greatly in their work. The Epworth League, where our young people are trained in practical Christian living, has now a "Social Service Department," which displaces that formerly known as "Mercy and Help." This change is most commendable since it extends the vision of the department enlarging the field of intelligible service. The Federation has also greatly assisted in the educational program of the League in furnishing many pamphlets, textbooks, and other forms of literature, which facilitates the acquaintance of the membership with the practical expressions of the Christian life.

This same office has been performed for the Sunday School, the great educational department of the Church. All the Sunday School literature has taken on the social angle of interpretation. Regular departments have been opened in the different publications and the hundreds and thousands of men who are annually enrolling themselves in our Bible classes are hearing and reading a new gospel message, not of history and truth of the long ago, but an evangel ringing with good news for toiling, struggling, suffering, and world burdened men of today. The Sunday school product of this and the next generation will not be a graduate from the nursery of the Church, but a recruit for

the training camp of the Kingdom of God; where men are prepared not for sainthood in a world to come, but for enlistment in a long drive against the forces of evil and the intrenched privileged influences that work for injustice and unrighteousness among men. In this task the Federation of Social Service has led with remarkable certainty, and to it belong the honors, if any are to be awarded.

However, this is not the full measure of its work. The Mission Boards, both Home and Foreign, have turned to it for assistance. In matters of social and industrial survey it stands as an expert, as the New England and the Ohio surveys will testify. Also the "Federal Council of Churches of Christ in America" accepts and follows the original work put out by the Federation. The Interdenominational Missionary Movement, The Laymen's Missionary Movement, The Missionary Education Movement, The Young Men's and Young Women's Christian Associations, The Labor and Socialistic groups have been influenced and continue to place great dependence upon this commission.

We desire to call attention to the small budget demanded by this Federation. As we understand it, $6,092.12 met the financial obligation of the Commission last year. No other organization in the Church has a stronger influence and is doing a more valuable work at anything near the cost.

We indorse its recommendations:

(1) That an adequate printed program be supplied that will enable the Church to carry the social teachings of Jesus to the groups outside the Church.

(2) That Industrial Evangelism be given consideration by the Bishops, and men adapted to this highly specialized work be appointed to undertake this task.

(3) That a total budget of $10,000 be provided that will enable the Commission to extend its work into wider fields.

(4) That we request the General Conference, following the precedent of 1912, to accredit the Methodist Federation for Social Service as the recognized executive agency to rally the forces of the Church in support of the measures specifically approved as our program of social service, and that it authorize the Federation to cooperate with similar agencies in other denominations, and with the Federal Council Commission on the Church and the social question, and furthermore, that three Bishops be again appointed upon its council.

Adopted, May 25.

REPORT NO. 7. SABBATH OBSERVANCE IN DISTRICT OF COLUMBIA

Whereas, The only persons who are forbidden by law from conducting their business on the Sabbath Day in the District of Columbia are the saloonkeepers; and,

Whereas, It is desirable that a model Sabbath Day be secured in the nation's capital, for its own good, and as an example to the entire country; therefore, be it

Resolved, That we sympathize with every legitimate effort to secure such model law, and hereby appoint the Resident Bishop of the Washington area, the Superintendent of the Washington District of the Baltimore Annual Conference of the Methodist Episcopal Church, and the General Secretary of the Lord's Day Alliance of Maryland a Committee with authority to appoint a Commission of which they shall be members to secure such action as shall lead to the proper observance of the Lord's Day.

Adopted, May 27.

Report No. 8. Child Welfare

We recommend the insertion in the Appendix of the Book of Discipline of the following declaration:

The Methodist Episcopal Church goes on record in behalf of intelligent organized effort to foster the welfare of childhood in its broadest aspects. It recognizes the great importance of child hygiene and stands for an adequate physical environment for every child; for medical inspection in public schools and institutions, for the correction of physical defects and for the testing of mental endowments that the best treatment of medical science may be employed and a proper social environment supplied; for the principle of mothers' pensions in order that the children of needy widows may be properly cared for.

It stands for Christian environment as an essential formative influence in child life, and the home as the recognized constituted authority responsible for training in faith, conduct, and habits.

It stands for an education that shall qualify for livelihood occupation as well as for thrifty living and that shall make provision for every child that none be overlooked or unwittingly excluded.

It recognizes the Methodist Child Welfare Society as an approved agency for securing the proper functioning of institutions for destitute and friendless children and the standardization of work in their behalf, that the maximum of efficient service may be rendered and the responsibility for these classes better understood.

Adopted, May 25.

Report No. 9. Remarrying Divorced Persons

In accordance with the urgent suggestion in the Episcopal Address, in the Section on "The Church and Moral Reform," and under the subtitle "The Family and Divorce," we recommend:

That at the close of ¶ 255, § 1, of the Discipline, which now

reads: "A Minister shall be answerable to his Conference on a charge of corrupt, negligent, or partisan administration, but not for errors in judgment," there shall be added this sentence:

"The violation of the advice concerning Divorce, in ¶ 67, of the Discipline, shall be considered an act of Maladministration." So that the entire Section shall read:

"A Minister shall be answerable to his Conference on a charge of corrupt, negligent, or partisan administration, but not for errors in judgment. The violation of the advice concerning Divorce, in ¶ 67, of the Discipline, shall be considered an act of Maladministration."

Adopted, May 27.

Report No. 10. Uniform Marriage Act

Whereas, The lax marriage laws of our land are deemed largely responsible for the far too numerous divorces which today fill our courts and for the unfortunate condition of children in our asylums and hospitals; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church, assembled at Saratoga Springs this month of May, in the year 1916, hereby urge upon the States of this Union more careful and protective marriage laws, and, with that in view, express our approval of the Uniform Marriage Act prepared and issued by the American Bar Association, the main features of which are as follows:

(1) The abolishment of the common law marriage, which is still recognized in some States of this Union.

(2) A lapse of time between the application for a marriage license and the issuance thereof, and a proper publicity, with a view to prevention of elopements.

(3) An affidavit of health by the applicant, or a certificate of health issued by a reputable physician after examination showing freedom from vicious diseases, such affidavit to be filed with the application.

(4) A complete record of marriages and divorces of applicants, if any, prior to such application, and a uniform system of records to be reported from the licensing clerk to the State Department. Be it further

Resolved, That copies of these resolutions, properly indorsed, be forwarded to each State in the Union, one copy to be submitted to each House of Representatives, and one to each Senate of said States.

Adopted, May 29.

Report No. 1A. Lord's Day Alliance

Whereas, The Lord's Day Alliance was inaugurated by the

General Conference of the Methodist Episcopal Church at its session in 1888; and,

Whereas, We recognize the superb work of this great organization in securing the enactment of proper Sabbath laws in the several States of the Union, and rejoice in its power as an agent in enforcing such laws; therefore, be it

Resolved, That we hereby renew our approval of the Lord's Day Alliance, and request our people everywhere to cooperate with it in its efforts to secure and enforce proper Sabbath laws.

Adopted, May 27.

VIII. BOOK CONCERN

Report No. 1. Number of Publishing Agents

Your Committee on Book Concern, having considered the memorial pertaining to the number of Publishing Agents, recommends as follows:

¶ 378, § 1 of the Discipline reads: "The General Conference shall elect quadrennially four Publishing Agents, who, under the supervision and direction of the Book Committee, shall have authority, as the administrative officers of the Book Concern, to regulate the production and distribution of the publications and to conduct the affairs of The Methodist Book Concern."

Amend this section by striking out, in the first line, "Four," and substituting therefor "Three," so the section shall read as follows:

"The General Conference shall elect quadrennially three Publishing Agents, who, under the supervision and direction of the Book Committee, shall have authority, as the administrative officers of the Book Concern, to regulate the production and distribution of the publication and distribution of the publications and to conduct the affairs of The Methodist Book Concern."

Adopted, May 17.

Report No. 2. Local Book Committee

Your Committee on Book Concern having considered the memorial pertaining to Local Book Committee recommends as follows:

Discipline, ¶ 375, reads: "The five members of the Book Committee chosen from the territory contiguous to New York and Cincinnati, respectively, shall assemble as soon after their election as practicable and organize separately by the election of a Chairman and Secretary for each of said Local Committees; and thereafter shall meet monthly to examine into the affairs under their charge; and, as directed by the Book Committee, shall have the general supervision and direction of the affairs of the

Publishing Houses and Depositories under their immediate charge; and during the intervals of the Book Committee meetings, the Local Committees shall also perform such duties as commonly belong to the Executive Committee of a Board of Trustees. A majority of the members of each Local Committee shall constitute a quorum. The duties of the Chairman of the Book Committee, in case of his absence or disability, may be performed by the Chairman of either of the Local Committees."

Amend line 1 by striking out the words, "The five members of the Book Committee chosen," and inserting the words, "The members of the Local Committees of the Book Committee chosen"; and omit the words following "committees," in the seventh line, "and thereafter shall meet monthly to examine into the affairs under their charge," so that the paragraph shall read as follows:

"¶ 375. The members of the Local Committees of the Book Committee chosen from the territory contiguous to New York and Cincinnati, respectively, shall assemble as soon after their election as practicable and organize separately by the election of a Chairman and a Secretary for each of said Local Committees; and, as directed by the Book Committee, shall have the general supervision and direction of the affairs of the Publishing Houses and Depositories under their immediate charge; and during the intervals of the Book Committee meetings, the Local Committees shall also perform such duties as commonly belong to the Executive Committee of a Board of Trustees. A majority of the members of each Local Committee shall constitute a quorum. The duties of the Chairman of the Book Committee, in case of his absence or disability, may be performed by the Chairman of either of the Local Committees."

Adopted, May 17.

Report No. 3. Powers of Book Committee

Your Committee on Book Concern, having considered the memorial pertaining to powers of Book Committee, recommends the following:

¶ 372, § 2, of the Discipline, reads: "The Book Committee shall have full power to discontinue any depository or periodical when, in its judgment, the interests of the Church or Book Concern demand it; but said action shall not be taken except by a two-thirds vote of the members of the Committee, and after due notice of such contemplated action shall have been given to the Publishing Agents and Editors concerned. The Book Committee shall have power to order expenses curtailed in any of the departments of the Book Concern, and when such action as above specified shall have been taken, the Publishing Agents shall proceed at once to carry out the instructions of the Committee.

The Book Committee shall also attend to all matters referred to it for action or counsel by the Publishing Agents or Editors."

Amend by adding in line 2, after the word "periodical," the words "or publication," so that the paragraph shall read as follows:

"§ 2. The Book Committee shall have full power to discontinue any depository, periodical, or publication when, in its judgment, the interests of the Church or Book Concern demand it; but said action shall not be taken except by a two-thirds vote of the members of the Committee, and after due notice of such contemplated action shall have been given to the Publishing Agents and Editors concerned. The Book Committee shall have power to order expenses curtailed in any of the departments of the Book Concern, and when such action as above specified shall have been taken, the Publishing Agents shall proceed at once to carry out the instructions of the Committee. The Book Committee shall also attend to all matters referred to it for action or counsel by the Publishing Agents or Editors."

Adopted, May 17.

REPORT NO. 4. DUTIES AND POWERS OF LOCAL COMMITTEES

Your Committee on Book Concern, having considered the memorial pertaining to duties and power of Local Committees, recommends as follows:

¶ 376 of the Discipline reads:

"¶ 376, § 1. The Local Committees respectively shall meet monthly and shall keep correct records of their proceedings, and when requested they shall submit the records either to the Book Committee or to the Local Committees in Joint Session. At the beginning of the quadrennium each Local Committee shall value all real estate under its supervision; which valuation shall be entered in the records and shall not be changed during the quadrennium, except as property may be purchased, improved, sold, or destroyed.

"§ 2. The Methodist Book Concern shall not buy, sell, or exchange any real estate, except by order of the General Conference, or between sessions of the General Conference, by a three-fourths vote of all the members of the Book Committee. But this provision shall not prevent the making of investments on mortgage security or the protection of the same or the collection of claims and judgments."

Amend § 1 by inserting after the word "monthly" in the second line, the words "to examine into the affairs under their charge," so § 1 shall read as follows:

"¶ 376, § 1. The Local Committees respectively shall meet monthly, to examine into the affairs under their charge, and shall keep correct records of their proceedings, and when re-

quested they shall submit the records either to the Book Committee or to the Local Committees in Joint Session. At the beginning of the quadrennium each Local Committee shall value all the real estate under its supervision; which valuation shall be entered in the records and shall not be changed during the quadrennium, except as property may be purchased, improved, sold, or destroyed."

Amend § 2 by adding, following the words "real estate," in the second line, "nor shall the Book Committee authorize any new buildings, nor make any improvements, alternations, or repairs to existing buildings to an amount in excess of Fifty Thousand Dollars ($50,000)," so the section shall read as follows:

"§ 2. The Methodist Book Concern shall not buy, sell, or exchange any real estate, nor shall the Book Committee authorize any new buildings, nor make any improvements, alterations, or repairs to existing buildings to an amount in excess of Fifty Thousand Dollars ($50,000), except by order of the General Conference, or between sessions of the General Conference, by a three-fourths vote of all the members of the Book Committee. But this provision shall not prevent the making of investments or the protection of the same or the collection of claims and adjustments."

Adopted, May 17.

Report No. 5. Basis of Support of Bishops

Your Committee on Book Concern, having considered a memorial pertaining to support of Bishops, recommends as follows:

¶ 321 of the Discipline reads:

"¶ 321. The Book Committee shall apportion the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Ministerial Support, exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards shall apportion the amount apportioned to the District among the several Pastoral Charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the Pastor, Conference Claimants, and the District Superintendent; and the Pastor, Conference Claimants, and District Superintendent shall be entitled to their allowances only to the extent to which claims of the Bishops are also met by the Charge or District with which such Pastor, Conference Claimants, and District Superintendent are connected, in accordance with ¶¶ 313, 314, 318. It shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops be

raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund."

Amend by striking out in the fifth line "Ministerial Support," and add the words "Pastoral Support, including the rental value of the parsonages, but," so the paragraph shall read as follows:

"¶ 321. The Book Committee shall apportion the aggregate sum to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Pastoral Support, including the rental value of the parsonages, but exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards shall apportion the amount apportioned to the District among the several Pastoral Charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the Pastor, Conference Claimants, and the District Superintendent, and the Pastor, Conference Claimants, and District Superintendent shall be entitled to their allowances only to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor, Conference Claimants, and District Superintendent are connected, in accordance with ¶¶ 313, 314, 318. It shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops be raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund."

Adopted, May 17.

Report No. 6. Concerning Dr. Levi Gilbert

Your Committee on Book Concern, having considered the resolution of E. E. Shipley and others, referred to this Committee by action of the General Conference, May 3, 1916, recommends:

Whereas, Rev. Levi Gilbert, D.D., has announced that because of declining health he would be unable to continue the full responsibilities of the editorship of the Western Christian Advocate during another quadrennium, and therefore will not seek reelection; and,

Whereas, Dr. Gilbert has faithfully and ably conducted the Western Christian Advocate for a period of sixteen years and is now in precarious health, although not wholly incapacitated; therefore, be it

Resolved, That this General Conference records its appreciation of the services of Dr. Gilbert in the ministry and as editor of the Western Christian Advocate; and be it further

Resolved, That in view of Dr. Gilbert's long years of faithful

service the Book Committee be instructed to continue his salary until the next session of his Conference.

Adopted, May 17.

Report No. 7. A Textbook on Methodism

Your Committee on Book Concern, having considered a memorial that the Book Concern be instructed to prepare and publish a textbook on Methodism, with chapters on biography, various organizations and departments, kinds and functions of Conferences, and other features which will give an outline of what Methodism is and what it embraces, recommend that such a textbook be authorized and published.

Adopted, May 27.

Report No. 8. Advocates

Your Committee on Book Concern, having considered the memorial from the Northwest Indiana Conference presented by Marvin Campbell on Consolidation of Periodicals, beg to report:

1. That there be no change in the present number of Christian Advocates; that they remain as at present established.

2. That the method of electing editors, as is provided in the Discipline, shall continue. (See Discipline ¶¶ 385, 386, 387, 388, 389, 390, 391, 392.)

3. The Publishing Agents, with the approval of the Book Committee, shall employ a business manager or managers who, in consultation with the General Agent, shall have charge of the circulation and the advertising pertaining to all the Advocates and periodicals, excepting Sunday school literature.

4. The subscription price of all the periodicals shall be determined by the Book Committee in consultation with the Publishing Agents.

5. That, wherever practicable, the Book Committee, in consultation with the General Agent, may appoint or secure through the Annual Conferences the appointment of a local committee from the patronizing territories of the respective Advocates and periodicals, as advisory to the General Agent of the Book Committee on matters pertaining to each local paper.

Adopted, May 24.

Report No. 10. Local Committee of the Book Committee

Your Committee on Book Concern, in compliance with ¶ 370, § 2 of the Discipline, 1912, recommends the nomination of the following persons as members of the Local Committee of the Book Concern, whose term of office expires 1924:

At New York: Ezra Squier Tipple, Silas Peirce.

At Cincinnati: David R. Anderson, Cyrus M. Van Pelt, Edward E. Shipley.

To fill the unexpired term of E. B. Tuttle, at New York: Frank A. Horne.

To fill the unexpired term of Robert T. Miller, at Cincinnati: Jesse R. Clark.

Adopted, May 27.

Report No. 11. Financial Aid to Periodicals

Your Committee on Book Concern, having considered the memorials asking financial aid for certain periodicals recommend that the Book Committee is hereby authorized to give aid, during the next quadrennium, as follows:

Veastra Sandebudet, San Francisco, $1,200 per year.

Vidnesbyrdet, Seattle, $1,200 per year.

La Fiaccola, New York, $1,800 per year.

Ostens Missioner, New York, $600 per year.

Epworth Klocken, Chicago, $600 per year.

Talsmand, Chicago, $1,600 per year.

Methodist Korean Christian Advocate, Honolulu, $900 per year.

Our church paper at Manila, $900 per year.

Enlightenment (Russian), New York, $900 per year.

Under the ruling of the General Conference of 1908 the Book Concern is instructed to give aid only to such papers as have passed into its ownership.

The Book Committee is hereby authorized to withdraw such aid, as is herein granted, at the end of any calendar year, under its own rules governing such publications.

Adopted, May 27.

Report No. 12. Grants to Methodist Publishing House at Manila

Your Committee on Book Concern have considered the memorial from M. A. Rader and others, in which there is the request that all unused books and literature that are unsalable be sent to the Methodist Publishing House of Manila, to further help meet the religious crisis that is on in the Philippines.

We recommend that the request be granted, provided it meets with the judgment of the Publishing Agents.

Adopted, May 27.

Report No. 13. Free Grant of Certain Publications to Theological Seminaries in Mission Fields

Your Committee on Book Concern recommends for your adoption the following:

Whereas, A well-selected library is indispensable to the efficiency of a Theological Seminary; and,

Whereas, Owing to their isolation, lack of friends, and funds, it is impossible for our Seminaries in foreign fields to secure suitable books with which to furnish their libraries; and,

Whereas, The benefit to the institutions and to the field from these books is out of all proportion to the slight cost involved; therefore, be it

Resolved, That we instruct our Publishing Agents to send such copies of our new publications on theological, missionary, and allied topics, free, to all our theological seminaries in mission fields, as may seem advisable to the said agents.

Adopted, May 27.

Report No. 14. Resolution Concerning The Methodist

Your Committee on Book Concern recommends for your adoption the following:

Resolved, That this General Conference instruct the Book Committee to keep in touch with the management of The Methodist during the quadrennium, and to encourage, by all reasonable methods, the continuance of the paper in its increasing usefulness, but no financial obligation is to be incurred by the Book Committee.

Adopted, May 27.

IX. FOREIGN MISSIONS

Report No. 1. Readjustment of Territory in Mexico

Your Committee on Foreign Missions recommends for your adoption the following:

Whereas, The Secretaries of the Board of Foreign Missions in their report informed the General Conference that our Missionaries in Mexico, in unison with those of other Churches laboring in that land, have proposed, as the outcome of a meeting held in Cincinnati in June, 1914, a plan for the readjustment of territory together with union effort along educational and publishing lines, and believing that said plan will result in greater economy and a wiser distribution of both men and means, and will therefore hasten greatly the evangelization of the Mexican people; be it

Resolved, That the General Conference approve, as a whole, the said plan, which has come to be known as the "Cincinnati" plan, with the proviso that the various details receive the approval of the Finance Committee of the Mission in Mexico, of the Bishop in charge of that field, and of the Board of Foreign Missions.

Adopted, May 17.

Report No. 2. Relation of Missionaries to the Japan Methodist Church

Your Committee on Foreign Missions recommends for your adoption the following:

Whereas, Our Missionaries in Japan find it increasingly desirable in the interests of their work in that country to enter into and remain in the closest possible relationship with the Japan Methodist Church; and,

Whereas, The Japan Methodist Church has graciously and generously extended to our missionaries the rights and privileges of *ex officio* membership in the Annual Conferences of that Church,

Resolved, That the missionaries of our Church in Japan, while retaining their membership in their home Annual Conferences, and without impairing their relationship to the Board of Foreign Missions and the appointing authority of the Methodist Episcopal Church, shall, while in service as missionaries in Japan, be free to accept the rights and privileges in the Annual Conferences of the Japan Methodist Church as offered to them by that Church.

Adopted, May 17.

Report No. 3. Change in ¶ 416

Your Committee had referred to it a memorial from the Northwest India Conference requesting certain changes in the Discipline, and would recommend as follows:

Amend ¶ 416, § 3, of Discipline of 1912, by adding the words: "And they shall be members of the Church, Quarterly Conference, and District Conference where they reside." So that the entire paragraph shall read:

"§ 3. All Missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which severally they may be employed. They shall be appointed annually by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern other Missionaries. And they shall be members of the Church, the Quarterly Conference, and the District Conference where they reside."

Adopted, May 27.

Report No. 4. Methodist Extension in Europe

We have considered with intense interest and deep concern the reports of Bishop Nuelsen and of the Board of Foreign Missions on the sorrowful and perplexing conditions in Europe, and have listened with sympathetic interest to the address of the European delegates to this General Conference.

In view of all the facts appearing in these papers, we desire to report:

1. That we recognize and commend the excellent and faithful work of Bishop Nuelsen in the midst of the most distracting and delicate conditions within his war-swept area.

2. We make the following recommendations:

(*a*) That a Commission be appointed, whose duty it shall be to study the whole field of Methodism in Europe and to formulate plans for the furtherance of our work therein. This Commission shall be appointed, and its number determined, by a Committee of five, of whom the President of the Board of Foreign Missions shall be one, two shall be appointed by the Bishops, and two by the Board of Foreign Missions; the Commission shall include as members, *ex officio,* the Bishop Resident in Europe and all Bishops having supervision in the European area.

(*b*) That every Conference and Mission within the European area be requested to appoint, at its next session, a Committee who shall study the needs of the territory within its own bounds and report to its Conference at the session of 1917, if possible.

(*c*) That two members of each of the above-mentioned Committees shall be designated by their respective Conferences or Missions with the Commission to confer at such times and places as the Commission may determine in regard to all our fields of work in Europe.

(*d*) That the plans of work formulated and adopted by the Commission shall be reported to the Board of Foreign Missions for such action as it may be competent for the Board to take, and that final report be made to the General Conference.

3. We further recommend that all funds set aside for our work in Europe be no longer called "Missionary money," but "Methodist Extension Funds for Europe."

Adopted, May 27.

Report No. 5. Panama Mission

Your Committee on Foreign Missions recommends for your adoption the following:

In answer to the following memorial, your Committee would recommend that the request be granted.

Whereas, Panama District of the North Andes Mission Conference is farther by steamer from Peru, where the Annual Conference is always held, and the fare more than double the fare to New York; and,

Whereas, Since the forming of the North Andes Mission Conference (eight years ago), it is impracticable because of the great distance and expense for any member of the Panama District to attend the sessions of the Annual Conference; be it

Resolved, That Panama District be separated from the North

Andes Mission Conference and the same be formed into Panama Mission.

Adopted, May 27.

Report No. 6. Japan Mission Council

Your Committee on Foreign Missions recommends for your adoption the following:

Having had a memorial referred to this Committee requesting that the two Mission Councils in Japan be united into one Mission Council for all our work among the Japanese, your Committee would recommend the granting of the request.

Adopted, May 27.

Report No. 7. Privileges and Status of Lay Male Missionaries

Your Committee begs leave to report that we have had a memorial before us presented by N. L. Rockey asking that lay male missionaries may be permitted to hold membership in the Annual Conferences in which work may lie.

In our judgment it is not possible to grant such membership for Constitutional reasons. But we do hereby recommend that male missionaries of the Board of Foreign Missions may be invited by the Mission or Conference to sit as associate members of their respective bodies, that they may be permitted the privilege of the floor, and the right to vote on all questions not ministerial or constitutional, and that they shall be eligible for election on the Mission or Conference Finance and other committees.

Adopted, May 27.

Report No. 8. Number of Corresponding Secretaries

Your Committee on Foreign Missions recommends for your adoption the following:

Having considered the matter of the number of Secretaries of the Board of Foreign Missions referred to this Committee on May 20th, we recommend that the Discipline, ¶ 403, § 1, be amended by striking out the word "three" in the first line, and inserting the word "two," so that the paragraph shall read, "There shall be two Corresponding Secretaries."

Adopted, May 25.

Report No. 9. World Program

Your Committee on Foreign Missions recommends for your adoption the following:

The General Conference having requested the Committee on Foreign Missions to report its recommendations for a world program to meet the world need, your Committee recommends the adoption of the following as such World Program:

The General Conference has heard with profound interest and concern the statement concerning the world situation as presented by the Board of Foreign Missions, the Woman's Foreign Missionary Society and the Bishops supervising work on the foreign field.

So deeply have we been moved by this compelling statement of facts that we have directed that it be printed and that a copy of it be sent to each Pastor of the Methodist Episcopal Church throughout the world. We have also ordered that additional copies be printed for circulation among the laymen of the Church.

We recommend to every Pastor that on a Sunday to be named by the Board of Foreign Missions this document be read to the public congregation, and that our people be called to prayer, that the Church may meet her full duty in this day of responsibility and of world opportunity. The time has come for us to think of ourselves as a world-wide Church and not merely as a national Church with missions in foreign lands.

We emphasize the manifest certainty that old methods and standards of giving are now pitifully insufficient. We must respond to the imperative call of God and eager humanity in offering of money and of life in measure commensurate with the spiritual need and the offered opportunities of the non-Christian world.

That this world situation may be met, our people must recognize and comply with the following requirements:

First—The income of the Board of Foreign Missions and of the Woman's Foreign Missionary Society from regular sources must be doubled, in addition to the maintenance of special gifts at not less than the present amount, in order that immediate needs may be cared for.

Second—In addition to the annual income from the Churches and Sunday schools large sums should be available immediately for the purchase of lands, for the erection of buildings, and for the proper equipment of our hospitals and educational institutions throughout the world.

Third—A permanent Endowment Fund of large magnitude should be created, the income to be used for our educational institutions abroad, and to provide annual grants for the permanent equipment and administration of our missions.

We rejoice in the word that comes to us that the Church on the mission field is giving increasing attention to the fundamentals of all missionary work, the development of a self-supporting, self-directing, self-propagating Christian organism.

We believe that the Centenary occasion should mark a great advance in this movement, and we direct the Board of Managers to give careful consideration to devising ways and means for assisting our Churches abroad to come to self-support and to

full financial cooperation with the Board in the larger program of the Church.

Without attempting to enter into the details of so vast a program we hereby instruct the Board of Foreign Missions to express to the missionary leaders of the Methodist Episcopal Church, South, our appreciation of their proposal looking toward cooperation in the Centenary occasion, and in consultation with them to take such steps as may be necessary to prepare some adequate program of advance for each of our mission fields, and to announce to the Church a united world program not later than January 1, 1918.

We have directed that the years 1918, 1919, be set aside for the Centenary celebration of the founding of our missionary work, and we would further direct that the Board of Foreign Missions be instructed to take such steps as may be necessary for the thorough organization and enlistment of every member and friend of our Church in the more adequate support of the foreign missionary enterprise and especially in carrying out the features of the World Program which is to be prepared under these instructions.

The call of God is so unmistakably clear and so imperative that the only course for an obedient Church is an immediate and sustained advance.

Adopted, May 27.

Report No. 10. Constitution of Board of Foreign Missions

Your Committee on Foreign Missions recommends for your adoption the following:

The General Conference having requested the Committee on Foreign Missions to recommend a world program and such changes in the Constitution of the Board of Foreign Missions as will enable it to carry out such program, your Committee recommends the following changes in the Discipline:

¶ 397, line 4, after the word "Missions," strike out the word "being" and insert the following: "Shall have committed to it the general supervision of all work in the foreign fields and shall be," so that the whole paragraph shall read:

"There shall be a Board of Foreign Missions, duly incorporated according to law, and having its office in New York City; said Board of Foreign Missions shall have committed to it the general supervision of all work in the foreign fields and shall be subject to such rules and regulations as the General Conference from time to time may prescribe."

Amend ¶ 398 of the Discipline, by striking out the word "and" in the fourth line, and adding after the word "philanthropic" the words "and educational"; and to strike out the words "Christian Missions and educational institutions," from lines 6 and 7, and substitute therefor the words, "all phases of Church work

and missionary activity," so that the amended sentence should read, "Its objects are religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity, by the promotion and support of all phases of Church work and missionary activity in foreign countries," etc.

Amend ¶ 399, Article II, by omitting at the beginning *"Life Members, Honorary Members, and Patrons.* All members of the Methodist Episcopal Church contributing to the funds of the Board of Foreign Missions shall be nominally members of said Board," and substitute therefor the following:

"¶ 399, Article II. *Cooperating Members, Life Members, Honorary Members, and Patrons.* Auxiliary to the Board of Foreign Missions shall be organized the Foreign Missionary Society of the Methodist Episcopal Church. All members of the Church may be members of this Society. Every member who subscribes to the pledge and pays the fee fixed by the Board of Managers shall become a Cooperating Member."

So that the amended paragraph will read: "¶ 399, Article II. *Cooperating Members, Life Members, Honorary Members, and Patrons.* Auxiliary to the Board of Foreign Missions shall be organized the Foreign Missionary Society of which all members of the Methodist Episcopal Church may be members. Every member who subscribes to the pledge and pays the fee fixed by the Board of Managers shall become a Cooperating Member. Any member contributing $20 at one time shall become a Life Member. Any member contributing $200 at one time shall become an Honorary Life Member. Any member contributing $500 at one time shall become an Honorary Manager for life, and any person," etc.

Amend ¶ 402, § 1, Article IV, by omitting § 1 and substituting the following:

"Board of Managers. The management and disposition of the affairs and property of the Board of Foreign Missions, the making of appropriations and the administration of appropriations and all other funds shall be vested in a Board of Managers. This Board shall determine what fields shall be occupied as Foreign Missions and the amount necessary for the support of each, and shall make appropriation for the same, including an emergency fund of $50,000, provided that the Board of Foreign Missions shall not appropriate for a given year, including the emergency appropriation of $50,000, more than the total income for the year preceding.

"The Board of Managers shall consist of the General Superintendents and the Missionary Bishops, who shall be *ex officio* members of said Board, and thirty-two Laymen of the Methodist Episcopal Church and thirty-two Traveling Ministers of the Methodist Episcopal Church, elected by the General Conference upon nomination of the Bishops. In constituting the Board

of Managers, the Bishops shall nominate one representative from each General Conference District, preserving as nearly as may be an equality in the number of Ministers and Laymen chosen from the Districts.

"The Board of Foreign Missions shall meet annually at the headquarters of the Board of Foreign Missions in New York City. Due notice shall be given to each member. The General Superintendents who are members of the Committee, and the Missionary Bishops, shall preside over said Annual Meeting.

"The Board of Foreign Missions shall elect an Executive Committee consisting of not less than thirty members. This Committee shall meet monthly at the headquarters of the Board of Foreign Missions in New York City, unless otherwise ordered by the Board. Traveling expenses in connection with the monthly meeting of the Executive Committee shall not be paid by the Treasurer of the Board of Foreign Missions, but traveling expenses in connection with the annual meeting shall be paid.

"Vacancies in the Board shall be filled as the Charter provides: and the absence, without reasonable excuse, of any member from six consecutive meetings of the Board shall create a vacancy. The Board shall also have authority to make By-Laws, not inconsistent with this Constitution or the Charter; to print books, periodicals, and tracts for Foreign Missions; to elect a President, Vice-Presidents, a Treasurer, and such Assistants as may be necessary, a Recording Secretary, and such Assistant and other Secretaries as may be necessary; to fill vacancies that may occur among the officers elected by the Board; to organize departments for the administration of the work of the Board; to invite the cooperation of other agencies, where such cooperation will increase the efficiency of the work in the foreign field. It shall present a statement of its transactions and funds to the Church in its Annual Report, and shall lay before the General Conference a report of its transactions for the preceding four years, and the state of its funds.

"The Board or the Executive Committee shall be authorized to appoint a Committee of Counsel in numbers not to exceed fifty, which Committee, in the discretions of the Board or the Executive Committee, may be convened from time to time to consider and advise upon questions of policy and program."

Amend ¶402, § 3, by omitting in the second and third lines, the words "Treasurer, or Assistant Treasurer."

Amend ¶ 403, § 1, by omitting in the fourth line the word "all" and substituting the word "both," so that it shall read: "Both of whom shall be elected by the General Conference quadrennially."

Amend ¶ 406, § 1, Article VIII. *Special Gifts,* by omitting the entire section and substituting the following:

"¶ 406, § 1, Article VIII. *Special Gifts.* Charges may re-

ceive credit for 'Special Gifts' transmitted through the Treasurer of the Board of Foreign Missions in the following manner: In case the full apportionment be raised aside from the 'Special Gifts' the latter may be added to the regular gifts and be reported in the column for the regular offerings. In case the full apportionment be not raised aside from the 'Special Gifts,' the latter shall be reported separately in the column for 'Special Gifts.'"

Amend ¶ 414 by omitting all of § 2 and substituting the following: "It shall be the duty of the District Superintendent to see that there be appointed at the fourth Quarterly Conference of each Pastoral Charge an effective committee on Foreign Missions. Its duty shall be to aid the Pastor in disseminating missionary information, planning for the Annual Foreign Missionary Day, the monthly missionary prayer meeting, and in organizing in the Churches and Congregations local branches of the Foreign Missionary Society."

Amend ¶ 415, by omitting § 4, and substituting the following: "§ 4. The Pastor, aided by the Committee on Foreign Missions, shall arrange for an Annual Foreign Missionary Day, when the Pastor, or some one invited by him, shall present the cause of Foreign Missions, at which time it is earnestly recommended that a self-denial or thank offering be taken for the work of the Board of Foreign Missions exclusively."

Amend ¶ 416, § 3, by adding the words: "And they shall be members of the Church, the Quarterly Conference, and the District Conference where they reside." So that the entire paragraph shall read:

"§ 3. All Missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which severally they may be employed. They shall be appointed annually by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern other Missionaries. And they shall be members of the Church, the Quarterly Conference, and the District Conference where they reside."

Adopted, May 27.

Report No. 11. Lectureship to Students in the Orient

Your Committee on Foreign Missions recommends for your adoption the following:

That we concur in the following memorial from the Central Conference of Eastern Asia:

"*Whereas,* The materialistic and agnostic literature of Western nations of recent years has spread widely among the students of the modern colleges and universities of Eastern and Southern Asia, until a recent religious census of the Imperial

University of Japan showed no Shintoists, 6 Confucianists, 60 Christians, 300 Buddhists, 1,000 Atheists, and 3,600 agnostics. Similar conditions prevail in many of the universities of the Orient, putting a barrier to the progress of Christianity that threatens to be no less serious than were the ancient superstitions that are so rapidly passing away; and,

"Whereas, Our Church has in Bishop Francis J. McConnell a scholar and student of philosophy who is exceptionally well qualified to present scientific and Christian truth in such a way as to meet the questions that these thousands of young oriental minds are asking and win them to the Christian faith; therefore,

"Resolved, That we, the missionaries of Eastern and Southern Asia gathered at the General Conference do hereby petition the General Conference to request the Board of Bishops and the Board of Foreign Missions to arrange with Bishop McConnell to visit the large student conters of the Orient during 1917 or 1918, delivering a series of lectures especially designed to meet the needs of the students and graduates along religious lines.

"Resolved, That we hereby pledge our hearty cooperation from the field, so as to give the lectureship the widest possible publicity and most advantageous hearing."

Adopted, May 27.

Report No. 12. Miscellaneous Matters

That we do not concur in the request contained in the following memorials:

No. 2, concerning the printing of "Statistics for the Woman's Foreign Missionary Society."

No. 17, concerning "status of a Missionary."

No. 18, concerning the employment of candidates for the Foreign Fields by the Board of Home Missions.

No. 25, concerning "Missionary Efficiency."

No. 29, concerning a "Central Mission Conference for all Latin America."

Your Committee recommends further that the following memorials and reports be referred to the Board of Foreign Missions for their consideration:

Memorial No. 22, concerning the publication of literature for Christians in India.

Memorial No. 26, concerning "Medical Missions in Africa."

Memorial No. 27, concerning an "Industrial School in Liberia."

Memorial No. 31, concerning "Unused Books and Literature" to be sent to the Methodist Publishing House in Manila.

Extended Resolutions from the subcommittees on Southern Asia and Eastern Asia.

Adopted, May 27.

X. HOME MISSIONS AND CHURCH EXTENSION

Report No. 1. Work Among the Foreign-born Populations of the United States

Whereas, The problem of reaching and Christianizing the foreign-born populations of the United States is manifestly one of the great and perplexing problems of our present-day Christianity; and,

Whereas, It becomes increasingly apparent that this problem cannot adequately be solved without special training being provided for workers of the various races and languages who shall serve among their own peoples; and,

Whereas, The placing of these trained workers at their task, after they have been prepared, is a work which needs the joint wisdom of the teachers who have trained them and who know their special adaptations, and of the Boards or Churches under whom they shall do their work; therefore, be it

Resolved, 1. That this General Conference emphasizes this task as one of the most important to which the Church can give itself.

2. That this work is plainly one for the cooperation of the Board of Education and of the Board of Home Missions and Church Extension.

3. That, in general, it would seem that the Board of Education should give the same sort of supervision to the strictly educational part of the work as it now gives to our Southern schools; while the Board of Home Missions and Church Extension might properly be charged with the responsibility of helping to create the plants, and, in some cases, to support the teachers.

Resolved, further, that we request, authorize, and empower the Board of Education and the Board of Home Missions to create a joint committee which shall prepare a working program, that shall clearly define the functions of the respective boards, and shall commit them to a harmonious cooperative policy that shall adequately meet this opportunity and need, utilizing as far as possible existing institutions, and these boards are hereby given authority to carry out the purposes herein stated and to finance the same in such ways as may seem to them wise.

Adopted, May 17.

Report No. 2. Reorganization of Board

I. Incorporation

¶ 418. There shall be a Board of Home Missions and Church Extension of the Methodist Episcopal Church, incorporated under the laws of the State of Pennsylvania. Its headquarters shall be in the City of Philadelphia. Its purpose shall be to

prosecute missionary work, in accordance with the terms of its Charter, in the United States and its possessions, not including the Philippine Islands.

II. Board of Home Missions and Church Extension

¶ 419, § 1. The Board of Home Missions and Church Extension shall be composed of twenty-eight Laymen and twenty-seven Ministers, nominated by the Board of Bishops and elected by the General Conference, except that the Corresponding Secretary shall be a member *ex officio*. There shall be included in this number, besides the Corresponding Secretary, seven Bishops, and at least one Minister and one Layman from each General Conference District. All effective Bishops resident in the United States shall be *ex officio* members without a vote, in addition to the twenty-seven Ministers above provided for. The Superintendents of the five Departments shall be advisory members. The terms of office shall begin at the adjournment of the General Conference, and continue for one quadrennium, or until their successors are chosen.

§ 2. The Board may declare vacant the seat of any member for inattention to duties or other sufficient reason, and any vacancy, however caused, shall be filled by the Board of Bishops.

§ 3. The Board shall meet within two months after the adjournment of the General Conference, at the call of the Corresponding Secretary. The Annual Meeting and any Special Meetings shall be held as the Board may determine, and Special Meetings may also be held at the call of the Executive Committee. At all meetings of the Board twenty-five shall constitute a quorum.

¶ 420, § 1. The Board shall consider plans for increasing its receipts and extending its work; shall receive reports from the several Departments; shall determine what total amount shall be appropriated for the work during the ensuing year, provided it shall not exceed the total available net income for the preceding fiscal year; shall determine what amounts shall be appropriated for (1) Administration; (2) Publicity; (3) Contingent Fund; (4) Work in Colleges and Universities; (5) The Education of Missionaries for work in foreign languages; (6) The several Departments of Work, subdivisions of these Departments, and Annual Conferences.

¶ 421, § 1. The Board shall constitute an Executive Committee of twenty-five, of which the Corresponding Secretary shall be a member *ex officio*. The Superintendents of Departments shall be advisory members.

§ 2. The Executive Committee shall have authority to administer such appropriations as may be referred to it, and to perform such other duties as the Board may direct.

¶ 422, § 1. The officers of the Board shall be a President, five

Vice-Presidents, a Corresponding Secretary, a Recording Secretary, five Superintendents of Departments, and a Treasurer.

§ 2. The President, the Vice-Presidents and the Recording Secretary shall be elected annually by the Board from among its members.

§ 3. The Corresponding Secretary shall be elected by the General Conference for one quadrennium.

§ 4. The Superintendents of Departments shall be elected by the Board, with the concurrence of the Corresponding Secretary.

§ 5. The Treasurer shall be elected annually by the Board.

§ 6. Vacancies in these offices shall be filled by the Board, except that a vacancy in the office of Corresponding Secretary shall be filled by the Board of Bishops.

§ 7. The duties of the President, the Vice-Presidents, the Recording Secretary, and the Treasurer shall be those usually performed by such officers.

§ 8. The Corresponding Secretary shall be the general executive officer of the Board. He shall under the provisions of the Discipline and the direction of the Board promote and supervise the work of the Board to whose authority and control he shall, in all his official conduct, be subject, and by whom his salary and that of other salaried officers shall be fixed and paid. He shall communicate to any Bishop assigned to the presidency of a Mission, Mission Conference or Annual Conference, at the time of his assignment and during his presidency, such information as the office may possess, touching said Mission, Mission Conference, or Annual Conference, for the guidance of the Bishop in administration, especially concerning the appropriation of missionary grants to Districts or Charges, the appointments of Superintendents of Missions, and other appointments to Districts or Charges receiving Home Missionary Appropriations. In the case of a vacancy in the interim of the General Conference, the Board shall have power to provide for the duties of the office, until it shall have been filled by the Bishops.

§ 9. Each Superintendent of a Department shall have supervision of the particular Department of work for which he was specifically chosen.

¶ 423, § 1. The Board shall have power to provide for and administer a Loan Fund, and Annuity Funds, either in connection with or separate from the Loan Fund, as it may determine; to take and hold in trust for the Methodist Episcopal Church any real or personal property; to dispose of the same for the use and benefit of the Methodist Episcopal Church; and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trust; provided, however, that all amounts received on the Loan Fund shall be used only for loans on adequate security; and provided, further, that the aggregate amount of annuities which the Board

shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made. The expenses incurred in the administration of such funds shall be charged to and defrayed out of the income received therefrom.

§ 2. The Board shall organize and administer a Trust Department, with a Trust officer in charge, which shall have custody of all Trust Funds held by the Board, and of all its deeds, securities, and collateral. Separate books and bank accounts shall be kept of all transactions in this Department.

§ 3. The Board shall have authority (1) To organize such bureaus as may be necessary for the successful prosecution of the work; (2) To elect Field Secretaries, with the concurrence of the Corresponding Secretary; (3) to aid either by donation or loan, or both, the building of Churches and parsonages; (4) To make By-Laws for the regulation of its proceedings.

§ 4. The Board shall report its proceedings and the state of its funds quadrennially to the General Conference.

¶ 424, § 1. The more effectually to accomplish the purposes of the Board there shall be organized five departments of work, namely, The Department of Church Extension, the Department of City Work, the Department of Rural Work, the Department of Frontier Work, and the Department of Evangelism.

§ 2. Each Department, as organized by the Board, shall consist of the Superintendent, five Ministers and five Laymen. The Board shall have power to add to the membership of any department at the request of the Superintendent. The members of the Department may or may not be members of the Board.

III. Department of Church Extension

¶ 425, § 1. The Department of Church Extension shall encourage the erection of churches in new communities not already adequately supplied; shall assist in the building of churches and parsonages where assistance is most needed; and shall give special attention to church architecture, helping all our societies, when erecting churches, to build structures adapted to their requirements.

§ 2. All applications for Church Extension aid shall be made through the Annual Conference Board. Appropriations shall be granted by the Board or the Executive Committee, upon recommendation of the Department.

IV. Department of City Work

¶ 426, § 1. The Department of City Work shall further in every practicable way the organized religious and social work in places having City Societies, as hereinafter provided.

§ 2. It shall promote the organization of City Societies wherever opportunity offers.

§ 3. It shall aid in making surveys in our cities with special

reference to the religious conditions of foreign-speaking peoples, the necessary changes in the location and adaptation of church buildings and the relation of the church to needy and congested communities. It shall also aid in the organization and development of adequate religious centers in the heart of great cities. It shall administer such appropriations as shall be committed to it by the Board.

§ 4. All City Societies duly organized shall report annually to this Department their requests for appropriations, indicating the special purposes for which grants are to be used.

§ 5. All appropriations for work in Cities shall be made to and administered by the Department of City Work. The amounts thus designated shall be paid to the Treasurer of the Conference Board, except where there are City Societies duly organized, and in active operation, in which cases all appropriations shall be made to and administered by such Societies, drafts in payments of such appropriations being sent direct to the Treasurer of the City Society.

§ 6. All City Societies shall be auxiliary to the Board, and shall make each year to the Department of City Work a detailed statement, which shall include, (1) Number of Ministers or Missionaries supported in whole or in part, the amount paid to each, and the kind of work in which each is engaged; (2) Expenses of administration; (3) The total amount raised by the Society and how expended. The report shall also include other items as the Department shall require. The summary of such reports may be published in connection with the Annual Report of the Board.

CITY SOCIETIES

¶ 427. In order to promote evangelization, and to coordinate the work of our Church in cities and in other communities contiguous to each other, it is recommended that, wherever such city, or community, shall have three or more pastoral charges, and where, in the judgment of their resident Bishop and the District Superintendent or Superintendents concerned it is deemed advisable, a City Society shall be organized, under such name and control as it may determine. The Resident Bishop, the District Superintendent or Superintendents having jurisdiction in the territory covered by the Society, and every pastor, shall be *ex officio* members of said Society or of its Board of Managers. Each Quarterly Conference shall also be entitled to at least one lay representative in the Society or Board.

¶ 428, § 1. The City Society may include in its work the organization of Churches and Sunday Schools, the aid of weak Churches, the acquisition of real estate, and the erection of buildings, the adaptation of downtown Churches to their altered environments, the conducting of missions among foreign-speak-

ing peoples, the maintenance of kindergartens and industrial schools, the promotion of social and settlement work, the support of rescue missions, and of institutions for the relief of the sick and the destitute. A City Society may also devise plans for promoting the connectional life of Methodism, and cooperation and federation with other denominations.

§ 2. A City Society may elect, either from within or from without its membership, not more than three persons, members of the Methodist Episcopal Church, as members of the Quarterly Conference of any Church under its supervision or the object of its benefactions. The persons so chosen shall enjoy all the rights and privileges of Quarterly Conference Membership.

§ 3. In Annual Conferences, where there exists a City Society, having an executive official, giving his entire time to the work, it is recommended that said executive official shall be consulted, as far as practicable, in fixing appointments that affect Missions or Churches administered or aided by said Society.

§ 4. A City Society shall have authority in the territory covered by its Constitution or Charter, to make apportionments upon the pastoral charges, and to collect and disburse moneys for all the objects contemplated in its organization.

§ 5. A City Society, in order to receive appropriations from the Board, shall meet the following conditions: (*a*) It shall be organized according to the Discipline; (*b*) It shall have an Executive Committee Meeting at least once every quarter; (*c*) It shall be actively at work; (*d*) It shall have made a report as required by the Department of City Work; (*e*) It shall raise annually by collections or otherwise an amount at least equal to that appropriated to it by the Board, excluding appropriations made for work among foreign-speaking peoples.

§ 6. There shall be a Council, or Councils of Cities, composed of the Corresponding Secretary, the Superintendent of the Department of City Work, and two delegates from each duly organized City Society. It shall be the duty of the Department of City Work to convene the Council or Councils annually at such time and place and under such conditions as said Department shall determine; at least four weeks' notice having been given to the City Societies.

¶ 429, § 1. It shall be the duty of the District Superintendent whose District covers in whole or in part a city, or contains communities contiguous to each other in which there are three or more Churches, to cooperate with the Department of City Work in securing, wherever practicable, the organization of a City Society as herein provided. Churches in communities adjacent to a city, and not attached to any other Society, may be included in the Society of the adjacent city.

§ 2. It shall be the duty of each Pastor whose charge lies within the territory of a City Society once each year to present

the interests of the Society to his congregation, take a collection for the same, or provide for the amount apportioned in the benevolent budget, and report the amount received to the Annual Conference.

§ 3. The Annual Conferences are directed to take such friendly interest in the City Societies within their bounds as shall promote their efficiency, and facilitate their work; to arrange for the publication of their reports in the Conference Minutes and to provide a separate column in connection with the statement of the General Benevolent Collections for the itemized report of the offerings for this work.

V. Department of Rural Work

¶ 430, § 1. The Department of Rural Work shall have the following powers and duties: To encourage the organization of Rural Societies as hereinafter provided, and to cooperate with them when established.

§ 2. To make surveys in rural Church fields in order to ascertain their resources and needs and to determine the centers where permanent Church enterprises might be established which would serve the whole community.

§ 3. To apportion such funds as may be appropriated for this purpose to strategic centers widely distributed throughout the country for a given period of years and thus to demonstrate the service such a Church enterprise can render.

§ 4. To recommend to the responsible organizations cases where denominational exchanges should be made and where cooperative or federated plans could be worked out to prevent overlapping by competing denominations, and also to point out where Churches of our own denomination should be united.

§ 5. To promote the study of rural sociology among our Ministers, and in our Colleges and Theological Schools, and to plan complete Courses of Study in our denominational Colleges for the preparation of those who catch the vision and feel the call to life work in the rural field.

§ 6. To cooperate with all the allies of the Church in the great task of improving the economic, social, educational, and religious life of the people in the rural sections.

§ 7. To have such further powers and duties as will help to keep our Church fully abreast of the best thought and experience of the day concerning rural life.

RURAL SOCIETIES

¶ 431, § 1. Rural Societies may be organized on any District of any Annual Conference. They shall be auxiliary to the Board of Home Missions and Church Extension, and report to the same.

§ 2. Such Societies may select their own name, determine their own organization, and prosecute such work as they deem

best, under the advice of the Superintendent of the Rural Work Department.

§ 3. These Societies shall give special attention to the survey of their fields, to the development of a more efficient rural ministry, to religious and social work in neglected communities and especially among non-English-speaking people, to the establishment of new Churches where needed, to the consolidation of Churches in over-Churched communities, to the encouragement of a spirit of unity among our own Churches and cooperation and federation with other denominations.

VI. Department of Frontier Work

¶ 432. The Department of Frontier Work shall have for its field of operations the newer sections of the country, as defined by the Board. It shall study the conditions and prospects of such sections, encourage the organization of new Churches where desirable, recommend the changing of the location of Churches as shifting populations may indicate, avoid planting Churches in communities already adequately supplied, recommend such appropriations to missionaries as will best further the work and develop local support, and shall cooperate with the Board of Sunday Schools, and with other denominations in the most friendly spirit.

VII. Department of Evangelism

¶ 433, § 1. The Department of Evangelism shall be established for the purpose of promoting aggressive evangelism throughout the home field.

§ 2. Its special mission shall be to inspire the Church to more earnest pastoral and personal evangelism; to cooperate with District Superintendents, Pastors, and city and rural societies, in evangelistic campaigns where most needed; to assist the Board of Education in prosecuting evangelistic work in colleges and universities and secondary schools; to establish a bureau through which to utilize the services of accredited Methodist evangelists.

VIII. Annual Conference Boards

¶ 434, § 1. In each Annual Conference there shall be a Conference Board of Home Missions and Church Extension, composed of the District Superintendents *ex officio,* and an equal number of ministers and laymen elected by the Annual Conference on nomination of the District Superintendents. Such Board shall have a President, Vice-President, Secretary, and Treasurer. These officers, together with the District Superintendents, shall constitute an Executive Committee, with authority to recommend contingent or emergency appropriations, and to distribute all Home Mission funds at the disposal of the Annual Conference. It shall be the duty of the Secretary of

the Annual Conference to send the names of these officers to the Board of Home Missions and Church Extension, and to publish them in the Conference Minutes.

§ 2. The Conference Board shall hold its annual meeting on the call of the President, and other meetings may be called by the president, or any three members, on due notice. The transactions of the year shall be reported by the President to the Annual Conference.

§ 3. The Board of Home Missions and Church Extension, in making payments to meet appropriations, shall send drafts to the Secretary of the Conference Board, payable to the Treasurer, except in case of duly organized City Societies or Rural Societies, in which case remittances shall be made direct to them.

§ 4. In Mission Conferences there shall be a Board of Home Missions and Church Extension constituted as in an Annual Conference, and having the same duties and powers.

IX. Boards of Church Location

¶ 435. There shall be, in each District of an Annual Conference, a Board of Church Location, consisting of the District Superintendent and three Ministers and three Laymen, nominated by the District Superintendent and approved by the Conference. It shall be the duty of this Board to prevent the selection of improper sites, and consider and determine all questions relating to the selection of new Church locations which may be referred to it by the District Superintendent or by the vote of any Quarterly Conference. The decision of said Board shall be final, unless overruled by the Annual Conference. It also shall be the duty of this Board, when requested by the District Superintendent or the Quarterly Conference of a Church contemplating the erection of a new edifice or the extensive remodeling of an existing one, to consider carefully the entire situation, and report to the District Superintendent and the Quarterly Conference its opinion as to the feasibility of the enterprise.

X. Administration of Missions

¶ 436, § 1. A Mission shall meet annually at the time and place appointed by the Bishop in charge, who shall preside if present. In the absence of the Bishop the Superintendent of the Mission shall preside. The presiding officer shall bring forward the regular business of the meeting, and arrange the work. This annual meeting shall possess the functions and powers of a District Conference, although the authority to license Local Preachers, and to renew the licenses of Local Preachers and Exhorters, shall remain with the Quarterly Conferences.

§ 2. In Annual Missions using a language other than English examinations of local and traveling preachers shall be held by the Mission, and certified to the Annual Conference concerned.

The Mission shall also make the recommendations for Admission on Trial in an Annual Conference.

§ 3. In the Italian Mission the Quarterly Conferences shall be presided over by the Superintendent of the English-speaking District within the bounds of which they meet, that he may be closely in touch with the work, and have responsibility for its progress.

Adopted, May 27.

Report No. 3. Requirements Concerning Trust Bond and Mortgage

When a donation is received from the Board of Home Missions and Church Extension, in case the property involved is held in trust by the Board of Trustees of the Annual Conference, no trust bond and mortgage shall be required by the Board of Home Missions and Church Extension provided the Board of Trustees of the Annual Conference agrees, with the approval of the Annual Conference, that the property shall not be redeeded without protecting the Board of Home Missions and Church Extension, and that the annual appropriations to the Conference may be withheld, if need be, for such protection.

Adopted, May 27.

Report No. 4. Italian Mission

Your Committee on Home Missions and Church Extension, having carefully considered all the documents referred to it relating to the above-mentioned subject, respectfully recommends referring the attached memorial to the Board of Home Missions and Church Extension for their consideration; and that they have power to act:

Whereas, It has come to our notice that a memorial has been presented by the Wilmington Conference, asking for the abolition of the Italian Mission as an organization; and,

Whereas, It has been represented that this action was carrying out the wishes of the members of the Italian Mission; and,

Whereas, The said Italian Mission, before hearing of this Wilmington Memorial, had already by a vote by ballot of eighteen to nine voted to thank the General Conference for its organization;

Therefore, We, the undersigned, present the following petition as an expression of our earnest convictions on the subject:

As Preachers employed in the Italian Mission, and believing in the necessity of the present organization as a means of unity of administration and efficiency, we would respectfully request your Honorable Body to continue the said organization, giving us the benefit of direct Episcopal supervision, as a Mission, and maintaining the *esprit de corps* of our Italian workers.

Adopted, May 27.

REPORT NO. 5. WORK AMONG NON-ENGLISH-SPEAKING PEOPLE

Your Committee on Home Missions and Church Extension, having carefully considered all the documents referred to it relating to the above-mentioned subject, respectfully recommends for your adoption the following:

We recommend that the following be inserted in the Appendix of the Discipline:

"The District Superintendent shall bring before the Quarterly Conference the need of missionary work by the local Church among the non-English-speaking population. And, if deemed advisable, the Quarterly Conference shall authorize the Standing Committee on Home Missions and Church Extension to organize evening classes for the instruction of foreigners living in the community in the principles of Christianity and good citizenship, and shall also, in connection with the Superintendent of the Sunday school, organize classes in the Sunday school for the instruction of the children of non-English-speaking people."

Adopted, May 27.

REPORT NO. 6. NONCONCURRENCES

Your Committee on Home Missions and Church Extension, having carefully considered the documents referred to it, respectfully recommends for your adoption the following:

Nonconcurrence in the following memorials:

Presented by Timothy P. Frost relating to Changing the Headquarters of the Board of Home Missions and Church Extension.

Presented by C. M. Boswell relating to making donations to persons and institutions working under the direction of the Woman's Foreign Missionary Society.

Presented by C. C. Rarick relating to Foreign-Speaking Churches.

Presented by E. M. Furman relating to Provision for the Moral and Religious Welfare of Soldiers and Sailors.

Presented by Ray Allen relating to change of name of society.

Presented by R. A. Carnine relating to Loan Fund.

Presented by E. M. Furman relating to a Bohemian Mission.

Adopted, May 27.

XI. EDUCATION

REPORT NO. 1. CONSTITUTION FOR THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH

Whereas, It has become clear to the Board of Education that its charter should be simplified so as to include only the general powers necessary for the full scope of its work, while remand-

ing to a Constitution, which shall be subject to the approval of the General Conference of the Methodist Episcopal Church, the general details of its administrative activity; and,

Whereas, Scrupulous attention, with the aid and advice of eminent counsel, has been given to this matter during the quadrennium;

Therefore, The Board of Education submits a proposed Constitution with the request that the General Conference shall approve it, and authorize the Board of Education to make application for such amendments to its present Charter as the adoption of such proposed Constitution shall make necessary.

Article I. Object and Purpose

It is the object of this Board to serve as the officially authorized agency of the Methodist Episcopal Church in behalf of ministerial and general education, seeking to diffuse the blessings of education and Christianity throughout the United States and to cooperate with other Boards in educational work under their care.

This Board shall have an advisory relation to the business and educational management of all the schools and colleges of the Methodist Episcopal Church in the United States; shall devise ways and means for the aid of institutions; and shall receive and disburse such funds as shall be committed to it from time to time. It may serve as a Board of Reference or Arbitration, and when necessary may take measures to protect the property interests of our educational institutions. It shall seek to promote general and theological education, and it shall have authority to devise plans for the religious care of students at tax-supported, independent or non-Methodist institutions; shall seek to promote the cause of education throughout the Church by collecting and publishing statistics, by furnishing plans for educational buildings, by giving counsel with regard to the location and organization of institutions. It shall also serve as a general agency for communication between teachers desiring employment and institutions needing their services.

Article II. Government

The management of its affairs and properties shall vest in a Board of Trustees, which shall consist of thirty-six members, one half to be laymen, and at least three to be Bishops, with at least one member resident in each General Conference District. These members shall be elected by the General Conference and shall hold office for twelve years; one third of the Board shall be elected at each General Conference, provided, that upon the first election one third of the members shall be elected for four years, one third for eight years, and one third for twelve years.

Vacancies shall be filled by the Bishops or a majority of them, the appointees serving until the next succeeding General Conference.

Article III. Officers

The officers of this Board shall be a president, one or more vice-presidents, a recording secretary, and a treasurer, and such other officers or agents, paid or unpaid, as the Board may from time to time determine. The officers, excepting such as are elected by the General Conference, shall be elected at the annual meeting of the Board, and the by-laws shall prescribe the duties of each.

The Corresponding Secretary shall be elected by the General Conference, and under the provisions of the Discipline and the direction of the Board, he shall conduct its correspondence, and in all his official conduct shall be subject to the authority and control of the Board, by which his salary shall be fixed and paid. His time shall be employed in conducting the affairs of the Board and, under its direction, in promoting its general interests by traveling or otherwise.

Any vacancy in this office, caused by death, resignation, or otherwise, shall be filled by the Board, until the Bishops, or a majority of them, shall fill the vacancy, the appointee to hold office until the next succeeding General Conference.

Article IV. Meetings

The Board shall hold an annual meeting at such time and place as it may determine, and such special meetings as from time to time may be necessary. Twelve members of the Board shall constitute a quorum for the transaction of business.

The Board may also appoint an Executive Committee of such number as it may determine, and may commit to said Executive Committee such business or confer upon it such powers not inconsistent with the Charter or this Constitution as it may determine.

Article V. Activities of the Board

It shall be the duty of the Board to receive and separately invest the money contributed prior to the first day of January, 1885, for the Sunday School Children's Fund commenced during the Centenary year. The interest and income thereof, aside from such sums as may be appropriated for administration expenses, shall be appropriated to the purpose of assisting meritorious Sunday school scholars, members of the Methodist Episcopal Church, in obtaining more advanced education, preference being given to the aid of young persons preparing for the ministry and the home and the foreign missionary work of the Methodist Episcopal Church.

It shall devote the money derived from the annual Sunday School Children's Day collections to the aid of needy students, and if any surplus remain in any year after appropriating so much of the principal sum received as may be necessary for such loans, gifts, or contributions, for this purpose, such surplus shall be added to the permanent Sunday School Children's Fund accumulated and invested by the said Board of Education prior to the first day of January, 1885.

Each Annual Conference of the Methodist Episcopal Church shall be entitled to share equitably in the income of the permanent Sunday School Children's Fund aforesaid and in the distribution of moneys annually received, provided, it takes annual collection for the said fund in the Sunday Schools within its bounds and forwards the same to the Board of Education.

Aid shall be granted only in the form of loans; but, by a two thirds vote of the members present and voting, the Board shall have the authority to cancel said loans in part or in whole, for causes which seem to them sufficient.

The Board shall receive and securely invest the principal of the Centenary Educational Fund other than the Sunday School Children's Fund, and shall appropriate the income therefrom to the aid of Universities, Colleges, Academies, Biblical or Theological Schools, or other institutions which are now in existence or which may hereafter be established with the approval of the General Conference of the Methodist Episcopal Church through this Board of Education; provided, that no institution not now in existence shall be aided by the Board unless the Board shall first have been consulted and shall have approved of the establishment and organization of such institution before the project was undertaken.

The Board shall administer all funds derived from Conference collections and other current contributions, and all undesignated funds committed to it for educational purposes.

The Board shall seek to augment the Centenary Educational Fund for the aid of educational institutions of the Methodist Episcopal Church, and shall have especial care of the schools among the Highlanders of the South which were committed to this Board by the General Conference of 1908 for maintenance and administration.

The Board may solicit, create, and administer a fund which shall aid in providing retiring allowances or pensions for the Presidents, Professors, Teachers, and Instructors of the educational institutions of the Methodist Episcopal Church, and adopt rules and regulations for its administration.

The Board shall have power to solicit and create any other special funds deemed wise in the carrying out of the objects and purposes of this Board, and to administer the same under such rules and regulations as it may adopt.

Article VI. Finance Committee

There shall annually be appointed five members of the Board who shall constitute a Standing Committee on Finance, to whose care and management shall be intrusted the funds of the corporation, the preparation of the annual budget, the fixing and changing of the official bond of the Treasurer, and the proper investment of the moneys of the corporation under the direction of the Board of Trustees. No investments or securities shall be changed by the Treasurer without the consent of a majority of this committee first obtained by resolution adopted at a regular meeting thereof. Minutes of all the proceedings of the Finance Committee shall be kept and submitted to the stated meetings of the Board of Trustees for approval.

Article VII. Auxiliary Societies

Educational societies created by Annual Conferences shall only be recognized as auxiliaries of the Board of Education when their objects and purposes, their articles of incorporation, and their methods of administration are approved by the Board of Education and by the Annual Conference within whose bounds they are incorporated. All auxiliary societies thus formed shall be required to send annually a report of their doings to the Board of Education.

Article VIII. By-Laws

The Board of Trustees may from time to time adopt by-laws for the regulation of its affairs not inconsistent with the Charter and Constitution.

Article IX. Changes in Constitution

This Constitution may be amended by the Board of Education with the approval of the General Conference, but not otherwise.

Adopted, May 18.

Report No. 2. Educational Requirements for Admission to Conference

Your Committee respectfully recommends for your adoption the following:

That ¶ 567, § 2, which now reads:

"No candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senate requirements for admission to college, except under special conditions and then only by a two-thirds vote of the Annual Conference," be changed to read:

"No candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senate requirements for admission to college, except under special conditions and then only after, at least,

three years successful ministerial service under a District Superintendent, and only by two thirds vote of the Annual Conference."

Adopted, May 18.

Report No. 3. Religious Care of Methodist Students in State Educational Institutions

Your Committee respectfully recommends for your adoption the following:

Whereas, There are, in the higher educational institutions supported by the State, many Methodist students; and,

Whereas, There is urgent need that these students have religious education and care such as the State, under our American system of public education, cannot provide; and,

Whereas, The authorities of our State institutions, aware of their own limitations in this respect, have uniformly welcomed the cooperation of the Church; and,

Whereas, These student centers are "fields white unto the harvest," full of promise of splendid return to the Church in the way of consecrated leadership; Therefore, be it

Resolved, 1. That this General Conference recognizes the work of providing religious care for these young people as an imperative responsibility of our Church.

2. That this problem, though pastoral, is primarily educational, and therefore should belong to the Board of Education. Accordingly we authorize and direct said Board to make provision for this work, and, if the present Charter of the Board does not confer the power to do this, we hereby authorize and direct the Board of Education to secure the necessary changes.

3. That we authorize and direct the Board of Home Missions and Church Extension to give favorable consideration to the part of this work within its province, such as subsidies for the erection of Churches and special buildings, and the salaries of workers. And we empower said Board to render financial assistance. We direct the general committee to make the necessary appropriations for this purpose.

4. That we request, authorize, and empower the Board of Education and the Board of Home Missions and Church Extension to create a joint committee to prepare a working program clearly defining the function of the respective Boards and committing them to a harmonious cooperative policy which shall adequately meet this great opportunity and this great need.

Adopted, May 18.

Report No. 5. Educational Jubilee

Referring to the Section of the Report of the Board of Education submitted by Corresponding Secretary Nicholson, numerical ¶ 2, under the caption, "Enlarging Work of the Board,"

which paragraph was referred to the Committee on Education, we beg to submit the following:

The General Conference of 1912 authorized the observance of the semicentennial of the Board of Education as follows:

"REPORT NO. 5. EDUCATIONAL JUBILEE YEAR

"*Whereas,* The one hundredth anniversary of the founding of Methodism was observed by placing special emphasis upon the importance of education; and,

"*Whereas,* The one hundred and fiftieth anniversary of the foundation of Methodism in the United States will occur within the current quadrennium, and,

"*Whereas,* We believe it extremely fitting that we should again place emphasis upon our educational activities; and,

"*Whereas,* The University Senate has recommended that no school of our connection which has a less endowment than $200,000, over and above all debts and special liabilities, at the close of 1916, shall be recognized as of college grade; therefore,

"We recommend that the members of our Church everywhere be urged to round out the coming quadrennium by freeing all our educational institutions from debt and meeting the condition imposed by the University Senate, in assuring to each institution of college grade an endowment of at least $200,000; and especially do we recommend that the year 1916 be made an educational jubilee year, and we urge all our people to unite in making said year a great educational anniversary."

The Board of Education took up the matter of the proper celebration of its fiftieth anniversary early in the quadrennium. Later, a Jubilee Program was evolved by representatives of the Board of Education and representatives of the Educational Association, jointly. That program is planned for a period of twenty-one months, or from June 1, 1916, to February 28, 1918. It looks to better kept campuses, modern or modernized buildings, more extensive and much needed equipments, and larger endowments for all our institutions of learning. A preliminary program has been under way nearly all of this quadrennium, and thirteen millions of money have been added to the treasuries of the secondary schools, colleges, universities and theological schools of the Methodist Episcopal Church.

The justification of this large increase in the resources of our schools is found in the fact that the total number of candidates for the Bachelor's degree, registered in our degree-giving institutions last year, exceeds that of the closing year of the former quadrennium by exactly 7,006. The total askings of our schools of all grades, as approved to date by the Jubilee Committee, composed of five members from the Board of Education, five from the Educational Association, and the President and Corresponding Secretary of the Board of Education, *ex officio,* aggregate

some twenty-five millions more. The outlook is that between thirty-five and forty million dollars will be added to the resources of our institutions of learning as the total result of this Jubilee Campaign. This takes no account whatever of those inspirational results that are likely to come in the wake of the campaign, because of the centralization of interest growing out of the publicity, organization and prayer—the three fundamental essentials of such a movement.

In view of the time needed to accomplish so great an undertaking, your committee recommends that the General Conference be requested to defer the date for the completion of the Semicentennial of the Board of Education to February 28, 1918.

Adopted, May 27.

Report No. 6. Revision of ¶ 106, § 32, of Discipline

Your Committee on Education recommends for your adoption the following:

That ¶ 106, § 32, be amended as follows:

[Present form: "Have the questions prescribed in ¶ 455, § 2, been asked and answered?"]

[Proposed form] (*a*) "When and by whom was the Sermon on Education preached?

"(*b*) 1. Has the canvass for education been made? Answer:

"2. What amount was contributed? Answer:

"(*c*) 1. Was Children's Day observed? Answer:

"2. Amount of collection? Answer:

"(*d*) 1. What students from this charge are attending any of our Church Schools?

"2. In what institutions are they enrolled?

"(*e*) 1. What young people in this charge should attend our schools in the near future?

"2. Have their names been sent to the educational institution supported by the Annual Conference?"

Also that ¶ 455 have an additional section (No. 5), as follows:

"The District Superintendent shall forward the names secured as provided in number four to the authorities in charge of the Educational Institution supported by the Annual Conference."

Adopted, May 27.

Report No. 7. Quarterly Conference Questions

Your Committee on Education recommends for your adoption the following:

Resolved, That § 3 ¶ 455, which now reads:

"What students within the Pastoral Charge are attending any of the secondary schools, colleges, universities, or theological schools of the Church?" be amended by striking out "of the" in the second line, and by substituting for "secondary schools, colleges, universities, or theological schools," in second and third

lines, "secondary school, college, university or theological school," and by striking out "of the Church" from the third line, so that the section shall read:

"What students within the Pastoral Charge are attending any secondary school, college, university, or theological school?"

That when so amended the said section and paragraph (§ 3, ¶ 455), be transferred to ¶ 106, and given its proper place and number. That when so transferred it shall be followed by a new section, to read as follows:

"Have our pastors been notified that students of this pastoral charge are attending school in their charges?" Be it further

Resolved, That § 3, ¶ 455, be transferred to ¶ 106 and given its proper place and number.

Adopted, May 27.

Report No. 8. Support of Secondary Schools

Your Committee on Education recommends for your adoption the following:

1. That we believe that there is still an important field for a reasonable number of such institutions under the direction of our Church, and that we heartily indorse and commend them to the support and patronage of our people.

2. We suggest that they should be included in the plans made for the Jubilee Campaign so that they may have proper cooperation in their endeavor to secure, where it is lacking, such equipment and endowment as shall place them on a high plane of efficiency and enable them to command the respect and patronage of our people.

3. That we recommend to the Conferences comprising the patronizing territory of these several schools that they do all in their power to aid them in the accomplishment of a work so important to our Methodism.

Adopted, May 29.

Report No. 9. Bible Study in Our Secondary Schools

Your Committee on Education recommends for your adoption the following:

1. That we request the University Senate of the Methodist Episcopal Church to outline a course of Bible study for our preparatory schools for which credit shall be given to students seeking admission to Methodist Colleges; and,

2. That they use their influence to induce Boards of Certification for admission to college to give like credit for similar work.

Adopted, May 29.

Report No. 10. Annual Conference Board of Education

Your Committee on Education recommends for your adoption the following:

That ¶ 452 be amended as follows:

¶ 452, § 1, fourth line, amend by inserting after the word "of" the words "at least," and by inserting after word "one" the words "not more than four," and by adding to the word "Minister" the letter "s," by striking out the word "one" after word "and."

Fifth and sixth lines, amend by striking out the words, "Layman or two Ministers and two Laymen from each District," and substitute the words "an equal number of Laymen for each District."

Ninth line, omit words "or by such other method as the Annual Conference may direct."

Tenth line, after "may direct," amend by adding: "And shall hold office for three years: one third of the Board shall be elected at each session of the Annual Conference, provided that upon the first election one third shall be elected for three years, one third for two years, and one third for one year."

Tenth line, after "universities," add "theological schools."

Eleventh line, omit "which have no organic relation with such institutions within the bounds of the Annual Conference, if approved by the University Senate," and substitute the following therefor: "Which are under the patronage of the Conference and are approved by the University Senate of the Methodist Episcopal Church."

Fifteenth line, after "Board," add "of Education." So that the whole section as amended shall read:

"§ 1. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education. This Annual Conference Board shall consist of at least one and not more than four Ministers and an equal number of Laymen for each District, as the Annual Conferences may determine, to be elected by the Annual Conference upon nomination by the Conference Committee on Education, and shall hold office for three years: one third of the Board shall be elected at each session of the Annual Conference, provided that upon the first election one third shall be elected for three years, one third for two years, and one third for one year. All Presidents of Colleges or Universities, Theological Schools, and Principals of Secondary Schools which are under the patronage of the Conference, and are approved by the University Senate of the Methodist Episcopal Church, shall be members *ex officio* of this Annual Conference Board."

Amend by inserting new section, and number it § 2, to read as follows:

"§ 2. The Ministerial members of the Conference's Board of Education shall constitute the Committee on Education, reporting the acts of the Conference Board of Education to the Annual Conference and reporting the instructions and acts of the Annual

Conference relative to Education and Educational Institutions to the Annual Conference Board of Education."

Amend § 2 by substituting the following, numbering it § 3:

"§ 3. It shall be the duty of the said Board (1) To organize by the election of a President and Secretary-Treasurer to serve one year or until their successors are elected, and to appoint such committees as are necessary to accomplish its work; (2) To hold at least one meeting each year for the consideration and promotion within the Annual Conference of the general and local interests of education, at which meeting the Corresponding Secretary or other representative of the Board of Education of the Methodist Episcopal Church shall be present, if possible; (3) To provide for the visitation each year of the approved Educational institutions within the bounds of the Annual Conference, and those under its patronage, and to make reports upon such institutions to the Annual Conference and to the Board of Education of the Methodist Episcopal Church; (4) To provide for the presentation of the cause of education within the bounds of the Annual Conference and assist as far as possible in taking the Educational collection, and may arrange for Conventions and other public educational meetings; (5) To have charge of the Anniversary of the Board of Education at the session of the Annual Conference; (6) to carry out the instructions of, and report its action to the Annual Conference; (7) To secure the names of the members of the educational committee on each charge, within the bounds of the Annual Conference, and as far as possible coordinate their work."

Adopted, May 27.

Report No. 11. Annual Conference Course of Study

Your Committee on Education recommend for your adoption the following:

We hereby memorialize the General Conference to amend ¶ 568 of the Discipline by striking out § 4, which now reads: "A certificate of graduation from one of our regular Theological Seminaries may be accepted in place of an examination in all biblical and theological studies of the various courses," and inserting the following: "Graduates of college, who are also graduates of one of our regular Theological Seminaries, shall be exempted from examination on the Conference Course of Studies, except on the Discipline."

Adopted, May 27.

Report No. 12. Methodist Young People at College

Your Committee on Education recommends for your adoption the following:

Resolved, That when any of our young people are absent from home attending school they may, upon application, be enrolled

as affiliated members in the Methodist Church where the school is located and by such membership shall be entitled to the proper privileges of such Church, and to its pastoral oversight, and to engage in its active service, but they shall be counted and reported only in the membership of their home Churches.

Adopted, May 29.

XII. FREEDMEN'S AID SOCIETY

Report No. 1. Semicentennial of the Freedmen's Aid Society

The Freedmen's Aid Society has been the agency of the Methodist Episcopal Church in the education of the colored people for fifty years, having been organized in Trinity Methodist Episcopal Church, Cincinnati, Ohio, August 7 and 8, 1866.

An invitation has been extended by the Trustees of Trinity Church to celebrate the semicentennial in that Church. The General Committee in session at Pasadena, California, in November, 1915, and the Board of Managers of the society, have accepted the invitation, herein, and make the request that the General Conference authorize a Church-wide observance of this notable event.

They also desire that in the celebration of the event, the Society be authorized to request the friends of Negro education in the Church to give $100,000 as a Special Semicentennial Offering, independent of the regular apportionment; that the colored people be requested to raise $100,000 among themselves as their semicentennial gift.

There is also a federated and cooperative movement under way among 1,800,000 colored Methodists to raise one dollar per member during the next four years for endowment, equipment, and new buildings for educational institutions. Through this movement it is hoped to secure from friends of Negro education conditional gifts equal to the amount raised. Our colored people in our Church, numbering 350,000, will be expected to attempt to raise during the quadrennium $350,000, which will include the Semicentennial Gift of $100,000.

Resolved, **1.** That the General Conference hereby authorizes the observance of the Semicentennial of the Freedmen's Aid Society during the year 1916, or later, as may be arranged by the Board of Managers; that the friends of Negro education and the Negroes themselves in the Church are requested to use this opportunity to help this most worthy cause by a semicentennial gift of $200,000, one hundred thousand to come from the white people and one hundred thousand from the colored people.

Resolved, 2. That we recommend the efforts of colored Meth-

odists in America in their federated and cooperative plan of raising one dollar per member for Christian education in the next four years, and express the hope that our 350,000 colored members may rally loyally to the plan and may have every encouragement, by conditional gifts of funds, to do their part in raising during these four years $350,000 for the educational advance of their own people.

Adopted, May 18.

Report No. 2. Legislation—A Change

Your Committee recommends for your adoption the following:

Change Section V, ¶ 446, "District Superintendents and Pastors." Omit "and pastors" so that it shall read, "District Superintendents."

For ¶ 447 of Section V, which reads as follows:

"¶ 447. The Pastor once a year shall present the claims of this work to his people, and ask contributions for the support of the same, and the Committee on Freedmen's Aid shall cooperate in securing and collecting contributions. To this end the Pastor shall preach, or cause to be preached, a sermon on this subject; and shall report the amount secured to the Annual Conference for publication in both the General Minutes and the Minutes of the Annual Conference."

Substitute the following: Section VI, Pastors, as follows:

"The Pastor, aided by the Committee on Apportioned Benevolences, and the Committee on Freedmen's Aid where such Committee is constituted, shall provide for an annual Freedmen's Aid Day, and whenever practicable this day shall be the Sunday nearest to Lincoln's Birthday, when the Pastor shall present or have presented the Cause of Freedmen's Aid in the public congregation.

"On this occasion offerings and pledges may be received to meet the apportionment made by the Commission on Finance, unless such apportionment has been already provided for by the Every-Member Canvass budget plan. This apportionment being a minimum asking, a free-will offering may be received in addition thereto."

Adopted, May 27.

Report No. 3. On Quadrennial Report of the Secretaries

Your Committee on Freedmen's Aid recommends for your adoption the following:

We rejoice with the Society on the splendid progress it has made in the many fields of its activity and gladly commend it for the same, but we note with special satisfaction that, during the past quadrennium, the bonded indebtedness which, at its beginning, was over $36,000 is now entirely provided for.

We recommend: That there be published each quadrennium in the Handbook a financial exhibit showing the receipts and expenditures in detail by years, also balance sheet at close of preceding fiscal year. These statements now appear in the Annual Report of the Society in due form and can easily be condensed for exhibit in Handbook.

Adopted, May 27.

Report No. 4. Visitation of Schools

Your Committee on Freedmen's Aid recommends for your adoption the following:

The report of the Freedmen's Aid Society, referring to the inspection and classification of the schools of the Society, has been carefully reviewed. Your committee approves the same and recommends that every effort be made by the Board of Managers to comply, where expedient, with the findings and recommendations of the special commission, but in no case shall action be taken without consulting the Board of Local Trustees.

Adopted, May 27.

XIII. SUNDAY SCHOOLS

Report No. 2. Quarterly Conference Questions on Sunday Schools

Your Committee respectfully recommends for your adoption the following:

Change ¶ 106, § 9, No. 4, which reads: "4. From Sunday School Superintendents." Add the following sentence in brackets:

"[In the absence of a full report from the Sunday School Superintendent, the District Superintendent shall ask the questions which are specified for this report in ¶ 465, § 5]," so that the entire section shall then read:

"4. From Sunday School Superintendents. ¶ 465, § 5. [In the absence of a full report from the Sunday School Superintendent, the District Superintendent shall ask the questions which are specified for this report in ¶ 465, § 5.]"

Adopted, May 27.

Report No. 3. Sunday School Boards, Instruction and Reports

Your Committee on Sunday Schools recommends for your adoption the following:

Amend Chapter IX of the Discipline as follows:

1. Amend ¶ 459, § 3, by striking out the last sentence of said section, which reads as follows:

"The Board of Sunday Schools each year shall make an estimate of the amount of money needed for its work and notify the Conferences, the District Superintendents, and the Pastors of the amount required from the respective charges."

2. Amend ¶ 463, by striking out, §§ 1, 2, 3, and 4, which read as follows:

"¶ 463, § 1. It shall be the duty of each Annual Conference to organize a Conference Board of Sunday Schools. Said Board shall consist of the Superintendent of each District *ex officio* and an equal number of Laymen and Ministers from each District. This Conference Board shall be auxiliary to the General Board of Sunday Schools of the Methodist Episcopal Church. The said Conference Board shall have general oversight of the Sunday School interests of the Conference. The officers of said Board shall be a President, Vice-President, and Secretary. In addition to his ordinary duties the Secretary shall keep the statistics of the Sunday Schools within the Annual Conference, including the record of new schools established and of those disbanded.

"§ 2. Among the duties of the Board will be the holding of a Sunday School Institute during the progress of the Annual Conference, whenever possible; also the maintenance of a Pastor's Institute annually in each Superintendent's District, to consider the work of ingathering and upbuilding, the relation of the District Superintendent and the Pastor to the Sunday School, and other topics of vital interest. Such meetings shall be held whenever practicable in connection with the meeting of the District Conference or Ministers' Association. To this meeting Sunday School workers in general may be invited.

"§ 3. It shall be the duty of the Conference Board to present the following Standard Requirements for Sunday Schools:

"(*a*) A Cradle Roll.

"(*b*) A Home Department.

"(*c*) Departments or Class groups for the following approximate ages: Beginners, 3 to 6 years; Primary, 6 to 9 years; Junior, 9 to 13 years; Intermediate, 13 to 17 years; Senior, 17 to 20 years; Adult, over 20 years.

"(*d*) The use of lesson helps authorized by the General Conference and published for these departments, either in the Uniform or the Graded Course.

"(*e*) Supplemental lessons taught in the first four departments or groups of classes, whenever these departments or groups use the Uniform Lesson Series.

"(*f*) A teacher-training class, or students using one of the Courses approved by the Board of Sunday Schools.

"(*g*) One or more organized adult Bible classes.

"(*h*) A Sunday School Missionary organization.

"(*i*) A Sunday School Temperance organization.

"(*j*) A Committee on Sunday School Evangelism with the observance of Decision Day or its equivalent.

"(*k*) The observance of Sunday School Rally Day, with an offering for the Board of Sunday Schools, as authorized by the General Conference.

"§ 4. It shall be also the duty of this Board to distribute at the Annual Conference and elsewhere literature issued by the Board of Sunday Schools, to stimulate better organization, instruction, and equipment in the Sunday Schools, to promote Sunday School growth and extension, and to devise wise plans for evangelistic efforts in the Sunday Schools. Said Board shall take the place of the usual Annual Conference Committee on Sunday Schools, and shall make an annual report on Sunday School conditions and progress to the Conference and to the Corresponding Secretary of the Board of Sunday Schools;" and inserting in the place thereof the following:

"§ 1. It shall be the duty of each Annual Conference to organize a Conference Board of Sunday Schools. Said Board shall consist of the Superintendent of each District *ex officio* and an equal number of Laymen and Ministers from each District. The Conference Board shall be auxiliary to the General Board of Sunday Schools of the Methodist Episcopal Church and shall have oversight of the Sunday School interests of the Conference, and shall cooperate with the General Board in promoting the Sunday School work of the Conference and of the denomination at large.

"§2. Among the duties of the Conference Board shall be the holding of Sunday School Institutes and other meetings of Sunday School workers, the presentation of Standard requirements for Methodist Episcopal Sunday Schools, the recommendation of the lesson helps authorized by the General Conference, the distribution of literature issued by the Board of Sunday Schools and the Methodist Book Concern, the stimulation of effective Sunday School organization, instruction and equipment, the promotion of Sunday School growth and extension, the encouragement of wise plans for evangelistic efforts in the Sunday Schools and the promotion of the financial interests of the General Board of Sunday Schools. This Board shall take the place of the Annual Conference Committee on Sunday Schools and make an annual report of Sunday School conditions and progress to the Conference and to the Corresponding Secretary of the Board of Sunday Schools."

3. Amend ¶ 464, § 2, by striking out the words: "The Assistant Superintendents, the heads of departments, the duly elected Secretaries, Treasurer, and Librarians, the Teachers of the Schools, the Assistant Teachers, who are nominated and elected in the same way as the Teachers, and the Presidents of the Sunday School Missionary and Temperance Societies. Home

Department visitors shall be elected in the same manner as the Teachers, and shall be members of the Local Sunday School Board;" and inserting in the place thereof, "and all other Officers and Teachers of the Sunday School elected by the local Board," so that the section shall read as amended:

4. The Local Sunday School Board shall consist of the Pastor, who shall be *ex officio* Chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, who shall be *ex officio* Vice-Chairman, and all other officers and Teachers of the Sunday School elected or confirmed by the Local Board. In case of the withdrawal of Officers and Teachers from the school, they shall cease to be members of the Board."

5. Amend ¶ 464, by inserting after § 3 as amended the following:

"§ 4. It shall be the duty of the local Sunday School Board to promote the standard requirements for Methodist Episcopal Sunday Schools as determined by the General Board of Sunday Schools, and especially shall it be the duty of the Local Sunday School Board to provide a class or classes for the training of Officers and Teachers in the principles and methods of religious education and Sunday School Work."

6. Amend ¶ 464, § 4, by striking out the figure 4, and inserting in the place thereof the figure 5.

7. Amend ¶ 465, § 5, by striking out the entire section, which reads as follows:

"§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference:

"1. Name of Sunday School.

"2. Number of Officers and Teachers.

"3. Number of Scholars in all grades.

"4. Average Attendance.

"5. Number of Scholars in Home Department.

"6. Number of Members on the Cradle Roll.

"7. Number of Officers and Teachers members of the Church or Probationers.

"8. Number of Scholars (whether attendants or members of Home Department) members of the Church or Probationers.

"9. Number of Sunday School Scholars converted and uniting with the Church during the quarter.

"10. Current expenses for the quarter.

"11. Amount raised for Missions during the quarter.

"12. Amount raised for the Board of Sunday Schools during the quarter."

and inserting in place thereof:

"It shall be the duty of the Superintendent to report to each Quarterly Conference:

"1. Name of Sunday School.

"2. Number of Officers and Teachers.
"3. Scholars—not including Home Department and Cradle Roll.
"4. Members in Home Department.
"5. Children on Cradle Roll.
"6. Total enrollment in all Departments, including Cradle Roll, Home Department, Scholars, Officers, and Teachers.
"7. Average Attendance.
"8. Members of school who are Church Members, or Probationers, (*a*) Teachers and Officers; (*b*) Home Department; (*c*) Other Scholars, not including Cradle Roll.
"9. Professed conversions of members of the Sunday School.
"10. Accessions to the Church from the Sunday School.
"11. Current expenses.
"12. Given for Missions.
"13. Given for Board of Sunday Schools.
"14. Other Benevolent Collections.
"15. To what extent are the Schools graded?
"16. Are the Sunday Schools furnished with the publications authorized by our Church? Graded or uniform lessons?
"17. Have the Sunday Schools Missionary Superintendents and Committees?
"18. Are they organized into Temperance Societies?
"19. Miscellaneous.
"NOTE.—He shall also, at the Fourth Quarterly Conference, render an Annual Report on the above items."

8. Revise ¶ 180, subparagraph I, by substituting for I, which reads as follows:

"I. *Sunday Schools and Religious Instruction*

"1. Number of Sunday Schools.
"2. State of the Schools.
"3. Average Attendance.
"4. Number in the Home Department.
"5. Number of Sermons preached by the Pastor to the children.
"6. Number of times the Pastor has catechized the Children.
"7. Number of Classes of Children formed for religious instruction."

the following:

"*I. Sunday Schools and Religious Instruction*

"1. Number and Condition of Schools.
"2. Number of Sermons preached by the Pastor to the Children.
"3. Other Religious Instruction conducted under (*a*) With Children; (*b*) With Adults; (*c*) Teacher Training Classes.

"4. Extent to which Sunday School roll has been utilized for pastoral visitation."

It is further recommended that in ¶ 180 as thus revised, the present section II, *Changes in Membership,* be made section I, and the revised section, *"Pastor's Relationship to the Sunday School and Religious Instruction,"* be made section II.

9. Amend ¶ 466, § 1, by striking out the entire section, which reads as follows:

"¶ 466, § 1. It shall be the duty of the District Superintendent to apportion to the Charges on his District such part of the total amount assumed by the Annual Conference for the Board of Sunday Schools as properly belongs to his District"; and inserting in place thereof the following:

"§ 1. It shall be the duty of the District Superintendent to aid in all possible ways in developing the efficiency of the Sunday Schools of his District. He shall be especially required to promote graded organization, graded instruction, teacher training, and evangelism; he shall also urge in all schools the use of the literature authorized by the General Conference published by The Methodist Book Concern. He shall provide an Annual Institute for the instruction and training of the Sunday School workers of his District in the most effective methods of Sunday School work."

10. Amend ¶ 466, § 3, by striking out the entire section, which reads as follows:

"§ 3. It shall be the duty of the District Superintendent to aid in all possible ways in developing the efficiency of existing Sunday Schools and especially in establishing and fostering new schools."

11. Amend ¶ 467, § 6, by striking out the word "last" in the second line, and inserting in the place thereof, the word "first," so that it shall read:

"§ 6. It shall be the duty of every Pastor to cause each Church under his charge to observe the first Sunday in October, or such other Sunday as may be more convenient, as Sunday School Day, and upon said day as part of the service he shall take a collection to be devoted to the maintenance and advancement of Sunday School work throughout the bounds of the Church. The Pastor shall forward the said collection directly to the Corresponding Secretary of the Board of Sunday Schools."

12. Amend ¶ 468 by striking out the words, "by suggesting to the Superintendent the names of suitable teachers; to see that the School reaches and maintains the 'standard points of excellence' established by the Board of Sunday Schools," so that it shall read as follows:

"¶ 468. It shall be the duty of the Sunday School Committee appointed by the Quarterly Conference to be in regular attendance at the Sunday School session, and to assist the Pastor and

the local Sunday School Board to secure needed supplies and requisites for the Sunday School, and to cooperate in providing facilities for the week-day recreational life of the young people.

"It shall further secure adequate time for the Sunday School session; provide for a Sunday School anniversary in the Church service every year; promote an annual house-to-house visitation to increase Sunday School membership, Bible study and family worship in the home, and also aim to secure every member of the Church as a member of some department of the Sunday School."

13. Amend ¶ 89, § 2, lines 13 and 14, by striking out "Members of Sunday School Converted during the Conference Year," and inserting in the place thereof "Conversions and Accessions to Church from Membership of the Sunday School during the Conference year"; so that it shall read:

"§ 2. Sunday School Statistics, ¶ 88, §§ 2, 3.

"Sunday Schools.

"Officers and Teachers.

"Total Enrollment in All Departments; Cradle Roll, Home Department, Officers, Teachers, and Scholars.

"Scholars of all Grades.

"Average Attendance of all Grades.

"Members in the Home Department.

"Children on the Cradle Roll.

"Officers and Teachers who are Church Members or Probationers.

"Scholars, including the Home Department, who are Church Members or Probationers.

"Conversions and Accessions to the Church from the Membership of the Sunday School.

"Collections for Board of Sunday Schools:

"Church.

"Sunday Schools.

"10 per cent of the Sunday School Missionary Offering.

"Sunday School Expenses: Lesson Leaves, Books, etc."

Adopted, May 27.

XIV. SUNDAY SCHOOLS AND BROTHERHOOD

Report No. 1. Methodist Brotherhood

The Committee recommends that the action of the Managing Board of the Methodist Brotherhood and the Board of Sunday Schools by which the connectional promotion of the Brotherhood should be directed by the Board of Sunday Schools be approved and continued in force.

The Committee further recommends that the following references in the Discipline to the connectional capacity of the Brotherhood be omitted. ¶ 478, which reads as follows:

"§ 1. ARTICLE I. *Name.* This organization shall be called the Methodist Brotherhood.

"§ 2. ARTICLE II. *Purpose.* The aim of this organization is to effect the mutual improvement of its members by religious, social, literary, and physical culture; to promote the spirit and practice of Christian brotherhood; to increase fraternal interest among men; to develop their activity and stimulate their efficiency in all that relates to religious, social, civic and industrial betterment; to build up the Church by leading men into its communion and fellowship; and, in general, to extend the kingdom of the Lord Jesus Christ.

"§ 3. ARTICLE III. *Membership.* All men's organizations of whatever name, existing in Methodist Churches, or that may hereafter exist, approved by the Quarterly Conference, are eligible to membership in the Methodist Brotherhood, and may become Chapters of the same by making application for and receiving the Charter, and by adopting a Constitution which does not conflict with the General Constitution.

"§ 4. ARTICLE IV. *Officers.* The officers shall be a President, five Vice-Presidents, a General Secretary, a Corresponding Secretary, a Recording Secretary, and a Treasurer.

"§ 5. ARTICLE V. *Managing Board.* 1. The Managing Board shall consist of three Bishops of the Methodist Episcopal Church, who shall be appointed biennially by the Board of Bishops; the General Officers of the Brotherhood; one member from each General Conference District, and seven additional members at large, who shall be elected by the General Convention, as hereinafter provided; and such other members as may be elected by affiliating Methodist bodies; all of whom shall hold office for two years, or until their successors are chosen. Vacancies in the Managing Board shall be filled by the Board.

"2. Seven members shall constitute a quorum.

"3. Regular meetings of the Managing Board shall be held in May and November of each year.

"4. Any General Men's Organization, in any Branch of Ecumenical Methodism, which unites with the Methodist Brotherhood shall have such representation on the Managing Board as the members of said Board may approve.

"§ 6. ARTICLE VI. *General Convention.* 1. The General Convention shall be held biennially, or otherwise, at such time and place as the Managing Board shall direct.

"2. Each active Chapter shall be entitled to representation in the General Convention by one accredited delegate, and by one additional accredited delegate for each fifty members in excess of the first fifty. The General Officers, the Managing Board, and the Annual Conference Presidents and Secretaries shall also be delegates to the General Convention.

"§ 7. ARTICLE VII. *Elections.* The officers shall be elected at

the General Convention by ballot, and shall hold office for two years, or until their successors are elected and have qualified. The officers shall perform the duties usually devolving upon their respective offices. Vacancies in office shall be filled by the Managing Board.

"§ 8. ARTICLE VIII. *Conference Organization.* Delegates from local chapters are empowered to form Annual Conference and District organizations which shall elect their own officers. When there is no Conference organization, the Annual Conference shall appoint a Conference President and Secretary. In the absence of District organizations, the Conference officers shall appoint District Vice-Presidents. These officers, with the District Superintendents, shall constitute an Executive Committee, which shall encourage the formation of chapters and seek to promote Brotherhood work. In case of default, the Managing Board shall appoint the Conference President, who shall select the Conference Secretary and District Vice-Presidents.

"§ 9. ARTICLE IX. *Amendments.* This Constitution may be amended at any regular General Convention by a two-thirds vote; provided, that the proposed amendment shall have been submitted previously in writing to the Managing Board, or referred to it by the Convention. The Managing Board shall report its recommendations to the Convention for final action."

Also "¶ 528. METHODIST BROTHERHOOD. Office: 150 Fifth Avenue, New York.

"*President,* F. E. Tasker.

"*Vice-Presidents,* C. F. Reisner, F. M. North, W. A. Shanklin, A. E. Craig, E. G. Bek.

"*Acting General Secretary,* C. F. Reisner.

"*Recording Secretary,* J. R. Joy.

"*Treasurer,* R. H. Montgomery.

"*Managing Board*—the General Officers: Bishops Nuelsen, Burt, and Leete.

"*Representatives in Foreign Fields,* Bishops Nuelsen and Warne.

"*At Large:* H. E. Dingley, D. G. Downey, W. G. Clinton, W. M. Wilson, G. P. Eckman, H. F. Rall.

"*Representing General Conference Districts:* I, L. A. Nies, New England; II, H. H. Beattys, New York East; III, D. L. Tuttle, Genesee; IV, H. G. Samson, Pittsburgh; V, Herbert Scott, Ohio; VI, J. A. Patten, Holston; VII, M. W. Dogan, Texas; VIII, Hanford Crawford, Saint Louis; IX, E. C. Crossett, Upper Iowa; X, S. J. Herben, Rock River; XI, C. F. Coffin, Indiana; XII, Thomas Nicholson, Dakota; XIII, Gottlieb Golder, Central German; XIV, F. D. Bovard, California; XV, R. A. Booth, Oregon."

The Committee further recommends that there shall be inserted in § 3, ¶ 459, which reads as follows:

"It shall be the duty of said Board to found Sunday Schools in needy neighborhoods; to contribute to the support of Sunday Schools requiring assistance; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and improve methods; to determine the Sunday School curriculum, including the courses for teacher training; and, in general, to give impulse and direction to the study of the Bible in the Church. It shall also be the duty of said Board, after consultation with the Editor of Sunday School Publications, to recommend to the Book Committee the kind or character of literature, requisites, supplies, etc., needed for use in our Sunday Schools; and the Publishing Agents shall provide and publish such literature, requisites, and supplies, as, in the judgment of the Book Committee, the best interests of the Church may demand. The Board of Sunday Schools each year shall make an estimate of the amount of money needed for its work and notify the Conferences, the District Superintendents, and the Pastors of the amount required from the respective charges," the following: "It shall also be the duty of said Board to promote such organizations of men as the organized Bible Classes, Brotherhoods, and kindred organizations."

Adopted, May 27.

XV. EPWORTH LEAGUE

Report No. 1. Board of Control

Amend Chapter XI, ¶ 474, Article IV, by inserting after the words "which shall consist of a Bishop," in line three, the words "the General Secretary, the Editor of the Epworth Herald," so that the sentence shall read as follows: "The management of the Epworth League shall be vested in a Board of Control, which shall consist of a Bishop, the General Secretary, the Editor of the Epworth Herald, and one member from each General Conference District, nominated by the delegates of the respective General Conference Districts, and elected by the General Conference."

Also amending the same ¶ 474 and the same Article IV by striking out the words in line thirteen, "The Editor of the Epworth Herald, the General Secretary," immediately preceding the phrase "The German Assistant Secretary," and by inserting after the words "the Assistant Secretary for Colored Conferences" the words "and the Assistant Secretary of the Junior League," so that this sentence shall read as follows: "The German Assistant Secretary, the Assistant Secretary of the Colored Conferences, and the Assistant Secretary of the Junior League shall be Advisory Members of the Board of Control."

Amend the same ¶ 474, Article IV, by inserting the following sentence after the words "Board of Control," in line 19, thus

making this sentence, the next to the last sentence in Article IV: "Any vacancy occurring in the District Membership of the Board of Control by a District member's removal from the District from which he was elected, or by any cause whatsoever, shall be filled by the Board of Control from the Conference to which said member belonged."

Adopted, May 18.

Report No. 2. Officers of the Epworth League

Amend ¶ 474, Article V, by adding after the words "General Secretary" in the first sentence, the words: "Recording Secretary"; and by adding after the words "Vice-President," in the third sentence the words "and Recording Secretary," so that the whole paragraph may read as follows:

"Article V. *Officers.* The Officers of the League shall be a President, a Vice-President, a General Secretary, a Recording Secretary, and a Treasurer. The President shall be chosen as hereinbefore provided. The Vice-President and Recording Secretary shall be chosen by the Board of Control from its own body."

Adopted, May 18.

Report No. 3. Duties of the General Secretary

Chapter XI, ¶ 474, Article V, be amended by inserting after the phrase "Shall keep the records of the League," the words "may speak or provide speakers for Annual Conference Anniversaries," so that the paragraph shall read:

"He shall have charge of the correspondence, shall keep the records of the League, may speak or provide speakers for Annual Conference Anniversaries, and perform such other duties as the Board of Control may direct."

Adopted, May 18.

Report No. 4. District Superintendent Ex Officio a Member of the District Cabinet

Your Committee on Epworth League recommends for your adoption the following:

Amend ¶ 474, Article III, by inserting after the words "General Conference District Leagues," the sentence, "The District Superintendent shall be *ex officio* a member of the District Cabinet," so that that paragraph shall read:

"The Chapters and such other Young People's Societies as may be approved by the Quarterly Conferences shall be organized into District Superintendents' District Leagues, and may also be formed into General Conference District Leagues. The District Superintendent shall be *ex officio* a member of the District Cabinet."

Adopted, May 27.

Report No. 5. Epworth League Institute

Your Committee on Epworth League recommends for your adoption the following:

Whereas, The Epworth League Institutes have come to be recognized as one of the greatest educational factors in the work of the Epworth League; and

Whereas, It is important that these Institutes be maintained at high grade and their work continued in the most effective manner; therefore, be it

Resolved, 1. That we recommend that all Committees or Cabinets arranging for Epworth League Institutes communicate and advise with the Central Office in planning their programs.

2. That the Board of Control fix a standard curriculum and qualifications of the faculty for all Institutes, and that only such Institutes as meet this standard receive the approval of the Board of Control and be known as Official Institutes.

Adopted, May 27.

Report No. 6. Study Courses

Your Committee on Epworth League recommends for your adoption the following:

We deem it desirable that Leagues located in the large cities make a specific study of conditions in their own cities, especially as to foreign populations, congested centers, and special opportunities for League service.

Therefore we recommend that the Board of Control make provision for this in the course of study recommended.

Adopted, May 27.

XVI. DEACONESS WORK

Report No. 1. Deaconess Work

A DEACONESS

A Deaconess is a woman who has been led by the spirit and by the providence of God to forego all other pursuits in life that she may devote herself wholly to the Christlike service of doing good; and who, after having received this divine call, has been trained and tested during a probation of at least two years, and after such preparation has been duly licensed and consecrated.

No vow of perpetual service is required of a Deaconess; nevertheless, except for imperative reasons, Deaconess service should be considered a life work. The Deaconess renders a free-will service, and as long as she is in good standing is entitled to a suitable support. As her service is voluntary she may withdraw at any time, but she shall give reasonable notice of such intention.

The single aim and controlling purpose of the Deaconess is to minister, as Jesus did, to the wants of a suffering, sorrowing, and sin-laden world. Her work is to visit the sick, to pray with the dying, to comfort the sorrowing, to seek the wandering, to save the sinning, to relieve the poor, to care for the orphan, and to take up other Christlike service.

General Deaconess Board

INCORPORATION AND FUNCTIONS

For the promotion and general supervision of Deaconess Work throughout the Church there shall be a Board known as the General Deaconess Board of the Methodist Episcopal Church. This Board, duly incorporated under the laws of the State of New York, and having its headquarters in the City of Buffalo, shall have general supervision of all Deaconess work in the Church and control of all Deaconesses. The General Deaconess Board shall be composed of twenty-one members, of whom three shall be Bishops. All members shall be nominated by the Board of Bishops and elected by the General Conference. There shall be at least one member from each General Conference District. Any vacancy in the Board which may occur during the quadrennium shall be filled by the Board of Bishops.

The General Deaconess Board, on request of an Annual Conference through its Deaconess Board, shall have power to authorize the establishment of a Deaconess institution. The General Deaconess Board shall satisfy itself that there is need of the proposed institution in the locality designated; that the site selected is suitable for the work intended; that it would not be likely to affect unfavorably any existing institution; that there is good prospect of its adequate support and that its property, of whatever form, is not unduly encumbered.

The General Deaconess Board shall establish a standard for entrance into training schools, provided such requirement shall be equivalent to a high school course; prescribe the course of study, have authority to determine and settle all questions arising between institutions and individuals. It shall promote the interest of preachers and people in this work, fix the maximum allowance for Deaconesses, approve general rules for the government of both institutions and Deaconesses, prescribe a distinctive garb for Deaconesses, determine the allowance for retired Deaconesses, and perform such other duties as the work may demand.

The Board may authorize such steps as seem wise in order to enlist a larger number of trained women, and set them at the increasing tasks devolving upon the Church in community service, work among immigrants, and the direction of religious education. The Board shall endeavor to cooperate with other Boards of the Church which may be interested in like opportunities.

OFFICERS

The Board shall elect its own officers.

The Board shall elect quadrennially a Corresponding Secretary who shall be its Executive Officer.

Any vacancy may be filled by the Executive Committee until the next meeting of the Board.

MAINTENANCE

It shall be the duty of every Pastor to see that his Charge makes an annual contribution for the support of the General Deaconess Board.

This contribution may be paid to the Treasurer of the Annual Conference or forwarded directly to the General Deaconess Board.

ANNUAL CONFERENCE DEACONESS BOARD

A Conference Deaconess Board, consisting of nine members, of whom at least three shall be women, shall be appointed by each Annual Conference. The members shall serve for three years, and the election so arranged that three members shall be chosen each year.

The Conference Deaconess Board shall have oversight of all Deaconess work within the bounds of the Conference. It shall have authority to issue certificates of recognition to probationers and renew annually the same; to license Deaconesses and approve annually their standing as Deaconesses; and to transfer Deaconesses on the recommendation of a Deaconess institution or one of the forms of administration. It shall encourage and promote Deaconess work within the limits of the Conference. It shall see that all charters, deeds, and other conveyances of the property of Deaconess institutions conform strictly to the Discipline, and the laws, usages, and forms of the State or Territory within which such property is situated. It shall see that all property is well insured.

The appointments of the Deaconesses to their respective spheres of labor shall be subject to the approval of the Annual Conference Deaconess Board.

The Conference Deaconess Board shall secure from each Deaconess institution within the bounds of the Conference a yearly report, giving the name, address, and employment of each Deaconess connected with the institution, the amount of money received and expended, and such other information as may be desired. Blanks for this purpose shall be furnished by the General Deaconess Board.

The Conference Deaconess Board shall report each year to the Annual Conference; this report shall include the amount of the contribution of Churches in the Conference to the General Dea-

coness Board. It shall also report annually to the General Deaconess Board on such matters and in such form as that Board may indicate.

The Conference Deaconess Board shall arrange, when practicable, for an anniversary of Deaconess Work during the session of the Annual Conference.

The actions of the Conference Deaconess Board shall be subject to the approval of both the Annual Conference and the General Deaconess Board.

DEACONESS INSTITUTIONS

A Deaconess Institution is a home, school, hospital, or other organization, permanently established, administered by Deaconesses, or maintained for the care or education of Deaconesses, or for the promotion of the Deaconess work of the Methodist Episcopal Church.

No institution for the prosecution or maintenance of any form of Deaconess work shall be recognized as a Deaconess institution of the Methodist Episcopal Church until it has been approved by the Annual Conference upon recommendation of its Deaconess Board, and authorized by the General Deaconess Board.

All property for Deaconess Institutions shall be held in trust for the Methodist Episcopal Church and this may be done by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Methodist Deaconess Association, the German Central Deaconess Board or by a local Board of Trustees. In whatever name property is held, all deeds of conveyance shall contain the clause, "To be held in trust for the Methodist Episcopal Church."

Training Schools duly recognized as Deaconess Institutions of the Methodist Episcopal Church shall be as free to secure students from the whole Church as are our other educational institutions.

Each Deaconess Institution shall report to the Conference Deaconess Board at least one month before the meeting of the Annual Conference such information as may be requested by either the Conference Deaconess Board or the General Board.

THE PROBATIONARY DEACONESS

Every candidate is urged to take the full course in one of the duly recognized training schools before presenting herself for active service.

The probationer's certificate of recognition may be given by the Conference Deaconess Board only to a candidate who meets the following requirements and is recommended by a duly recognized Deaconess Institution:

She must be recommended by the Quarterly Conference of the Church of which she is a member.

She must present a satisfactory health certificate, according to form prescribed by the General Deaconess Board.

She must be a graduate of a duly recognized training school or from a registered hospital training school of our Church; or have its equivalent in hospital and training school; or be recommended by the concurrent action of one of the Form of Administration and the General Deaconess Board.

The probationary period shall be at least two full Conference years after receiving Probationer's Certificate of Recognition.

The renewal of the certificate of recognition of a probationer is granted annually by the Conference Deaconess Board, upon recommendation of the Deaconess institution with which she is connected.

Probationers may wear a distinctive garb, but only in actual service.

THE LICENSED DEACONESS—REGULATIONS

The Deaconess License may be given by the Conference Deaconess Board only to a candidate who meets the following requirements and is recommended by a duly recognized Deaconess Institution.

She must complete the term of probation, be unmarried and over twenty-three years of age, and be recommended by the Quarterly Conference of the Church of which she is a member.

She must present a satisfactory health certificate, according to the form prescribed by the General Deaconess Board.

She must fulfill the disciplinary religious and educational requirements to the satisfaction of the Conference Deaconess Board. A certificate of graduation from a duly recognized training school or from a registered hospital training school of our Church shall be accepted by the Conference Deaconess Board as satisfactory evidence of her having met the educational requirements, and she shall secure from the training school or Deaconess institution with which she has been connected a recommendation as to her character and her fitness for Deaconess work.

When a woman, having met the above requirements, is licensed, she is entitled to consecration as a Deaconess, according to the Order of Service prescribed by the Discipline. The Bishop shall satisfy himself that the candidate for consecration has fulfilled all the disciplinary requirements.

A woman thus duly licensed and consecrated is a Deaconess of the Methodist Episcopal Church and may be employed anywhere and in any form of work, in accordance with the rules and regulations of the Discipline and of the General Deaconess Board. Each Deaconess shall be enrolled as a member in a Deaconess

institution, to which she is responsible and to which she must report at regular intervals. She shall wear the prescribed garb when on duty. The wearing of this garb by any woman who is not a Deaconess shall be regarded as a violation of our order and discipline.

For the continuance of the Deaconess in her vocation it is necessary that she be approved annually by the Conference Deaconess Board upon recommendation of the Deaconess institution with which she is connected.

A Deaconess may be transferred from one Conference to another by and with the consent of the two Conference Deaconess Boards, on recommendation of the Deaconess institutions or forms of administration concerned. The change of a Deaconess from one Conference to another to meet a pressing emergency may be recorded as a transfer when approved by both Conference Deaconess Boards. The transfer shall be consummated when a Deaconess has been accepted and her name placed upon the records of the Conference to which transfer is made.

A Deaconess may have her membership changed from one institution to another within the bounds of the same Annual Conference by the agreement of the Institutions concerned and the approval of the Conference Deaconess Board. A Deaconess employed by a Church shall be under the direction of the Pastor of that Church. A Deaconess shall be a member of the Quarterly Conference of the Church of which she is a member, when approved by said Quarterly Conference for membership therein.

A Deaconess on leave of absence is one who at her request and for reasons sufficient to the Deaconess institution with which she is connected, and to the Annual Conference Board, is released from active duty for a limited period of time.

A Deaconess who has resigned or has been discontinued shall return her license and certificate of consecration to the Conference Deaconess Board having jurisdiction in her case, and shall cease to wear the Deaconess garb.

A Deaconess who has faithfully performed her duties may request from the Conference Deaconess Board a certificate of honorable discharge. This certificate may be granted by the Conference Deaconess Board upon recommendation of the Deaconess institution with which she is connected, provided she presents her license and certificate of consecration. Should she desire to have these returned to her the President of the Conference Deaconess Board shall inscribe on each the fact and date of the discharge. A Deaconess who has thus been honorably discharged may be restored and re-licensed by any Conference Deaconess Board, without probation or examination in the course of study, provided she presents a recommendation from her Quarterly Conference and a satisfactory certificate of health. And, provided further, that she have the approval of a Deaconess institution.

THE RETIRED DEACONESS—HER SUPPORT

A Deaconess when unable to continue her regular work on account of age, loss of health, or other disability, may be retired by the General Deaconess Board on recommendation of the Deaconess institution with which she is connected, provided she has given at least ten years of service to the Deaconess work including her term of probation.

There shall be a Deaconess Retirement Fund which shall be controlled and administered by the General Deaconess Board, and which the Board shall seek to increase by contributions, bequests and otherwise.

Every Retired Deaconess shall have a claim upon the Retirement Fund. This claim shall be proportionate to the number of years she has been in active service, including the years of probation.

The amount of the allowance to retired Deaconesses must depend upon the income of the General Deaconess Board.

DEACONESS RELIEF FUND

The various forms of administration shall make suitable provision for Deaconesses during temporary disability.

DEACONESS WORK IN EUROPE

In those parts of Europe where the Deaconess Work is legally incorporated with an Inspector appointed by the Annual Conference, any of the foregoing provisions not compatible with the articles of such legal corporation shall be inoperative.

All European Deaconess work shall be under the general supervision of the General Deaconess Board.

DEACONESS WORK IN MISSION FIELDS

In mission fields, under the supervision of General Superintendents, there may be a Board composed of the Superintendents in charge and four other members to be nominated by the Board of Bishops and elected quadrennially by the General Conference.

In a Mission field, under the supervision of a Missionary Bishop, there may be a Board composed of the Missionary Bishop of that field and four other members, two at large and two from the Woman's Foreign Missionary Society, to be nominated by the said Missionary Bishop and elected quadrennially by the General Conference.

These Boards shall have general supervision within their respective fields, but shall be subject to the General Deaconess Board.

Vacancies shall be filled by the Bishop having jurisdiction over the field where the vacancy occurs.

Adopted, May 29.

XVII. TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

Report No. 1. Increase in Appropriation for Temperance Society

Your Committee recommends for adoption the following:

Whereas, The $50,000 per annum apportioned by the authority of the General Conference for the work of the Temperance Society of the Methodist Episcopal Church has only netted in round numbers $30,000 per year; and,

Whereas, The disproportion of the amount raised in Methodism to the amount apportioned will make it impossible to receive a larger proportion than that; and,

Whereas, The Temperance Reform is now in a world crisis, when great results can be achieved in a short time by an adequate financial support;

Resolved, That this apportionment shall be increased to $100,000 per annum in order that the growing work and widening plans of the Temperance Society may be carried on to a successful culmination in nation-wide prohibition.

Adopted, May 19.

Report No. 2. Application for Liquor License

Your Committee recommends for your adoption the following:

Amend ¶ 270, § 2, by inserting in the seventh line immediately after the words "sale of such liquors," the words "or who applies for a license for the sale of such liquors," so that the whole section shall read:

"¶ 270, § 2. A member of the Church, who, after private reproof and admonition by the Pastor or Class Leader, persists in using, buying, or selling intoxicating liquors as a beverage, or who signs a petition in favor of granting a license for the sale of such liquors, or who signs a petition of consent for the sale of such liquors, or who applies for a license for the sale of such liquors, or who procures a license for the sale of such liquors, or who becomes bondsman for any person or persons engaged in such traffic, or who rents his property as a place in which or on which to manufacture or sell intoxicating liquors, shall be brought to trial, and if found guilty and there be no sign of real humiliation, shall be expelled."

Adopted, May 19.

Report No. 3. Political Party Platform Declaration

Your Committee recommends for adoption the following:

Whereas, A large portion of the United States has prohibited the sale of intoxicating liquors, and the unlawful sale of such

liquors in dry territory is largely carried on as interstate commerce and by the use of the mails; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church at Saratoga Springs, New York, that we urge upon all political parties the adoption of a declaration in favor of Congress immediately passing laws prohibiting all interstate commerce in intoxicating liquors and forbidding the use of the mails for liquor shipments and for sending liquor advertisements; and,

Whereas, The conscience of America and of the world condemns the traffic in intoxicating liquors; therefore, be it further

Resolved, That we earnestly urge all political parties in the national conventions to declare in favor of Congress submitting to the legislatures of the States for their ratification an amendment to the Federal Constitution absolutely prohibiting the beverage traffic in all intoxicating liquors throughout the United States and its possessions, and that pending the submission and adoption of such amendment Congress shall enact statutory prohibition to the full extent of its present constitutional powers for the nation, including the District of Columbia, Alaska, Hawaii, the canal zone, and all the islands, reservations, ships, buildings, and premises under federal police jurisdiction.

We direct that the Secretary of this Conference immediately cause these resolutions to be neatly printed and placed before the several national political conventions to meet during the present year.

Adopted, May 19.

Report No. 4. Statement of Principles

Grateful to Almighty God for the rising tide of public sentiment which is sweeping toward national and world-wide prohibition of the liquor traffic; rejoicing at the rapidly changing tone of the public press, the closing of its columns to liquor advertisements, the emphatic pronouncements of medical science, the entrance into the prohibition ranks of the manufacturing and business interests of the nation, and the increasing recognition by the industrial classes of alcohol's menace to the workers' safety and welfare; we denounce the traffic as a grave and imminent national peril.

It is the one most prolific cause of insanity, crime, and poverty; the most insidious despoiler of legitimate business; the most corrupt and demoralizing influence in politics, and the most dangerous enemy to human welfare in all our civic life.

Statesmanship, ecclesiastical and civil, has denounced it; science has condemned it; business is arraying itself against it; politics is struggling to be freed from its grasp; labor seeks escape from its degrading, merciless bondage, and the embattled

nations of half a world find it a more deadly foe than any they have met on war's red fields.

The expansion of religion and the preservation of civilization require its overthrow—its complete and utter annihilation.

To the consummation of this high achievement we do now and here solemnly covenant with each other and with God, our Father, and pledge ourselves to fight and spare not until the end shall have been attained.

PERSONAL ABSTINENCE

Believing total abstinence from the use of all intoxicants and narcotics to be the proper practice of the individual, we urge upon Pastors, Sunday School Superintendents, Teachers and leaders among our people the importance of education, moral suasion, and pledge signing, that the individual may be saved.

THE LICENSE SYSTEM

The whole license system is a colossal blunder, wrong in principle, lame in logic, a failure in practice, a fool's bargain, a sale of souls for gold. It is contrary to the teachings and the spirit of the Christian religion and at variance with all the purposes of enlightened government. It clothes the traffic with the cloak of respectability and bribes the voter with revenue.

We hold now, as in the past, that such a traffic cannot be legalized without sin.

PROHIBITION

We stand for the abolition of the whole traffic, and declare prohibition to be the only proper attitude of civil government toward a thing so baneful and pernicious. That there may be the speediest possible suppression of the traffic, we recommend to our people prompt and aggressive participation in every wise movement for local, State and national prohibition. What the Czar of Russia is able to do for his people in the exercise of arbitrary power, we, the people of this free nation, in the exercise of our own sovereignty, ought to do for ourselves and for our posterity.

ENFORCEMENT OF THE LAW

The sovereignty of the Republic is the sovereignty of the people, and when the people have spoken, either in the making of a constitution or in the enactment of laws, such constitution and such laws carry within them the embodiment of that sovereignty, the supremacy of which no man and no interest can be permitted to violate or challenge. This is true of constitutions and laws inhibiting the liquor traffic, and we stand for their faithful and consistent enforcement all the time and everywhere. To this end we counsel our people, and all good

citizens of whatever sect or creed, to permit themselves to be divided no longer and to support no candidate of any party for any office who is not openly pledged to the enforcement of such constitutions and such laws.

FEDERAL ACTION

We record ourselves against the issuing of internal revenue tax receipts by the Federal Government to criminals engaged in violating State laws.

We urge upon the Federal Congress the immediate passage of laws prohibiting all interstate commerce in intoxicating liquors and forbidding the use of the United States mails both to liquor shipments and to liquor advertisements.

We respectfully but earnestly demand of the Congress to promptly submit to the legislatures of the several States for their ratification an amendment to the Federal constitution providing for the absolute prohibition of the liquor traffic throughout the United States. And pending the submission and adoption of such an amendment, we demand that the Congress enact statutory prohibition to the full extent of its present constitutional powers throughout the Nation, including the District of Columbia, Alaska, Hawaii, the Canal Zone, and all the islands, reservations, ships, buildings, and premises under Federal police jurisdiction.

WORTHY AGENCIES

We rejoice in the devotion, efficiency and success of the agencies that represent us in promoting this great reform; in the pioneers who blazed the trail—the Washingtonians, Sons of Temperance, Good Templars, and other Prohibitionists, and the Woman's Christian Temperance Union, the White Ribbon army whose tears melted a nation's indifference and whose prayers and deeds lifted this reform to its present high estate.

We commend the Flying Squadron Foundation, which is contributing with signal devotion and effective service to the advancement of the present great national movement.

They are all fellow workers in the common cause and are worthy of our support.

THE ANTI-SALOON LEAGUE

The Anti-Saloon League, organized and equipped by the men and the money of the Christian Churches of the nation, has come to represent in a peculiar sense the cause of temperance and prohibition, and we indorse and commend it as a safe and effective agency through which the membership of the Methodist Episcopal Church may cooperate with members of other Churches and temperance organizations for united and vigorous action against the liquor traffic and in the enforcement of the law, and

we hereby call upon our Churches to cooperate enthusiastically and effectively in this great movement.

THE CHURCH TEMPERANCE SOCIETY

Cooperating throughout the quadrennium with all these several forces, our own Church Temperance Society has been helpful and stimulating to them all. It is Methodism's direct and special agent. Acting within its own specific sphere—the securing of total abstinence pledges, the publication and distribution of literature, the inculcation of temperance and prohibition principles, the creation of temperance sentiment throughout our fellowship, and the participation of the Secretary and other representatives in State campaigns—it has richly contributed to the public good and has earned our grateful confidence. The child of the Church itself, it is entitled to the bounty of the Church.

POLITICAL ACTION

The time has come when the line should be definitely and sharply drawn between the supporters and the partners of this traffic and those who stand for its abolition. A man cannot, as a Christian citizen, sign a petition for a liquor license, rent property to be used for the purposes of the traffic, vote for it or with it, or fail to make his citizenship count as an elector in protest against the traffic's continuance. To do any one of these things is to betray his citizenship, the religion he professes and the Church of the living Christ.

A VISION OF WHAT IS TO BE

We are in the midst of a world-movement against the drug poisons of the nations. China has overthrown the opium traffic. Russia has destroyed vodka, France has prohibited absinthe, other nations seek to minimize the evils of intoxicants, and Canada, our young and vigorous neighbor, is sweeping on to actual national prohibition. Our climacteric opportunity is at hand. To-morrow there shall be fulfillment.

Steadily fixing our eyes on the last great goal—national prohibition and world sobriety—reposing our hope in an enlightened public conscience, catching inspiration and courage from an awakened Christian citizenship, and reaffirming our faith in the providence of God, we move forward in unity of purpose and solidarity of action, resolved, God helping us, that the liquor traffic shall die—and die in our day and generation.

Adopted, May 18.

REPORT NO. 5. LOCATION OF TEMPERANCE SOCIETY HEADQUARTERS

Whereas, The influence of the Church Temperance Society is

needed in the nation's capital, where many bills are pending upon which our representatives need to hear officially from the Methodist Episcopal Church; and,

Whereas, The battlefield for prohibition during the next quadrennium is to be on the Atlantic Coast and center in Washington; and,

Whereas, Most of the West has already gone dry; and,

Whereas, Kansas needs the society the least of any State in the Union; and,

Whereas, Washington is convenient of access to the ten millions of colored people who live in the nation; and,

Whereas, Washington is convenient to the landing places of the immigrants who come to our shores and should be met by the influence of the Society in its Department for Foreign-Speaking Peoples; therefore,

Resolved, That the Headquarters of the Church Temperance Society be moved from Topeka, Kansas, to Washington, D. C.

Adopted, May 25.

REPORT NO. 6. CIGARETTES AND TOBACCO IN OTHER FORMS

Your Committee recommends for your adoption the following:

Resolved, That there be placed in the Discipline a new section as follows:

Chapter II, Special Advices, subdivision VI, Temperance, ¶ 69, § 2:

We record our solemn judgment that the habitual use of tobacco is a practice out of harmony with the best Christian life.

In the interest of a larger Christian influence and service we urge our members to abstain from the use of cigarettes and of tobacco in all other forms.

Adopted, May 27.

REPORT NO. 7. CONSTITUTION FOR BOARD OF TEMPERANCE, PROHIBITION, AND PUBLIC MORALS

As a substitute for Chapter XIII, ¶ 479, we recommend the following: "In order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors, the General Conference hereby authorizes the organization of a Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church under the following constitution:

ARTICLE I. The object of this Board is to promote the voluntary total abstinence from all intoxicants and narcotics by the members of the Church, Sunday School, Junior and Epworth Leagues, and to secure the speedy enactment of statutory and constitutional laws prohibiting the traffic in alcoholic liquors.

ARTICLE II. The management of this Society shall be vested

in a Board of Managers consisting of a Bishop, who shall be the President, and twenty persons, at least two thirds of whom shall reside in the territory in, near or convenient of access to Washington, D. C. These shall be nominated by the Board of Bishops and elected by the General Conference. The Board of Managers shall meet annually, and at such annual meetings shall fill vacancies in the Board caused by death, resignation, or otherwise.

Article III. The officers of the Board shall be a President, Vice-President, Secretary, and Treasurer. The President shall be a Bishop, chosen by the Board of Bishops, and the other officers shall be elected by the Board of Managers at its first meeting, which shall be held within two months of the adjournment of the General Conference, at which meeting the Board shall have power to fill any vacancies in these offices other than that of President, and to elect such additional field and office representatives as shall be required to conduct its work. These shall be nominated annually by the General Secretary of the Board. The central office of the Society shall be located at Washington, D. C., and the Board of Managers shall have the power to enact such by-laws and to employ such representatives in its work for the field and office as it may deem necessary upon the nomination of its General Secretary, who shall be elected quadrennially by the Board of Managers and shall be the executive officer of the Board, and he shall be *ex officio* a member of the Board.

Article IV. It shall be the duty of the Board of Managers to represent the Church officially in every wise movement for the promotion of voluntary personal total abstinence and the securing of legal prohibition of the liquor traffic, to publish, approve and distribute literature on the liquor traffic, the use of narcotics and manufactured articles containing a large per cent of alcoholic liquors, to devise such plans and make such advices as shall enable the Church most successfully to compass the overthrow of that great foe of society, the legalized liquor traffic, to make such use of the money paid into its treasury as the work demands, and to publish an annual report of its work and to make a quadrennial report to the General Conference.

Article V. Each Annual Conference shall form within its bounds a Conference Board of Temperance and Prohibition which shall elect its own officers, who shall be subordinate to the General Board of Temperance and in harmony with its plans and promote the temperance reform within said Conference boundaries. It shall elect a Conference Committee in each District Superintendents' district consisting of the District Superintendent and two others nominated by the District Superintendents and elected by the Conference. It shall be the duty of the District Committee to cooperate with all reliable

temperance organizations and to give all possible aid in no-license campaigns. At each session of the Annual Conference an anniversary of the Board of Temperance or mass meeting shall be held in the interest of Temperance and Prohibition under the direction of the General Board of the Church.

ARTICLE VI. It shall be the duty of pastors, with the aid of their Committee on Temperance, to present annually to each congregation the cause of temperance and to ask a public collection and contribution for the support of the same, which collections and contributions shall be paid over to the Treasurer of the Board of Temperance and reported to the Annual Conference in the same manner that other benevolences are reported. It shall be the duty of pastors to see that each Sunday School is organized into a Temperance Society, that temperance instruction be given, and that, as far as possible, the members of the school and the young people within the reach of the Church shall be pledged to total abstinence. The District Superintendent, at the fourth Quarterly Conference, shall inquire if the requirements of this article have been observed.

Adopted, May 25.

REPORT NO. 9. PROSTITUTION

Prostitution is not a necessary evil and its continued existence is a solemn challenge to Christian civilization.

The toleration of public prostitution is indefensible. It corrupts the administration of the law and the officers of the law. It allies itself with graft and crime. It spreads abroad the most loathsome diseases. It degrades manhood and consigns womanhood to unspeakable shame. It poisons the life of the race at its source. Government should make with it no compromise.

Segregation is not a remedy. It protects and fosters the evil it is supposed to cure, and spreads contamination about the dwellings of the weakest and the poorest.

Punishment by fines is a vain and hurtful policy. It sends lewd women into the street to increased offense and delivers them helpless into the hands of the traders in shame.

The work of reform is not complete when the community officially expels and disperses vice. The State should provide for the care and reform of prostitutes, preparing for an honest place in society those who are mentally capable, placing in confinement those who are incorrigible, and establishing industrial settlements for the kindly restraint of those who are mentally deficient.

The force of publicity should be used freely and fearlessly.

Parents and others charged with the care of the young ought to give careful consideration to the proper education of our youth to the end that there may be health of body, purity of mind, and righteousness of life.

All good citizens must be vigilant and active in the enforcement of the laws against vice and must hold public officers to the faithful performance of their duties.

We call upon our people and upon our churches to give themselves and to give of their means to every wise effort which aims by means of education, legislation or administration to cure the social evil.

Adopted, May 27.

REPORTS OF SPECIAL COMMITTEES

I. AMERICAN BIBLE SOCIETY

Report No. 1. Report of the Committee on American Bible Society

The Committee on American Bible Society after reviewing the Episcopal Address, and the Quadrennial Report of that Society, which has been one of the official benevolences of the Church since the General Conference of 1836, together with a description of the centennial celebrations which have just been held, presents the following report:

It is profoundly impressed with the work of the Society during the century of translation, publication, and distribution, in which it has had an opportunity of participation through fellowship with this institution, which ranks among the earliest and most conspicuous of American Missionary organizations. It is difficult to estimate the significances of the circulation of over one hundred and seventeen millions of copies of the Scriptures in more than one hundred and fifty languages among the nations of the earth. The harvest from this seed-sowing everywhere results in souls awakened, Churches organized, and the Kingdom of God promoted. All missionary administrators pay tribute to the effectiveness and necessity of this work.

Bishop F. J. McConnell has recently said that if a sum of money were to be put into his hands for the rehabilitation of Mexico he would use it in Bible distribution in that distracted country. It is an astonishing fact that in spite of revolutions the Society's work has advanced in Mexico.

During the century translation and revision have been carried on by the Society in sixty-four languages.

The General Conference of 1908 requested the Society to cooperate in a revision of the Spanish Scriptures. During the last quadrennium, it has cooperated with the British and Foreign Bible Society in this work. Two members of this Revision Committee, Rev. C. W. Drees, and Rev. V. Baez, are Ministers of the Methodist Episcopal Church. It is our pleasure to announce that the Society reports the completion of this revised Spanish New Testament as one of its forthcoming centennial publications for the use of our Spanish-speaking missionaries in Latin America and the Philippines.

The issues for the quadrennium again show a remarkable advance, reaching a total of 19,398,310 volumes—nearly double that of the preceding quadrennium.

The gifts of the Methodist Episcopal Church during the quadrennium have amounted to $161,759, an average of about $40,-

000 a year. The insufficiency of current income is one of the problems of the Society. It has only been able to carry on the remarkable work of the last four years because of one or two legacies, which, under the pressure of the unprecedented world-need of the Scriptures, have been nearly exhausted. Unless there is a decided increase in the current gifts from the Church and living donors, the Society faces such serious retrenchment in its work as will cut deeply into its service to the missionaries of our Church, both home and foreign. Surely this is not the time—with the world at war—for a famine of Scriptures.

We, therefore, recommend that a least $100,000 be annually apportioned to our Churches for this cause, by those having charge of the apportioning plans under the supervision of the Commission on Finance; and that District Superintendents and pastors urge every charge to raise this apportionment in full.

We further recommend that the office address of the Society with the names of the executive officers, together with this action of the General Conference, be published in the Discipline.

We recommend that authority be given to the Board of Bishops to appoint an *ad interim* Committee with which the Board of Managers may advise concerning the interests of the society during the quadrennium, provided that the expense of the Committee be provided for by the American Bible Society.

Adopted, May 19.

II. CORRELATION

Report No. 1. Commission of Eleven

Your Committee recommends for adoption the following:

Whereas, The number of organizations within the local Church authorized and promoted by general Boards of the Church is already large and tends to increase, and these organizations are augmented by others promoted by interdenominational and undenominational agencies, until in many of our Churches there is an unduly large number of organizations; and,

Whereas, Practically all of these organizations within the local Church are wholly or partially educational in their aims, encouraging the formation of classes for study or groups for discussion, with the result of division, overlapping, and competition, with consequent loss of efficiency; therefore, be it

Resolved, That we recommend the appointment of a Commission of Eleven, to be composed as follows: One Bishop, three nominated by the Board of Sunday Schools, three by the Board of Control of the Epworth League, one by the Board of Foreign Missions, one by the Board of Home Missions, one by the Woman's Foreign Missionary Society, and one by the Woman's Home Missionary Society; which Commission shall be authorized

during the quadrennium to make a careful study, first, of the religious educational needs of children, young people and adults, and, second, of all the agencies of the Church existing to meet these needs; and, further, to report to the next General Conference means and methods whereby thorough coordination and correlation of organizations within the local Church may be secured in the interest of efficiency. The purpose of this inquiry is not to disturb the autonomy of existing organizations but to promote their connectional relation and interests.

Adopted, May 29.

III. CREDENTIALS

Report No. 1. Louisiana Conference Contest

The Committee reports concerning the contest from the Louisiana Conference that the challenge of the right of Valcour Chapman and Aaron W. Brazier to their seats in the General Conference should not be sustained. We therefore recommend that the right of said Valcour Chapman and Aaron W. Brazier to their seats be confirmed.

Report No. 2. Traveling Expenses

Resolved, That the traveling expenses of each delegate to and from the seat of the General Conference shall be paid in the proportion that the number of days of his attendance is to the number of days of the session of the General Conference, the only exception being on account of personal sickness of the delegate, the exceptions to be determined by the Committee on Credentials.

Report No. 3. Excusing Delegates

The Committee on Credentials recommends the adoption of the following orders:

1. When a delegate is excused and no reserve is seated in his place he shall receive his traveling expenses in full and his per diem during the time he serves.

2. When a reserve delegate takes the place of a delegate it shall be with the distinct understanding that there shall be no additional expense, except in cases where vacancies are created as a result of elections by this body.

3. After the twenty-second day of the session no reserve delegate shall be seated, unless without additional expense.

Adopted, May 2.

Report No. 4

The Committee on Credentials recommends the adoption of the following order:

1. That ¶ 1 of our Report No. 3 be and the same is hereby amended to read as follows:

"1. When a delegate is excused and no reserve is seated in his

place he shall receive the proportional part of his traveling expenses as required by our rules, and his *per diem* during the time he serves."

Adopted, May 17.

IV. EVANGELISM

Report No. 1. Commission on Evangelism

Your Committee on Evangelism recommends for your adoption the following:

Your Committee has examined the report of the Commission on Evangelism as it appears in the Handbook for the General Conference of 1916 (page 453) prepared under the direction of the President of the Commission. We desire to express our appreciation of the accurate and inspiring report for the quadrennium, and the suggestions and encouragement for the future. It is another testimonial to the value of Episcopal leadership. It presents a program under the caption of the Methodist Forward Movement which may well challenge the admiration and support of every pastor in Methodism. Here in comprehensive form is the course of study for a School in Evangelism which will make it possible for our Pastors by working the definite plans suggested to bring into the Church and Kingdom many of the unchurched in the community where they serve. The Committee respectfully urges upon the members of the General Conference a careful study of the report of the Commission as it appears in the Handbook.

The achievements for the quadrennium have been remarkable. The bringing into the Church of over 400,000 in three years of this period has meant the largest gain in members during any similar period of her history. But even more important than this has been the education and arousement of the ministry as to the possibilities of evangelism to-day by every Pastor and every Church. The future of Methodism is assured if the evangelistic program is carried out. We regret to announce that the work of the Commission has been seriously hampered because of lack of funds, the Church having made no provision for the financing of this great work. It is too serious a part of the King's business to be crippled longer this way.

Adopted, May 27.

Report No. 2. Disciplinary Changes

The Committee on Evangelism desires to report that we have given careful consideration to the various memorials submitted to us and desire to make the following suggestions for action and disciplinary changes based upon such memorials:

1. *Conference Evangelists.* That ¶ 203, § 4, and subdivision 8, which now reads: "If requested by an Annual Conference, a

Bishop may appoint one or more Members of an Annual Conference to do evangelistic work on Charges within that Conference, if invited by the Pastors and in cooperation with them; or in neglected territory within any District, when requested by, and in cooperation with the District Superintendent of such District; provided, that the Conference shall determine by vote how many of its Members may be thus appointed; and that the said Annual Conference shall by vote of two thirds of its Members present and voting, request such appointment," be changed so as to read:

"A Bishop may appoint one or more Members of an Annual Conference to do evangelistic work on Charges or neglected territory when requested to do so by the Annual Conference, two thirds of the Members thereof present and voting. Members of the Conference appointed to do this shall be Conference Evangelists; they shall labor under the direction of the District Superintendents; provided, that the evangelistic work done on any Charge shall be done with the consent of the Pastor. It shall be the duty of each Conference Evangelist at the end of the Conference year to make a full written report to his Annual Conference concerning his meetings, employment of his time, results, and compensation."

2. *Appointment of Evangelists-at-Large.* Insert in the Book of Discipline Part III, Chapter X a new paragraph to precede 204, under heading of "Powers," as follows: "The Board of Bishops may appoint a limited number of Members of Annual Conferences, who shall be Evangelists-at-large. It shall be the duty of each Evangelist-at-large, at the end of the Conference year, to make a full report to his Annual Conference and the Department of Evangelism of the Board of Home Missions and Church Extension, concerning his meetings, employment of his time, results, and compensation."

3. *Evangelists-at-large.* Amend ¶ 181, lines 2 and 3, by the addition of, "or an Evangelist-at-large." So that the paragraph shall read, "No Pastor shall engage an Evangelist other than one of his own Conference appointed by the Bishop, or an Evangelist-at-large without first obtaining the written consent of his District Superintendent."

Adopted, May 27.

V. REPORT OF THE GENERAL CONFERENCE LAYMEN'S ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

The General Conference Laymen's Association of the Methodist Episcopal Church was authorized and organized by the General Conference of 1904. Its objects are: "To interest all our laymen in the general affairs of the Church, and especially

to promote the organization of Laymen's Associations in all Annual Conferences, to the end that the Church may be aroused to greater usefulness in God's service."

The Laymen's Association movement started in the California Conference in 1888 and has now been organized generally throughout the connection and in many instances has been of incalculable value to the work of the Church. Where these Associations have been most actively operated they have resulted in bringing the laymen into closer touch with the ministers in the evangelistic, benevolent, and missionary work of the Conference. Where they have failed in this, it has been generally due to lack of proper leadership. The organization is susceptible of much wider development and of far greater usefulness. In some Conference Districts organizations have been formed with a view to more frequent meetings of all the laymen in the District to consider local interests. It is particularly important that changes in officers of Lay Associations should be reported to the President of the Association as made, in order that a complete record may be kept, and the same when completed will be published annually in the Methodist Year Book for the information of all officers of Lay Associations. During the year we have suffered the loss of our former President and effective coworker, Mr. John A. Patten.

The Officers of the Association express their appreciation of the honor and opportunity of service as furnished them the last quadrennium, and pray God's blessing upon their successors. For the ensuing quadrennium the work of the Assocation has been enlarged to cover the General Conference Districts.

Retiring Officers

President, Rolla V. Watt;
Vice-President, Eugene M. Travis;
Secretary, A. D. Peck;
Treasurer, William Carpenter;
At Large, John A. Patten (Deceased).

Officers for the Ensuing Quadrennium

President, Adolphus P. Nelson, Grantsburg, Wis.
Vice-President, Francis E. Baldwin, Elmira, N. Y.
Secretary, Edwin R. Graham, 150 Fifth Avenue, New York.
Assistant Secretary, Frank L. Brown, 247 New York Avenue, Brooklyn, N. Y.
Treasurer, William Carpenter, Andover, S. Dak.

General Conference District Vice-Presidents

District

I. Charles O. Dorchester, National Shawmut Bank, Boston, Mass.

II. Benjamin F. Edsall, 280 Roselle Avenue, Newark, N. J.
III. Francis E. Baldwin, Elmira, N. Y.
IV. William L. Woodcock, Altoona, Pa.
V. George O. March, Lebanon, O.
VI. R. J. Grigsby, Whitetown, Tenn.
VII. M. S. Davage, Sedalia, Mo.
VIII. A. P. Myers, Emporia, Kan.
IX. A. N. Jarvis, Burlington, Ia.
X. George W. Dixon, 425 So. Fifth Avenue, Chicago, Ill.
XI. Fred Hoke, Indianapolis, Ind.
XII. Gilbert Gutterson, 2361 Hampton Avenue, Minneapolis, Minn.
XIII. Louis C. Fritsche, 220 Fourth Avenue, Cincinnati, O.
XIV. E. J. Swayne, San Diego, Cal.
XV. D. H. Cox, Walla Walla, Wash.

Adopted, May 27.

VI. PRIORITY

Report No. 1

Your Committee on Priority having listened to representations made by Dr. John F. Goucher and Dr. David G. Downey and having also examined certain documents bearing on both claims to priority begs to submit the following report:

I. Findings

1. The General Conference of the Methodist Episcopal Church did on May 29, 1912, on recommendation of its Committee on Itinerancy, adopt a resolution providing for the appointment of a Commission of seven members, three from the vicinity of New York, three from the vicinity of Baltimore, and one at large, who together with similar commissions from the Methodist Episcopal Church, South, and the Methodist Protestant Church (if such should be appointed), were to inquire carefully into, and, if possible, determine whether, the priority in the origin of American Methodism belongs to Maryland or New York.

2. In accordance with this resolution the Bishops appointed the following persons as the Commission of the Methodist Episcopal Church: William V. Kelley, George P. Eckman, and J. S. Chadwick from the vicinity of New York; John F. Goucher, C. W. Baldwin, and E. L. Watson from the vicinity of Baltimore, and W. F. Conner, at large. George P. Eckman resigned, and in the summer of 1915 H. K. Carroll was appointed to take his place.

3. The Methodist Episcopal Church, South, appointed a Commission for a similar purpose, consisting of the following per-

sons: Bishop E. E. Hoss, H. M. Du Bose, W. F. Tillett, E. V. Register, A. B. Pugh, J. S. Myers, and J. P. Tyler.

4. The Methodist Protestant Church appointed a Commission for a similar purpose, consisting of the following persons: Daniel Baker, J. M. Sheridan, W. O. Atwood, H. L. Elderdice, T. W. Donaho, W. H. Litzinger, and F. T. Little.

5. In the month of September, 1915, a call was issued for a meeting of the Joint Commission in Baltimore on January 26, 1916.

6. Prior to the adjournment of their fall meeting in November, 1915, the Board of Bishops of the Methodist Episcopal Church received a lengthy letter from certain members of the New York Methodist Historical Society setting forth certain facts and opinions touching the bipartisan character of the Commission, which they regarded as of sufficient importance to show that a final determination of this question could hardly be expected from a Commission thus constituted.

7. Influenced presumably by this letter, the Bishops of the Methodist Episcopal Church at their meeting in November, 1915, adopted a minute which later they communicated officially to William V. Kelley, chairman of the Commission of the Methodist Episcopal Church, and which was published in a number of The Christian Advocate of New York, in December, 1915, as follows: "Inasmuch as serious objection has been made to the work of the Commission appointed to consider the place of the origin of American Methodism, as well as to the composition of the Commission, we recommend that said Commission defer further action in the matter committed to them until the approaching General Conference can clear up the legal and practical questions involved."

8. It is averred that the "minutes of the Commission give the facts as to its organization and meetings," and that Dr. Goucher and Dr. Carroll, the latter taking the place of Dr. Eckman, "were requested to prepare papers on the origin of American Methodism, especially with reference to the question of priority;" but there appears to be no evidence that the Commission of the Methodist Episcopal Church, acting as such, had done any actual work in determination of said question of priority at the time this action of the Bishops was taken and the official communication of the same made to William V. Kelley, chairman of said Commission.

9. The Commission of the Methodist Episcopal Church, with the exception of William V. Kelley, who was absent on account of illness, met in Baltimore, January 25, 1916, and after hearing the opinion of the New York members of the Commission to the effect that the advice of the Bishops should be determinative of the action of the Commission, a vote was taken which resulted as follows: The two New York members decided to proceed no

further in the matter committed to them, and the other four members of the Commission, comprising the three from Baltimore and the one member at large, decided to proceed to the determination of the said question of priority on the next day in the session of the Joint Commission.

10. The New York members of the Commission thereupon issued a statement to the other members of the Commission of the Methodist Episcopal Church regarding the action of the Board of Bishops and their consequent acquiescence in the same, and then withdrew from further conference in said Commission, submitting thereto meanwhile no documents in behalf of New York's claim to priority. It is stated that Dr. Carroll had not completed the work which he had been requested to do after Dr. Eckman had given it up.

11. The Joint Commission of the above-named Churches went into session in compliance with the call of September, 1915, in Baltimore on January 26, 1916, the following fourteen persons being present: W. F. Conner, C. W. Baldwin, John F. Goucher, and E. L. Watson of the Methodist Episcopal Church; Daniel Baker, J. M. Sheridan, W. O. Atwood, H. L. Elderdice, W. H. Litzinger, F. T. Little, and T. W. Donaho of the Methodist Protestant Church; and H. M. Du Bose, W. F. Tillett, and J. S. Myers of the Methodist Episcopal Church, South.

12. So far as any representation of the New York claims to priority, by the New York advocate in person, was concerned, New York's claim to priority does not seem to have been heard by this Joint Commission.

13. The findings of the said fourteen members of the said Joint Commission awarded the priority by unanimous vote to Maryland, and the outline of said findings has been published in a pamphlet under the title, "The Origin of Methodism in America."

14. Somewhat later Dr. Carroll completed and published an outline of the historical investigations he had made which, under the title, "The First Methodist Society in America," presents evidence to prove that the priority in the origin of American Methodism belongs to New York.

15. Your Special Committee is of the opinion that this question cannot be finally determined by the methods thus far employed or by a Commission thus constituted, or by your Special Committee under the appointment of the General Conference.

16. The Commission of the Methodist Episcopal Church, South, and of the Methodist Protestant Church, have done their full duty and met their responsibility as members of the Joint Commission on Priority, for which we desire to record our grateful appreciation.

17. A considerable amount of special work has been done by members of the Commission of the Methodist Episcopal Church

in the interest of settling this important question, and the material made available by this work will be of large evidential value in the further attempt to solve this problem. For this work also we desire to express our sincere appreciation.

18. The chief difficulty confronted by the Commission of the Methodist Episcopal Church would seem to have been that of advocates on both sides having to act in the capacity of jurors —a difficulty which would tend greatly to interfere with the validity of the findings.

19. Both New York and Maryland have investigators and advocates who are abundantly able to present the respective claims of these places to priority in the origin of American Methodism before any tribunal competent to weigh those claims and determine the questions involved.

II. Recommendations

In view of these findings, your Committee desires to make the following recommendations:

1. That this General Conference request our Board of Bishops to ask the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Church of Canada to act jointly with the Methodist Episcopal Church in the creation of a Tribunal on the Priority of American Methodism, consisting of five disinterested and eminent jurists to be selected as follows: One by each of the four Churches above named, and a fifth to be chosen by the four thus selected, the fifth jurist, however, not to be a member of a Church of any branch of Methodism.

2. That in case the tribunal herein provided for be not appointed and organized before the first day of January, 1919, the Board of Bishops of the Methodist Episcopal Church is hereby requested to appoint three eminent and disinterested jurists from localities outside the States of Maryland and New York respectively, who shall constitute said Tribunal on the Priority of American Methodism.

3. That to the said Tribunal shall be given power to fix the time and place of its sittings, and the method of its own procedure in determining the said question of priority in the origin of American Methodism.

4. That representatives or advocates selected by the New York and Maryland Claimants to priority may appear before the said Tribunal and present their respective claims to priority in full.

5. That thereafter the said Tribunal shall determine the said question of priority and shall make report of the same to the General Conference of 1920.

Adopted, May 27.

(For Report of Joint Commission, see page 1503.)

VII. RULES

Report No. 1. Rules of Order of the General Conference of 1912

ORGANIZATION

Rule 1. *Organization.* When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional Services and the calling of the roll, if a quorum is present, it shall proceed to organization by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation; electing also such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

Rule 2. After the opening session the General Conference shall meet at 8:30 o'clock A. M., and adjourn at 12:30 o'clock P. M.; but the General Conference, at its discretion, may alter the time of meeting and may adjourn and fix the time to which it shall adjourn. A recess of ten minutes shall be taken at 10:30 o'clock, unless otherwise ordered.

THE PRESIDENT

Rule 3. The President shall take the chair precisely at the hour to which the General Conference stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall have the Journal of the preceding session read and approved, and see that the business of the Conference proceed regularly, according to the Rules of Order and such other rules and regulations as may be adopted by the General Conference.

Rule 4. The President shall decide all questions of order, subject to an appeal to the General Conference. In case of such appeal the question shall be taken without debate, except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

Rule 5. The President shall appoint all committees, unless otherwise especially ordered by the Conference.

Rule 6. On assigning the floor to a member the President shall distinctly announce the name of the delegate and of the Annual Conference which he represents.

ORDER OF BUSINESS

Rule 7. The regular order of business shall be:

I. Devotional Services.

II. Reading of the Journal of the preceding session, and action thereon.

III. Call of Conferences in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, for immediate passage.

(1) When a proposition has been presented under the Call of Conferences, and before the person who introduced the proposition shall speak, the Question of Consideration may be raised by a member saying:

"Mr. President, on that I raise the Question of Consideration."

The Question of Consideration shall then be put without debate, and if there is a two-thirds vote against consideration, the proposition shall not be entertained; but if consideration be not denied the person introducing the proposition may speak to it if it be seconded.

(2) After the person introducing the proposition has spoken, a motion to refer, if made, shall be decided without debate; or a motion to defer consideration and print in the *Daily Advocate,* if sustained by one hundred and fifty members, shall prevail without debate; in which case the proposition shall be given precedence under the next Call of Conferences; at which time also it shall be subject to the question of consideration or the motion of reference the same as when originally introduced; provided, however, that a proposition which has been refused consideration shall not be printed in the *Daily Advocate* or the General Conference Journal.

IV. Call of Standing Committees for Reports.

V. Call of Special Committees for Reports.

VI. Call for Miscellaneous Business.

These Calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a formal suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

Rule 8. No member shall absent himself from the sessions of the General Conference without leave, unless he be unable to attend.

DUTIES AND PRIVILEGES OF MEMBERS

Rule 9. When a member is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him. The member must address the chair from his place.

Rule 10. No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

RULE 11. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided that it is a privileged question. Questions of privilege are limited to matters relating to the rights and welfare of the individual as a member or of the whole body; and must be of such an imperative character as to justify the interruption of the regular order.

It shall be the imperative duty of the President to require the member who desires to speak to a question of privilege to state his question of privilege. This having been done, the President shall decide whether it shall be allowed; and, if it be allowed, shall hold the member closely to the subject.

RULE 12. No person shall speak more than once on the same question until every member who chooses to speak shall have spoken; nor shall any member speak more than twice on the same question, nor more than ten minutes at one time, without leave of the General Conference.

Provided, however, that a committee making a report through its chairman, or one of its members selected by the committee or by its chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition thus decided separately as he would have had if the report had been considered as a unit. A similar privilege is granted to the chairman in charge of a minority report. See RULE 52 and RULE 53.

MOTIONS AND RESOLUTIONS

RULE 13. Resolutions shall be written and presented in duplicate by the mover. A motion shall be reduced to writing if the President, Secretary, or a member request it. If the General Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a *third copy* thereof for the use of the committee.

RULE 14. *Reading.* All written motions, reports, and communications to the General Conference shall be passed to the Secretary, to be read by him to the General Conference.

RULE 15. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference.

RULE 16. The following motions shall be taken without debate:

(1) To adjourn.
(2) To suspend the rules.
(3) To lay on the table.
(4) To take from the table.
(5) To raise the question of consideration.
(6) To call for the previous question.
(7) To reconsider a nondebatable motion.
(8) To postpone indefinitely.
(9) To refer, under RULE 7 (2).
(10) To defer and print, under RULE 7 (2).

RULE 17. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have *precedence in the order in which they are given,* namely:

(1) To fix the time to which the General Conference shall adjourn (may be amended, substituted, or laid on the table).
(2) To adjourn.
(3) To take a recess.
(4) To lay on the table.
(5) To order the previous question (cannot be laid on the table).
(6) To postpone to a given time.
(7) To refer.
(8) To substitute.
(9) To amend.
(10) To postpone indefinitely.

RULE 18. Only one amendment to an amendment shall be in order, but then it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 19. It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two thirds of the members present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer or to recommit or to lay on the table. It shall not be in order for a member to move the previous question or to move to lay on the table at the close of a speech in which he has discussed the pending question.

RULE 20. When a vote is about to be taken any member shall have the right to call for the division of a question, if it be divisible into distinct propositions.

RULE 21. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

(1) When a member has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

(6) When a motion to fix the time to which the General Conference shall adjourn is pending.

RULE 22. *Reconsideration.* When any motion or resolution shall have been acted upon by the General Conference, it shall be in order for any member who voted with the prevailing side to move a consideration; provided, that a motion to reconsider a nondebatable motion shall be decided without debate.

RULE 23. *Changes of Discipline.* All resolutions proposing changes of the Discipline shall state the language of the paragraph, the line to be altered, and the language to be substituted; and no such proposed change shall be considered until it has been in the possession of the General Conference for one day and shall have been printed in *The Daily Christian Advocate;* but while it is under consideration amendments which are germane shall be in order.

RULE 24. When any member shall move the reference of any portion of the Journal of an Annual Conference to any committee he must at the same time furnish a copy of the portion he wishes to have referred, prepared as provided by RULE 32 in the case of memorials.

VOTING

RULE 25. Every member who is within the bar at the time a question is put shall vote, unless for special reasons excused by the General Conference. A member who is not within the bar at the time when a question shall be put by the President shall not be allowed to vote except by leave of the General Conference, when such member has been necessarily absent.

RULE 26. Voting shall be by the uplifted hand, but, on a division of the house, a count vote shall be taken, the members rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by AYES and NOES.

RULE 27. *Ayes and Noes.* It shall be in order for any member to call for the AYES and NOES on any question before the General Conference, and if the call be sustained by one hundred members present, the vote thereon shall be so taken. If the call be not

sustained, members voting in the minority may have their votes recorded.

RULE 28. *Order of Voting.* In voting when there is a substitute, and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the General Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the General Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 29. A call for a vote by orders shall be made and seconded by members of the same order, and shall require the vote of one third of the members of that order present and voting.

RULE 30. When voting by orders the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental question bearing upon such vote shall be decided by the General Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other order. Either order may call for the AYES and NOES by one fourth of its members, and if the call is sustained, the names of the members, first of the order calling for a separate vote, and then of the other order, shall be called, and each member shall answer AYE and NO.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 31. *Memorials.* Three copies of memorials, resolutions, and miscellaneous papers presented for reference to a committee, and not for immediate consideration, shall be placed in the hands of the Secretary without announcement.

RULE 32. Members presenting such memorials, petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

(1) Name of member presenting paper.
(2) Conference to which he belongs.
(3) Conference, member, or Church from which the paper comes.
(4) Subject to which it relates.
(5) First name on the petition.
(6) Number of other petitioners.
(7) Committee to which it is to be referred.

RULE 33. Memorials, resolutions, and other papers thus presented shall be *delivered directly to the Secretary* of the General

Conference, in triplicate, and shall be sent by him to the appropriate committee and announced in the Journal of the day; provided, that in case of memorials and documents of unusual length, which are not intended for publication, one complete original copy shall be required, and two copies of the indorsement thereon as required by this paragraph.

RULE 34. The Secretary of the General Conference shall appoint a Committee of Reference, of which he shall be chairman, which shall carefully examine all memorials and other documents presented for reference and see that they be referred to the proper committees. Such committee, at its discretion, may withhold from reference documents which reflect on personal character, subject to final disposition by the General Conference.

RULE 35. Memorials, petitions, etc., for reference to committees may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several Standing Committees.

RULE 36. There shall be sixteen Standing Committees as follows:

COMMITTEES

I. Episcopacy.
II. Judiciary.
III. Itinerancy.
IV. Boundaries.
V. Revision.
VI. Temporal Economy.
VII. State of the Church.
VIII. Book Concern.
IX. Foreign Missions.
X. Home Missions and Church Extension.
XI. Education.
XII. Freedmen.
XIII. Sunday Schools.
XIV. Epworth League.
XV. Deaconess Work.
XVI. Temperance and Prohibition.

RULE 37. For the Committee on Judiciary and the Committee on Revision the delegates of each General Conference District shall nominate from their number one member, and the Bishops shall nominate four, making the total number nineteen. These Committees shall meet at such times as they may elect, or as may be ordered by the General Conference.

RULE 38. For the Committee on Deaconess Work the delegates of each General Conference District shall nominate from their number one layman and one minister, and the Board of Bishops shall nominate nine, making a total of thirty-nine. The committee shall meet as it may elect.

RULE 39. The other Standing Committees shall be divided into three groups, designated as GROUP A, meeting at 3 P. M. on Monday, Wednesday, and Friday; GROUP B, meeting at 3 P. M. on Tuesday, Thursday, and Saturday; and GROUP C, meeting only twice a week, as follows:

GROUP A.—*Monday, Wednesday, Friday*

Episcopacy.
Itinerancy.
Boundaries.
Temporal Economy.
State of the Church.

GROUP B.—*Tuesday, Thursday, Saturday*

Book Concern.
Foreign Missions.
Home Missions.
Education.
Freedmen.

GROUP C.—*Monday* and *Wednesday*

Epworth League.

Tuesday and Thursday

Sunday Schools.

Friday and Saturday

Temperance and Prohibition.

RULE 40. *Assignments to Standing Committees.*[1] As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall elect one of their number as chairman, and shall assign one minister and one layman to membership in each standing committee, except the Committees on Judiciary, on Revision, and on Deaconess Work; provided, that each Conference shall have at least one representative on each committee. The chairman of the delegation shall immediately forward to the Secretary of the General Conference the names of the delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the standing committees in GROUP A, GROUP B, or GROUP C, to which each is assigned; and from these returns the Secretary of the General Conference shall construct, as far as possible, the roll of standing committees in advance of the opening of the General Conference.

RULE 41. *Reference of Memorials, etc.* The proper reference of memorials, petitions, etc., to the several standing committees is indicated generally by the title of the committee or the subject

[1] For suggested amendments, see pages 456 and 727.

matter of the paper; but the following special references should be made:

To the Standing Committee on Judiciary shall be referred all appeals from Conferences, from individual ministers and members of the Church, appeals from the decisions of Judicial Conferences, and other questions which may be referred to it by the General Conference.

To Itinerancy: Memorials, relating to the Pastorate, District Superintendency, Conference Claimants, the Local Ministry, and Church Membership; also Annual Conference Journals.

To Temporal Economy: Memorials, etc., relating to General Conference Elections, Lay Conferences, Ratio of Representation; also temporalities in general, and matters relating to property and financial interests.

To State of the Church: Memorials, etc., relating to the general welfare of the Church, not clearly belonging to other committees; also Social Service, Labor, Evils and Perils, Sabbath Observance, Divorce, Amusements, etc.

To the Standing Committee on Revision shall be sent all committee reports, for final editing and verbal revision prior to being printed in the *Daily Advocate,* or to action by the General Conference. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement. It shall consider also questions relating to the Book of Discipline and the General Conference Journal.

Rule 42. The General Conference shall elect the following special committees to consist of one member from each General Conference District, to be nominated by the Bishops at the morning session of the third day:

American Bible Society.
Evangelism.
Federation.
Brotherhoods.

Also special committees on Credentials and on Fraternal Delegates, to be nominated by the Bishops at the opening session; and such other committees as the General Conference from time to time shall determine.

Rule 43. A business Quorum of a Standing Committee shall be thirty-five, except that for the Committees on Judiciary, on Revision, and on Deaconess Work, a majority of all the members of the committee shall constitute a quorum.

Rule 44. Committees shall not originate business, but shall consider all subjects referred to them by the General Conference.

Rule 45. A committee shall not consider a matter which the General Conference has refused to refer to it.

Rule 46. When a matter has been received by the General Conference and referred to a committee, and a report thereon has been made, it shall not be in order for another committee

to consider the same subject, or for the General Conference to entertain a report from another committee on the same subject; but should a committee ascertain that a subject which has been referred to it has been referred also to another committee, it shall report the fact to the Secretary of the General Conference, who shall reassign the paper to the proper committee unless he be in doubt, in which case he shall report the matter to the General Conference for its decision.

RULE 47. There shall not be reported as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

RULE 48. Committee reports which propose changes of the Discipline shall recite not only the paragraph and line to be amended, but also the paragraph as amended.

REPORTS

RULE 49. Committees shall furnish to the Committee on Revision duplicate copies of their reports, one copy for the Secretary of the General Conference and one for *The Daily Christian Advocate.*

RULE 50. Reports of Standing Committees signed by the chairman and secretary, and minority reports signed by at least ten members, shall be considered to be in the possession of the Conference when they shall have been printed in *The Daily Christian Advocate.* But in a majority report from the Committee on Judiciary one signature shall be sufficient.

RULE 51. When the chairman of a committee is not in harmony with a report ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Conference; but, if in such a case the committee fail to select such a representative, the chairman shall designate a member to represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to such report.

RULE 52. The person designated to present the minority report shall have all the privileges in reference to the minority report that are given in RULE 12 to the chairman presenting a majority report; except that the chairman presenting the majority report shall have the right of closing the debate on the question of substituting the minority report for the majority report.

MISCELLANEOUS

RULE 53. Demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 54. No persons except members, ushers, and pages shall stand in the open spaces in the room.

RULE 55. The ushers shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure reserved for the delegates.

RULE 56. In all matters not specified herein the proceedings of the General Conference shall be governed by Common Parliamentary Law.

RULE 57. These Rules shall not be suspended except by a vote of two thirds of the members present and voting.

Adopted, May 2.

REPORT NO. 2. REFERENCE OF MEMORIALS

Your Committee on Rules, to which was referred the resolution of D. G. Downey relating to the committee references of memorials, petitions, and other documents presented to this General Conference, would report the following amendment to the general rules.

Strike out all of Rules 34 and 41 and insert as follows:

RULE 41. Reference of memorials, petitions, appeals and other documents properly referable to committees of the General Conference.

There shall be a Committee of Reference composed of the Secretary of the General Conference and two ministerial, and two lay delegates, who shall be appointed by the Secretary of the General Conference of which committee the Secretary of the General Conference shall be Secretary.

The Committee of Reference, as soon as appointed, shall meet and organize by electing a chairman from its number. The General Conference Secretary may also appoint an Assistant Secretary to cooperate with him in keeping the records of this committee, which records shall be made a part of the Journal of the General Conference. To this committee shall be referred all petitions, memorials, appeals and other documents presented to and requiring action of the General Conference.

The Committee of Reference shall as expeditiously as possible refer all petitions, memorials, appeals, and other documents properly referable to the committees provided by the Rules of Order and to such other committees as are or may be provided by the Rules of Order or especially created by the Conference. Reference of all petitions, memorials, appeals and other documents to the said several committees shall be made as indicated generally by the title of the committees, and hereafter particularly specified.

The Committee of Reference shall number consecutively its references to the several committees and shall publish the number, title and committee reference of all documents referred during the preceding day in the *Daily Advocate.*

The following special references shall be made:

To the Committee on Episcopacy, all memorials, petitions, and

other documents relating to the general and missionary superintendency.

To the Committee on Judiciary, all appeals coming to the General Conference under the provisions of the Discipline, rulings of the Bishops and other questions referred to it by the General Conference.

To the Committee on Itinerancy, all memorials, petitions and other documents relating to the pastorate, district superintendency, Conference claimants, and the local ministry; also Annual Conference Journals.

To the Committee on Boundaries, all memorials, petitions, and other documents relating to the Boundaries of Conferences and General Conference districts.

To the Committee on Revision shall be sent all committee reports, except reports of the Committee on Judiciary and the Committee on Boundaries, for final editing and verbal revision prior to being printed in *The Daily Christian Advocate,* or to action by the General Conference. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement.

To the Committee on Temporal Economy, all memorials, petitions, and documents relating to the organization, business, and administration of the Quarterly, District, Annual and General Conference; also matters relating to Lay Conferences, ratio of representation; and all matters relating to Church membership, property, financial and other temporal matters, including statistical reports.

To the Committee on State of the Church, all memorials, petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other committees.

To the Committee on Book Concern, all memorials, petitions and other documents relating to our Book Concern publications and all other publishing interests.

To the Committee on Foreign Missions, all memorials, petitions and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Foreign Missionary work.

To the Committee on Home Missions and Church Extension, all memorials, petitions and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, city evangelization, the rural Church and all other matters relating to Home Missionary work.

To the Committee on Education, all memorials, petitions, and other documents relating to our Board of Education, our higher institutions of learning, courses of study, and all other questions affecting the educational interests of the Church.

To the Committee on Freedmen, all memorials, petitions, and other documents relating to the Freedmen's Aid Society and all other matters affecting the educational interests of the colored people.

To the Committee on Sunday Schools, all memorials, petitions, and other documents relating to the Board of Sunday Schools, Methodist Brotherhood, Sunday School literature, and all other matters affecting our Sunday School work.

To the Committee on Epworth League, all memorials, petitions, and other documents relating to our Young People's work, the literature of the Epworth League, and other matters affecting the interests of the league.

To the Committee on Deaconess Work, all memorials, petitions, and other documents relating to the Deaconess Board and work.

To the Committee on Temperance, Prohibition, and Public Morals, all memorials, petitions, and other documents relating to temperance, prohibition, habit-forming drugs, the social evil and other questions on the attitude of the Church toward public morals.

The Committee of Reference shall also refer all memorials, petitions, and other documents not specifically assigned by this rule to such committee as in its discretion the same shall seem to belong, having due regard to the subject matter thereof.

The Committee of Reference shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; the said committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing committee, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

Adopted, May 17.

Report No. 3. Form of Reports of Standing Committees

Your Committee on Rules, to which was referred the resolution of R. E. Jones *et al.,* adopted by the General Conference, May, 1916, relating to the form of reports, which resolution has been referred to your Committee for codification would report as follows:

That Rule 50 be amended to read as follows:

"Rule 50. Reports of Standing Committees signed by the Chairman and Secretary, and minority reports signed by at least ten members, shall be considered to be in possession of the Conference when they shall have been printed in *The Daily*

Christian Advocate. But in a minority report from the Committee on Judiciary one signature shall be sufficient. Such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report."

AMENDMENTS TO THE RULES OF ORDER

1. Amend RULES 36 and 39 by striking out the words, "Temperance and Prohibition" (the name of one of the Standing Committees) where they there appear and by inserting in lieu thereof the words, "Temperance, Prohibition, and Public Morals."

2. Amend RULE 41 by adding at the end thereof the following: "To the Committee on Temperance, Prohibition, and Public Morals shall be referred memorials, petitions, etc., relating to temperance, prohibition, the use of habit-forming drugs, and the social evil."

3. Amend by adding after RULE 46 a new rule to be numbered 46A," which shall read as follows:

"Rule 46A, *Committee of Conference*

"Whenever in any Committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, a Committee of Conference. which shall be composed of three members from each Standing Committee involved, shall be appointed by the Chairman of each Committee; which Committee of Conference shall consider said proposed legislation and report back to their respective Committees before any report on the proposed legislation is made to the General Conference."

Adopted, May 6.

REPORT NO. 4. AMENDMENT TO RULE 1

Your Committee on Rules respectfully recommends for your adoption the following:

That RULE 1 be amended so as to read:

"RULE 1. *Organization.* When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the devotional services, the call of the roll shall be made by the Secretary of the preceding General Conference in the following manner:

"(*a*) The names of the Bishops who have died during the

quadrennium, and the names of every delegate-elect who may have died since their election.

"(*b*) The names of the General Superintendents followed by the names of the Missionary Bishops.

"(*c*) The roll of members by Conferences. Whenever a Conference is called, the Chairman of the delegation shall report the name of any delegate that is absent. If no absentee is announced, the Secretary shall record all the delegates of that Conference as present. And, if a quorum is present, the Conference shall proceed to organization by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation; and electing such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary."

Adopted, May 25.

Report No. 5. Proposed Amendment of Section 16

Your Committee on Rules of Order, to which was referred the memorial of E. M. Mills, asking that Section 16 of the Rules of Order be amended by striking therefrom the words, "to postpone indefinitely," would report that we have carefully considered same and respectfully recommend for your adoption the following: That Section 16 of the Rules of Order be amended by striking therefrom the words, "to postpone indefinitely," when so amended shall read as follows:

"Rule 16. The following motions shall be taken without debate:

"(1) To adjourn.
"(2) To suspend the rules.
"(3) To lay on the table.
"(4) To take from the table.
"(5) To raise the question of consideration.
"(6) To call for the previous question.
"(7) To reconsider a nondebatable motion.
"(8) To refer under Rule 7 (2).
"(9) To defer and print, under Rule 7 (2)."

Adopted, May 25.

VIII. UNIFICATION

Report No. 1. Federation and Procedure

The following recommendation is made:

That the sum of four thousand dollars ($4,000) be appropriated for carrying on the work of the Methodist Episcopal Church in affiliation with the Federal Council of the Churches of Christ in America, and that one thousand dollars of this amount shall be for the purpose of maintaining the office in Washington.

Adopted, May 20.

Report No. 2. Unification

PREAMBLE

The Methodist Episcopal Church, in General Conference assembled, hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South.

We believe that the united Church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity, and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master Jesus Christ.

We believe that such a union will hasten the development of a truly world-Church, which will make for the rapid advancement and final triumph of the kingdom of God in the world.

REPLY TO THE METHODIST EPISCOPAL CHURCH, SOUTH

Your Committee on Unification therefore recommends that the General Conference make the following declarations:

1. The Methodist Episcopal Church considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and approved by the General Conference of the Methodist Episcopal Church, South, with one modifying recommendation as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization.

2. The Methodist Episcopal Church regards the unification of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, by the plan proposed by the Joint Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with this general plan of reorganization, with the following recommendations:

(*a*) That the General Conference be made the supreme legislative, executive, and judicial body of the Church under constitutional provisions and restrictions.

(*b*) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church both at home and abroad.

(*c*) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(*d*) That, conforming to the suggestion of the Joint Commission the colored membership of the reorganized Church be constituted into one or more Quadrennial or Jurisdictional Conferences.

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a Commission of twenty-five members, five Bishops, ten ministers and ten laymen, to confer with Commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This Commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

Adopted, May 16.

Report No. 3. Federal Council of Methodism

Your Committee of Sixty on Unification of Methodist Churches recommends for your adoption the following:

The General Conference recognizes the agreements with the Methodist Episcopal Church, South, by which the Federal Council of Methodism was constituted and empowered to hear and finally determine all cases of conflict or misunderstanding arising between the two Churches (Discipline, ¶ 563), as still binding, and in no way affected by the present negotiations for the reorganization of the two Churches into one body; and, while we sincerely hope that no new instances of conflict, or complaint, may arise pending the present negotiations for unity, we never-

theless abide by all the pledges and implications contained in the action of previous General Conferences in creating and empowering said Federal Council; and hereby instruct and authorize the Commission on Unification to designate three Bishops, three Ministers, and three Laymen, chosen from its own membership, to act as members of said Federal Council in behalf of the Methodist Episcopal Church; and under such Rules of Procedure as may be agreed upon between themselves, and the members representing the Methodist Episcopal Church, South, to hear, and finally determine all cases of conflict or misunderstanding arising between the two Churches, during the coming quadrennium; and we hereby affectionately and earnestly admonish all our administrative officers and our people to conduct the affairs of the Church in accordance with the solemn agreements between the two Churches and in such brotherly spirit as to avoid as far as possible all misunderstandings.

Adopted, May 20.

Report No. 4. Unification and Procedure

Your Committee recommends for your adoption the following:

Whereas, The duties laid upon the Commission on Unification will of necessity involve expense and the use of available funds for the furtherance and speedier accomplishment of the will of the General Conference; be it

Resolved, That the General Conference appropriate the sum of twelve hundred dollars ($1,200), annually, or as much thereof as may be necessary during the period of negotiation between the two Churches for general office and secretarial expenses of the Commission on Unification, and such additional sums of money as may be necessary to pay the traveling and other necessary expenses of the members of the Commission on Unification; be it

Resolved, further, That the Treasurer of the General Conference be hereby instructed to pay said sums upon itemized accounts approved by the Chairman of the Commission on Unification.

Adopted, May 24.

Report No. 5. Union with Churches other than the Methodist Episcopal Church, South

Your Committee recommends for your adoption the following:

Whereas, A memorial has been presented to this General Conference from the delegates of the Southern California Conference, requesting that the Methodist Episcopal Church take the initiative in an effort to effect a union with the United Brethren Church.

Resolved, That we request the Commission of Twenty-five

which shall be appointed to negotiate terms of union with the Methodist Episcopal Church, South, also to take up with the proper officials of the United Brethren Church the question of the desirability of a merger of the two Churches, and the conditions under which such union may be effected.

Resolved, That we request the Commission of Unification which shall negotiate conditions of union with the Methodist Episcopal Church, South, also to conduct negotiations with the Methodist Protestant Church looking to a union with that denomination.

Resolved, further, That we empower the Commission on Unification with the Methodist Episcopal Church, South, to conduct negotiations with any other Church which may be willing to consider terms and conditions of union with our denomination.

Adopted, May 27.

Report No. 6. Federation of Colored Methodist Churches

Your Committee recommends for your adoption the following:

Whereas, The Commission on Federation of Colored Methodist Churches of the Methodist Episcopal Church has entered into agreement with certain Colored Methodist bodies, namely, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church, to cooperate and federate in certain matters essential to the growth of Christ's kingdom as set forth in the report of the Commission,

Resolved, That the General Conference hereby authorize the continuance of the Commission on Federation of Colored Methodist Churches; said Commission to consist of three Bishops, three Ministers, and three Laymen, to be appointed by the Board of Bishops.

Resolved, further, That this Commission is authorized to carry out the articles of agreement as to cooperation and federation with the Colored Methodist Church aforesaid, and is also urged to study all phases of the question relating to the colored membership of our Church and organic union, and to seek full information as to the relation the colored membership of the Methodist Episcopal Church may prefer to sustain to the proposed United Methodist Church.

Adopted, May 27.

Report No. 7. Report of the Committee on the Federal Council of the Churches of Christ

Your Committee on the Federal Council of the Churches of Christ in America, of which the Methodist Episcopal Church,

through this General Conference, is one of the original constituent bodies, to which you referred the report and other documents submitted by the Federal Council, have examined the same and recommend that the work of the Federal Council during the past quadrennium be approved.

The following resolutions are presented for your approval:

1. That the Board of Bishops be authorized and requested to appoint the representatives and the alternates to the number allowed by the Constitution of the Federal Council, to represent the Methodist Episcopal Church, as members of the said Council during the coming quadrennium and to urge upon the appointees their attendance at the quadrennial meeting to be held in December, 1916.

2. That the Board of Bishops be authorized and requested to designate one of their own numbers or one of the representatives provided for in the above resolution, to serve as a channel of communication between the Federal Council of the Churches of Christ in America and the Methodist Episcopal Church for the Quadrennium.

3. That we appreciate the deep significance of the proposed movement for the larger effort to secure adequate relief for the sufferers from the wars in Europe and Asia and approve the proposed communication to the ministers of the Churches of Christ in America in behalf of the general war relief movement.

4. That we congratulate the Federal Council and its officers upon the quantity and quality of the work it has done and approve of the plans for the future that have been submitted to this Conference.

Adopted, May 27.

IX. UNIFICATION OF BENEVOLENCES

Report No. 1. Unification of the Benevolent Boards of the Church

Your Committee to which was referred that part of the report of the Commission on Finance dealing with the Unification of the Benevolent Boards of the Church, and also various papers and memorials on the same subject, reports that it has given the whole matter careful consideration and presents for adoption to the General Conference the following findings and recommendations:

1. We express our gratification at the organization, during the past quadrennium, of the Inter-Board Council composed of the Secretaries of the various Benevolent Boards, and we rejoice greatly in the increased measure of harmony, cooperation, and economy of operation thereby secured.

2. In view of the readjustments certain to take place in the event of the unification of two or more branches of American

Methodism in the near future and the far-reaching consequences of such union, it is our judgment that a radical rearrangement of our benevolent work at this time would be unwise.

3. We recognize, however, the growing demand in the Church for the simplifying and the unifying of our benevolent appeals. We therefore heartily indorse the principle of unification, and express the conviction that the application of this principle to our benevolent work is in some degree both advisable and practicable.

4. We therefore recommend that the Commission on Finance be instructed to make further study and investigation of the entire subject during the coming Quadrennium, and make full report of its studies and conclusions to the General Conference of 1920.

5. We hereby approve and authorize the organization of an Inter-Board Conference, to be constituted as follows:

(1) That an Inter-Board Conference be organized under the direction of the General Conference, said Inter-Board Conference to consist of two representatives, one of whom shall be an executive officer, from each of the following Boards and Societies:

1. The Methodist Book Concern.
2. The Board of Foreign Missions.
3. The Board of Home Missions and Church Extension.
4. The Board of Education.
5. The Board of Sunday Schools.
6. The Board of Conference Claimants.
7. The Freedmen's Aid Society.
8. The Church Temperance Society.
9. The General Deaconess Board.
10. The Woman's Foreign Missionary Society.
11. The Woman's Home Missionary Society.

(2) That this Inter-Board Conference hold meetings at stated times and have authority to consider all matters affecting the mutual interest of any two or more of the Boards and Societies, and advise concerning the same.

(3) That this Inter-Board Conference shall elect its own officers and adopt its own by-laws, but shall not deprive any Board or Society of its autonomy.

6. We recognize with approval the following agreement for cooperation in the foreign field entered into by the Board of Foreign Missions, the Board of Education, the Board of Sunday Schools, and The Methodist Book Concern, and hereby ratify and confirm the same.

(1) We recognize the advisability and need of bringing into the service of the foreign field the resources and services of The Methodist Book Concern, the Board of Sunday Schools, and the Board of Education.

(2) We recognize the primacy of the Board of Foreign Missions in the foreign field and that the activities of the foregoing agencies are supplementary to and are to be correlated with the work of the Board of Foreign Missions.

(3) The functions of the several supplementary agencies are defined as follows:

(*a*) The Methodist Book Concern shall be responsible for such publishing plants and equipment, and in such manner, as may be mutually agreed upon between The Methodist Book Concern and the Board of Foreign Missions, and for the manufacture and marketing of such publications as the Board of Foreign Missions and its committees may decide in consultation with The Methodist Book Concern representatives.

(*b*) The Board of Sunday Schools shall be responsible for such grants and aid as may be necessary to provide lesson helps, supplies, etc., for the Sunday Schools of the foreign field and shall be responsible for the support and general direction of such special Sunday School workers as the joint commission may authorize; said workers shall be missionaries of the Board of Foreign Missions and shall have in all respects the status of regular missionaries. It shall also be responsible for the formulation of lesson courses for the Sunday Schools of the foreign field subject to the approval of the joint commission.

(*c*) The Editor of Sunday School Publications shall be responsible for the preparation of the lesson treatment of such courses and text books as may be approved by the joint commission, said lesson preparation and text books to be subject to adaptation by the responsible committees of the several fields.

(*d*) The Board of Education shall have an advisory relation to the educational work on the foreign field. It shall be responsible for all possible assistance to the Board of Foreign Missions in organizing and promoting the educational work abroad and in helping to make it as strong and efficient as the educational work of the Church in the United States. It shall not, however, undertake separate campaigns for work, such as college endowment and equipment of institutions in the foreign field, nor shall it appoint separate agents or formulate policies for the foreign field except in consultation and cooperation with the Board of Foreign Missions, but it may cooperate to the fullest extent in the prosecution of campaigns or policies projected by the Board of Foreign Missions and approved by the Joint Commission herein provided.

(4) That a Joint Commission shall be created to decide all matters of policy and all interests affecting these several cooperating agencies or any of them. This Commission shall have no authority to expend funds except on authorization of the Boards involved. The Commission shall be created as follows: Eight from the Board of Foreign Missions; three from

The Methodist Book Concern; and two each from the Board of Sunday Schools, and the Board of Education.

(5) We recognize the inadvisability of competitive appeals for the foreign field and agree upon the following:

(*a*) The Methodist Book Concern shall finance its work from its regular funds.

(*b*) The Board of Sunday Schools shall finance its work from its share of the Sunday School missionary offerings.

(*c*) The Board of Education shall finance its work.

Adopted, May 24.

X. WORLD CONDITIONS

Report No. 1. World Conditions Report

Your Committee respectfully recommends for your adoption the following:

At such a time as this, when the most powerful nations of Europe are engaged in war and the interests and prospects of every other nation are profoundly affected by the strife; when the opinions and sympathies of our people are divided, and brother is pitted against brother in battle, it is no part of our duty to sit in judgment upon our brethren. We are in hearty accord with the following words from the Episcopal Address: "The occasion requires the keenest discernment and most tolerant appreciation of the opinions and feelings of the people in the several belligerent nations. Much as is their need of material relief there is more and far greater need of unfeigned sympathy and spiritual consolation." Since, in the life of every nation, God has a purpose, ever moving toward accomplishment both in national exaltations and in national chastisements, no man should be condemned because of love for his own country and loyalty to its highest interests—morever since ancestral ties bind the affections of hosts of American Methodists to different lands beyond the sea, no person should be subject to the adverse criticism of his brethren because of his love for the land of his forefathers.

Nevertheless, neither the amenities of Christian brotherhood nor the exercise of Christian charity should for one moment obscure the distinction between right and wrong or becloud the fact that the Kingdom of God is over all and that its obligations are paramount. The principles of social righteousness as set forth in the practice and teaching of Jesus are binding no less upon nations than upon individuals. Under the government of God the nationalizing of evil acts neither lessens guilt nor averts retribution. The nation which sins must suffer for its sins. Whatsoever a nation soweth, that shall it also reap. The nation that sows the wind must reap the whirlwind. The harvest, though long delayed, will surely come. All this appears in the present world conditions. In the wickedness and woe of this

most destructive war of the ages the world beholds, not the failure of the teachings of Jesus, but their fulfillment.

Furthermore, the obligations imposed by Christianity upon governments and peoples are not fully met by obedience to the dictates of a righteousness which falls short of the practice of brotherhood. The nation which would be great in "The parliament of man, the federation of the world," must tread the path of sacrificial service. It would be a wicked mistake for America to seek greatness by avoiding that path. An American people, having the mind of Christ and conforming to His will in all its dealings with Mexican disturbers, in all its relations to South American countries and in all its diplomatic negotiations with governments beyond the oceans, will be seeking as the end of its endeavor, not so much a mightier United States, as a better world. An impoverished and bleeding world presents to the one powerful nation remaining which knows Jesus Christ, abides in peace and abounds in the resources of both matter and mind, a divine opportunity.

If America should now seek to save her life by withholding her service she would lose her life, and deserve to lose it. The supreme concern of Christian citizens in this fateful hour should be to know the duty and mission of their own nation, and by all the powers of consecrated citizenship to help their nation in the performance of its task. Under the inspiration and leadership of the Christian hosts within its borders this nation should stand for the righteousness of the sermon on the mount in all national and international affairs, without evasion and without compromise; it should promote just and enduring peace in the spirit of Jesus Christ according to his teachings, and, for the attainment of righteousness and peace throughout the earth, this nation should seek to be the servant of all rather than the master of any.

Our chief pastors in their address have declared that "Our people at home and abroad should feel that the Methodist Episcopal Church, in all lands and under all flags, stands for world righteousness and world peace, the ultimate disarmament of all nations, the social redemption of all peoples." In harmony with this declaration, and yet without committing ourselves to definite policies or assuming to prescribe methods of procedure, we express our conviction that the time is ripe for the United States of America to take the lead in the establishment of a league or federation of nations which shall be so constituted, sustained, empowered, and operated as to protect weak peoples from outrage and oppression, and restrain strong peoples from breaking the peace of the world.

We, the representatives of the Methodist Episcopal Church, desire to express to Woodrow Wilson, President of the United States, our prayerful sympathy with him in the midst of

the grave responsibilities and heavy burdens of his high office. We also declare our willingness to cooperate with him in promoting those interests which are at once the interests of this nation and of the whole family of nations under the care of the Father, who hath made of one blood all nations of men for to dwell on all the face of the earth. We dare not attempt to interpret the purpose of Providence in this crisis of the world. The deeper music of the divine meaning can never be heard while events are passing. It is after God has passed by that we behold his glory. Yet it is certain that in this frenzy of the peoples there is working the statesmanship of God. By this chastisement of the nations for the crimes of history, by the fine fervor of unselfish devotion which comes when life is stripped of its illusions and men come face to face with spiritual reality, and by the destruction of many an old abuse in the fierce fires of political revolution, God is doubtless fertilizing the fields of human society for fairer growths of Christian civilization. It is the duty of the universal Church to cooperate with these unseen and uncomprehended purposes of God by Christian response to every leading of the spirit which is surely brooding over the chaos of human institutions waiting to bring forth a new creation of his power and grace.

We assure our brethren now bearing arms, and all who suffer bereavement and loss through the ravages of war, of our fellowship with their sufferings, and our prayers in their behalf. We thank God for a fellowship which knows no barriers of country, caste, or race. Mindful of the supranational bonds which unite the people of our world-wide communion, we call upon all who worship at our altars to abide in prayer to Almighty God for his guidance in the affairs of the nations, to render assistance to the suffering, to create an atmosphere of friendliness which shall banish the spirit of hate, and to give themselves in Christ-like love to the ministry of reconciliation.

"With malice toward none, with charity for all," we will ever work and pray for the coming of the time when the kingdoms of this world have become Kingdoms of our Lord and of his Christ.

We recommend: That the Federal Council of the Churches of Christ in America be requested to arrange for a Council of Churches to meet at the time and place of the European peace conference, to devise plans for reestablishment of cooperation and the more complete articulation of righteousness and peace and the advancement of the Kingdom of heaven on earth.

We also recommend that our membership in the Federal Council of the Churches of Christ in America be authorized to provide for a representation of the Methodist Episcopal Church in such council.

Adopted, May 29.

XI. REFERENCE OF THE EPISCOPAL ADDRESS

Report No. 1

Your Committee on the Reference of the Episcopal Address would respectfully report as follows:

"Memorial Tributes," page 3, to the Committee on Memoirs.

"Present Opportunity and Obligation," page 18, to the Committee on "World Conditions."

"Episcopal Administration," pages 10-15, to the Committee on Episcopacy.

"Fellowship and Union," pages 18-22, to the Committee on "Organic Union and Federation."

"The Colored Man's Burden," page 22; "The Church and the Social Problem"; "Immigration"; "Child Labor"; "The Church and Moral Reforms"; "The Lord's Day"; "The Family and Divorce"; "Mormonism"; "Commemorative Events"; to the Committee on the State of the Church.

"Education," pages 25 to 28; "The Board of Education"; "The American University"; to the Committee on Education.

"Publishing Interests" pages 28 and 29, to the Committee on Book Concern.

"The Board of Foreign Missions," and "The W. F. M. S.," pages 30, 31; "Centenary of the Missionary Society," to the Committee on Foreign Missions.

"The Board of Home Missions," "City Evangelization"; "Rural Communities"; "The W. H. M. S.," to the Committee on Home Missions.

"The Board of Sunday Schools," pages 35, 36, to the Committee on Sunday Schools.

"Methodist Brotherhood," page 36, to the Committee on Brotherhood.

"The Epworth League," to the Committee on Epworth League.

"Freedmen's Aid Society," page 39, to the Committee on Freedmen's Aid.

"The General Deaconess Board," to the Committee on Deaconess Work.

"The Methodist Temperance Society," pages 41, 42, "The Saloon and License," to the Committee on Temperance.

"The American Bible Society," page 42, to the Committee on American Bible Society.

"The Layman's Missionary Movement," page 43; "The Financial Plan," to the Committee on the Financial Plan.

"Appointments by District Superintendents," page 52; "The Retired Ministers," page 53, to the Committee on Itinerancy.

"Hospitals," page 54, to the Committee on Temporal Economy.

"Evangelism," page 57, to the Committee on Evangelism.

Adopted.

XII. JUDICIARY REPORT POSTPONED UNTIL NEXT SESSION

Report No. 19. Appeal of W. H. Shipman Involving Constitutionality of Question in Ritual

Your Committee on Judiciary having carefully considered an appeal of W. H. Shipman of the Des Moines Conference, from a ruling of the Presiding Bishop, submits the following report:

The record shows that W. H. Shipman, Des Moines Conference, session of 1912, reported that in receiving members into the Church in full connection he had intentionally omitted to propound the question in the Ritual: "Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" on the ground that the question is unconstitutional. The Conference, having voted to request the Bishop to rule on the question, he rendered the following decision:

"The ruling is, that pending any decision as to the constitutionality of the question, every pastor is under legal obligation to ask each candidate for full membership the question, "Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" It seems to have been clearly understood in the Conference that the purpose of the appellant was to secure a decision on the constitutionality of the requirement, and the form of the Bishop's ruling indicates that he so understood it. The point ruled upon by the Bishop is immaterial to the issue. He doubtless intentionally avoided a ruling on the grave constitutional question involved, and by the use of the phrase "pending any decision as to the constitutionality of the question," has by implication become in some sense a party to the appeal.

The Constitution is the supreme law, and any legislation contrary to it is void. Obedience to the Constitution must take precedence of obedience to any statute. The Bishop was therefore in error, if his decision implies that any minister or member is obliged to obey an unconstitutional order of the General Conference. The material question is therefore that propounded to the Bishop, but not directly answered by him, namely: the constitutionality of the interrogation in the reception of members: "Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" In other words, has the General Conference the power under the Constitution of the Church to establish doctrinal standards for admission into the membership of the Church? or, does it have power to make any other conditions of membership than those found in the Constitution itself?

The Constitution of the Church says (¶ 46): "The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions." Among the six restrictive rules which follow are the first and fourth, which read as follows:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

The question whose constitutionality is challenged by the appellant is a part of ¶ 501 of the Discipline, Form II, which was enacted by the General Conference of 1864 (See Journal, May 12, 1864).

The series of questions for reception into the Church in full membership is introduced by the words: "Then, addressing the Applicants for Admission, the Minister shall say."

The word "shall" deprives the minister of discretion, and being therefore mandatory, does in fact prescribe a doctrinal test for admission into the membership of the Church. Has the General Conference such power under the Constitution?

The Constitution of the Church does with great precision of definition deprive the General Conference of the power to establish a doctrinal test for admission into the Church. The Articles of Religion were made a part of the Constitution in 1901. In nearly all organizations consent to the Constitution is required as a condition of membership, and it would seem reasonable for the General Conference, whose legislative power is unlimited, except as to the Constitution, to require such consent, unless the Constitution itself limits that power. It does in fact distinctly limit that power, by itself prescribing with precision and much detail the only condition required of those seeking admission.

The General Rules were likewise made part of the Constitution in 1901. The General Rules state, ¶ 29, "There is only one condition previously required of those who desire admission into these Societies—"a desire to flee from the wrath to come, and to be saved from their sins," and then with great detail the Constitution proceeds to state the tests by which the reality of this desire may be known. All the tests proposed are tests not of theology but religion, not of doctrine but of life.

In the interpretation of a constitution, the intent of those who made it and the historic conditions out of which it grew shed light upon its meaning.

The Articles of Religion, except the 23d, were prepared by John Wesley from the thirty-nine Articles of Religion of the Anglican Church. The General Rules were written by John Wesley, assisted by his brother Charles, in 1743. Both became

after the Christmas Conference of 1784, doctrinal and disciplinary standards of the Church. The phrase, "established standards of doctrines," has always been interpreted to include beside the Articles of Religion, Wesley's Notes on the New Testament, the so-called Large Minutes of Conference, and four volumes of Wesley's Sermons. This appears in a letter addressed by Wesley to a Conference assembled at Baltimore, May 20, 1784. But none of these standards are ever referred to, either by John Wesley or any contemporary minister as conditions of membership in the Church. They are always and everywhere used as norms of teaching and therefore doctrinal requirements for the preachers. This is both etymologically and in reason the true function of doctrine. This is the proper place to guard the orthodoxy of the Church. But while the founder of Methodism was thus very scrupulous in this insistence on the doctrinal purity of the early Methodist preaching, he was exceedingly liberal as to the requirements for membership. Abel Stevens' History of the Methodist Episcopal Church, Vol. II, pages 216, 217:

"Of few things connected with Methodism does Wesley speak oftener or with more devout gratulation than of its doctrinal liberality. 'One circumstance,' he says, 'is quite peculiar to the people called Methodists; that is the terms upon which any person may be admitted to their society. They do not impose in order to their admission any opinion whatever. Let them hold particular or general redemption, absolute or conditional decrees. . . . They think and let think. One condition, and one only is required—a real desire to save their souls. Where this is it is enough; they desire no more; they lay stress upon nothing else; they ask only: Is thy heart herein as my heart? If so, give me thy hand.' 'Is there,' he adds, 'any other Society in Great Britain or Ireland that is so far removed from bigotry? that is so truly of a catholic spirit? So ready to admit all serious persons without distinction? Where is there such another society in Europe? In the habitable world? I know none. Let any man show me if he can. Till then let no one talk of the bigotry of the Methodists.' When in his eighty-fifth year, preaching at Glasgow, he wrote: 'I subjoined a short account of Methodism, particularly insisting on this circumstance—There is no other religious society under heaven which requires nothing of men, in order to their admission into it, but a desire to save their souls. Look around you; you cannot be admitted into the Church, or Society of Quakers, the Presbyterians, Anabaptists, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion. . . . Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is allowed, or has

been allowed since the age of the apostles. Herein is our glorying, and a glorying peculiar to us. What society shares it with us?' The possible results of such liberality were once discussed in conference. Wesley conclusively determined the debate by remarking, 'I have no more right to object to a man for holding a different opinion from me, than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes his wig off and begins to shake powder in my eyes, I shall consider it my duty to get quit of him as soon as possible.' 'Is a man,' he writes, 'a believer in Jesus Christ, and is his life suitable to his profession? are not only the main, but are the only inquiries I make in order to his admission into our Society.'"

Stevens further says, *ibid.,* vol. ii, page 218: "The Articles of Religion and the General Rules are both parts of the organic or constitutional law of Methodism; but the General Rules prescribe the 'only condition' of membership without allusion to the Articles."

In the Discipline of the Church until 1840 there is no trace of any doctrinal test for admission into the Church. In the Discipline of that year, pages 90, 91, is found the following:

"Let none be received into the Church until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized, and shall on examination by the minister of the charge, before the Church give a satisfactory assurance both of the correctness of their faith, and their willingness to observe and keep the rules of the Church. Nevertheless if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received into full fellowship."

The phrase "correctness of faith" in this quotation probably means no more than was meant by Wesley in his question: "Is a man a believer in Jesus Christ?" No doctrinal test is implied in such a question. It is simply the Protestant position that man is not saved by acquiescence in a verbal formula but by trust in a Living Person. There was therefore no doctrinal test of membership in the Methodist Episcopal Church until the General Conference of 1864 enacted the question whose constitutionality is now challenged.

The question: "Do you believe in the Doctrine of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" by its very form suggests a doubt as to its constitutionality.

Bishop Cooke in his History of the Ritual, page 232, remarks: "The form of the question is very awkward, for it seems as if the Scriptures were to be believed through the Articles interpreting them, whereas the real proposition must be whether

the teachings of the Articles are the teachings of the Scriptures."

The question in this form can only be construed as elevating the Doctrines of the Church into dogmas which is simply the position of the Roman Church which makes the Church the only valid interpreter of Scripture; it forbids its members to find anything in the Bible which the Church has not declared as dogma. Moreover, if the object of the question is to secure assent to the Doctrines of Methodism it is fatally defective. The Articles of Religion do not contain, even by remote implication, those teachings which are the very essence of Methodism. They are silent on the witness of the Spirit and the doctrine of evangelical perfection.

The purpose of the Articles of Religion never was to state positive truth in its fullness, but rather to raise necessary bulwarks against fatal error by definition against Arianism, Socinianism, Pelagianism, and Sacramentarianism, the Articles are a power of defense. But they do not and cannot give expression to the affirmation of the religious life. It was doubtless for this reason that the fathers of Methodism did not enact their teaching into definite proposition, but chose as their doctrinal standards a mass of pious literature in which religious truth was stated in terms of life rather than of doctrine. Such a vast body of literature cannot be made a test of membership. It is a living fountain of religious edification whose use is to shape the public teaching of the Church rather than to be used as a condition of membership. It is an incidental confirmation of the conclusion reached in this argument that the learned commission on the revision of the Ritual, whose work is now before the Church for adoption, refused to retain this question in the form for the admission of members, but have substituted a Spiritual rather than an intellectual confession of faith in this form: "Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?"

We conclude:

1. The minister in receiving members is under no obligation to use a form which is unconstitutional.

2. The Constitution of the Methodist Episcopal Church establishes no doctrinal tests for Church membership.

3. The only conditions of membership are those contained in the General Rules, which are protected from change by the General Conference by the fourth restrictive rule.

4. The General Conference of 1864 had no power to establish the condition of membership contained in the form for admission of members and it is therefore unconstitutional. The ruling of the Bishop in this case was therefore in error and the appeal is sustained.

Postponed until next session, May 27.

Rules of Order—Suggested Amendments

(See page 456.)

Rule 40. *Reference of memorials, petitions, appeals, and other documents* properly referable to committees of the General Conference.

§ 1. On the first day of the session there shall be appointed, on nomination of the Bishops, a committee of five to which shall be submitted the secretary's record with the stenographic report of the proceedings. The said committee shall carefully examine the records and report to the General Conference in either of the following forms:

(1) "We have examined the Minutes and found them correct"; or,

(2) "We have examined the Minutes and found them correct except in the following particular or particulars."

Following the adoption of the report of the committee, and whenever necessary, the correction of the Journal, the question shall be submitted:

"Shall the Journal be approved?"

Any error subsequently discovered shall be reported to the committee and upon its recommendation may be corrected by the General Conference.

Rule 42. *On the first day of the session there shall be appointed,* on nomination of the Bishops, a committee of nine on Questions of Privilege. To this committee any member of the body shall submit what he considers a question of privilege relative to the business of the General Conference. Said committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the committee as matters of privilege shall be reported to the Presiding Officer and acted upon each day immediately after the approval of the Journal. The appointment of such a committee, however, shall not be construed as abridging in any measure the right of any member to bring forward at any time, from his place on the floor, such matters of urgency as involve the rights or welfare of the individual member or of the house. (See Rule 11.)

FRATERNITY

1. THE WRITTEN MESSAGE FROM AUSTRALASIA

See Journal, page 304

On May 4, Secretary Locke read the following message from Australasia:

The Methodist Church of Australasia, General Conference, 1913, *to the Methodist Episcopal Church, United States, America.*

Honored Bishops and Dear Brethren: From our General Conference assembled in the City of Brisbane we send you fraternal greetings.

We recognize that we are inheritors of the same sacred traditions, and we rejoice to believe that with you we are striving to be faithful in our Church life and doctrine to the legacy that we have received. The evangelical note which has always characterized the ministry of Methodism is still dominant with us as with you.

The responsibilities attaching to the task of establishing a Church in a new nation are testing our resources to the utmost; but by the grace of God our Church is keeping pace with the general development of our continent.

The history of our Methodist Church and the story of its conquests in your great land inspire us to grapple confidently with the difficulties that confront us beneath the Southern Cross.

You will be glad to know that the world-wide revival of missionary interest is finding abundant expression among us. Our Conference, under the presidency of that verteran of the Mission field (Dr. George Brown), has resolved on a 100 per cent increase in our Missionary income during the next five years.

We need not assure you that we watch with sympathy and hope the toils and enterprises of your branch of the Methodist Church in the United States, and our prayer is that the blessing of God that maketh rich may be ever yours.

The Centenary of the establishment of Methodism in Australia will be celebrated among us in the month of August, 1915. We shall gladly welcome any representative or representatives whom you may see fit to designate to visit us as the bearer of your greetings to us on that auspicious occasion.

We are, with affectionate greeting, for and on behalf of the General Conference of Australasia,

George Brown, *President,*
J. E. Carruthers, *Secretary.*

Brisbane, Australia, June 24, 1913.

2. THE BRITISH WESLEYAN METHODIST CHURCH

See Journal, page 295

J. R. Day: Mr. President, at this time I wish to present to you to be presented to the Conference the Reverend Herbert B. Workman, Doctor of Literature, Principal of the Westminster Training College in London. He is the distinguished representative of the British Wesleyan Conference. I take pleasure in presenting to you Dr. Workman to be presented to the Conference.

The Bishop: Brethren of the Conference, it gives me very great pleasure indeed to present to you the official visitor from the great Wesleyan Church. His name is not a new name in American Methodism; and many of us, I think, have seen his name before and will greet him as an old friend. It is my great pleasure to introduce the Fraternal Messenger from the Wesleyan Church, Dr. Workman.

Fraternal Address of the Rev. Herbert B. Workman, D.D., Delegate of the Wesleyan Methodist Conference

Mr. President, Fathers and Brethren of the Conference, and Sisters: I think Chancellor Day has explained much by his speech which was a difficulty to me. Ever since I arrived on this Continent of yours a month ago, I have felt strangely American in my sympathy. If Chancellor Day came over, as he states, two hundred and seventy-five years ago, who knows but what my spirit must have come over long, long ago, possibly even before his, though I have since suffered a reincarnation in England.

I bring you greetings from our Methodist Church in England. Unofficially, also, I bring you greetings from the Methodist Church in Ireland. I look upon this as the proudest moment of my life. I consider it also no small matter of satisfaction for me that I have had the opportunity before coming to greet you to see a little of your great sister Church in the South. It has been my privilege during the last week to be the Cole Lecturer at Vanderbilt University, and that has brought me in touch, to some degree, with your sister Church. I have had the honor of meeting the whole of their college of Bishops. I have seen something of their great activity, especially of the splendid Southern educational work. I delivered an address to the Fisk University. They sang me the jubilee songs which I heard for the first time when I was a boy forty years ago. I saw some of the problems which Fisk represents, and with which Fisk, Tuskegee, and other institutions are trying to deal.

FROM SOUTH TO NORTH

Now from the South I come to the North, where Methodism is in its strongest form, where you have gathered here representatives of every country; where as you told us this morning, the Apostles' Creed was recited or could be recited in twenty languages. Talk about Weltmacht, or world power! Here you have it.

This is the real thing, and you before me I salute as the staff officers and generals of the imperial army of Jesus Christ. I have been in your great country only for a month. But during that month I have "hustled some"—you see how rapidly I am becoming an American. I have marveled at your skyscrapers, and seen the visions from the top of them, and the great problem of New York and its multitudes which lie at their feet. I have gone over your educational institutions in which you are laying the true foundations for the noblest future.

But the thing at which I have wondered most is your unfailing hospitality, and the warmth of your sympathy and affection which have been lavished on me everywhere. Talk about hands across the waters! This is more than hands, it is hearts—hearts beating in sympathy, your heart with the hearts across the water. Wherever there is trouble and distress, you are always there to help and heal. Never can we forget the work that you have done for Belgium; never can we forget the work that you have done for Poland and Armenia. As an imperial Church, you must be neutral; but neutrality does not mean coldness of heart and deadness of sympathy. Your sympathy is as wide as the ocean, and flows with as full a stream as the waters of the Mississippi or the St. Lawrence. It may be my insular pride, but I have felt that you have special sympathy and affection for the old country. We are of the same blood, you and I. We have together drunk at the same rills.

If I mention Shakespeare in this assembly, I may run some risk of an action for contempt of Court! But I will be greatly daring; and perhaps my being English may save me from the Chicago judge's mandamus. Shakespeare, or whoever it was that, according to your recent judicial decisions, masqueraded under his name, Shakespeare is yours as much as ours. In either country, when we find ourselves in "a fen of stagnant waters," we turn to Milton. We have the same Bible in the same peerless language. The great writers are common to both countries. From the ephemeral novelists of today both continents turn back with deathless pleasure to Walter Scott. Ours are Lowell, Holmes, Hawthorne, as much as yours. We have the same political ideas, the same belief in democracy, government of the people, by the people, for the people; one in the form of a republic, the other in the form of a kingdom. We have the same hatred

of war as a means of rectifying the world. We have the same belief that the highest aim of the state must be the development of the individual, the giving to the individual every opportunity that can be his.

OWNERSHIPS IN COMMON

And ours are the same political leaders. Cromwell is just as much yours as ours. It was only the action of a star-chamber injunction that prevented Cromwell from coming to the new world. I am glad he never came, because he had a great work to do in the old. Gladstone is yours as much as ours. Ours is Lincoln, that wonderful orator whose speeches are the masterpieces of British eloquence; ours is also his far-sighted statesmanship. And I may confess this, that the first thing I did when I went to Washington was to go not to the Capitol, but to Mount Vernon. George the Third was only an alien! Neutrality forbids me to state to what country he belongs! Would he had never come to our country! But in the veins of Washington there flowed the blood of long generations of English squires; and the principles he taught and the great deeds of freedom that he achieved were after all the same principles of freedom which have ever made England great.

We have the same blood in our religious life. We are of the same blood there, of a common stock of ancestry. We have no founder but Jesus; but we have fathers in God—Wesley, Whitefield, and Asbury—these are men whom millions in every continent look upon as men sent of God. We have a common heritage of song, a new book of Psalms in which are found the deepest experiences of the soul. Our hymns, the world over, form a creed stronger because more living than the Athanasian which binds us together in holy catholic unity. We have the same creed, you and I, which I claim is broad enough to meet the intellectual difficulties of the present day; a creed which is not fettered and bound with thirty-nine articles; a creed which in things unessential gives all the needed liberty; a creed, however, which in things that are essential is unyielding. For you and for me there is none other Lamb, no other Mediator. Ours is the belief in an effectual vicarious atonement. There is no other; nor do we believe that men save themselves by any ethical means.

SIN IS NO ACCIDENT

We have the same belief that sin is no accident of circumstances, no mere necessity in evolution; that it is the thing which God hates, the result of deliberate choice. Ours is the belief in the doctrine of assurance; a primal fact, as I claim, in any Methodist faith; the great fact which Wesley brought to light. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And such we are.

Ours is the belief in holiness. "Behold, now are we the sons of God, and it doth not yet appear what we shall be, but he that hath this hope set on him, purifieth himself." Ours is the belief in a righteous judge, above all, beyond all. Ours the common belief that our prayer daily uttered, "Thy kingdom come, thy will be done on earth as it is in heaven," is not a mere dream, but a living hope of the future.

I am glad, Mr. President, that it has fallen to my lot to come among you this year, a year of great anniversaries. I cannot forget that it is a hundred years now since Asbury passed away. Truly he was of the apostolic succession. I do not know whether anecdotes are permitted in this august body, but may I be greatly daring and tell you an anecdote? It is a tale of one of my honored predecessors, Dr. Watkinson. When he was a young man he went down to Lancaster, and there was asked, along with a vicar, to speak at a Bible Society meeting. The vicar spoke upon the advantages of having a Church of apostolic descent to interpret this Holy Book. Dr. Watkinson followed. He said, "Mr. Chairman, my host at dinner gave me a fowl, and said, 'Mr. Watkinson, do you see that fowl? It has come down in succession from the cock that crew when Peter denied his Lord.' And I replied, 'What? You kill a fowl with a descent like that!' 'Yes,' he said, 'It didn't lay, and so we killed it.'" The test of apostolic descent is the power to produce children, men and women of God. And surely, tested by that, no man can be more truly said to have been in the apostolic succession than Francis Asbury.

WHO ESTABLISHED METHODISM

And then it has been my privilege to come to you on this one hundred and fiftieth anniversary of the establishment of Methodism in New York City. I believe there has been much discussion as regards the first establishment of Methodism on this continent. You have a commission, I understand, to inquire into it. I will not venture to say what the results were. I have been told in the South. I will inquire in the North. But this I will say, What does it matter whether it was Philip Asbury, or Barbara Heck, or Robert Strawbridge, down on Sam's Creek? Were they not all Irish? Did they not come from that land of saints and sages which has been sending saints and sages—and others to this country for a long time?

Are they not all lineal descendants of Columba, who carried the gospel to Scotland and the North of England? Of Saint Gall, the apostle to Switzerland, after whom a great town is named—all of whom were Irish? And then there was that Thomas Webb, with a patch over one eye and a soul on fire for God, English and Irish, and, thank God, a strain of German running through him, prophetic of a future when once more

England and Germany shall bind themselves together for the good of the world.

SARATOGA DECISIVE BATTLE

One hundred and fifty years ago, and Methodism introduced! What thoughts that brings before us! You spoke this morning, Mr. President, of the great victory at Saratoga, which Creasy has called one of the fifteen decisive battles of the world. Surely the introduction of Methodism was almost as momentous. Think of all it meant. One hundred and fifty years ago the future of this continent was still uncertain. In the north you had a French Canada, almost wholly Roman Catholic. Beyond the Mississippi you had a French Province, the work of the Jesuits, claimed by them. And in the South, a Spanish Florida. The future was still uncertain.

To-day it is certain. It is Protestant, it is Methodist. One of the greatest of all your scholars, not of the Methodist Church, a man whose father came over with the Mayflower, whose name is known throughout the English-speaking world, said to me the other day in New York, "Methodism has done more for this continent than all the other Churches put together."

LOOKING TOWARD THE EAST

And you have your eyes fixed, like that statue of Liberty, toward the centuries. You are looking toward the east. You realize that you have a work for God in this God-given continent. What a world-wide event the introduction of Methodism was! America without Methodism, and you would have the drink saloon triumphant. America without Methodism! I was lecturing last week on the medieval Church, and pointed out that the problem of the medieval Church was exactly yours, a problem of assimilation. They had to assimilate all the different barbaric races which overthrew the Roman empire. They tried the method of assimilation by centralization and autocracy and the iron hand of Rome and its discipline. I will not say whether any other method was possible then. You have the problem of assimilation to-day. You are face to face with it. But yours is not the method of the autocracy of Rome. Yours is the method of an appeal to conscience. Yours is the method of Jesus Christ presented to every free man in a free state, with liberty to develop himself to the highest.

SPEAKING OF ENGLAND

May I say a word or two upon England and the special difficulties through which we are passing? And may I say here that my heart goes out in sympathy, and I am sure the hearts of all our British Methodists go out in sympathy to Bishop Nuelsen in the difficulties under which he has labored. We too have had

our difficulties. Three hundred of our ordained ministers are now in the army. When first the call came our Committee of Privileges, which acts as a Conference between sessions, in matters of national emergencies, decided that we would have no sacerdotal claims; that we would not preach from velvet cushions to men whom we were not trying to live with in the trenches; that we would claim no exemption for our ministers. And right nobly have they responded. Instead of three hundred men in training in our theological institutions, we have not more than a dozen. All our theological institutions but one are closed, and that will be closed this summer. My own college at Westminster, which usually has one hundred and fifty men in residence, is now the headquarters of the Australians. And 670 of my men are now at the front. And the first time that a schoolman was ever awarded the Victoria Cross in the history of England, was the award of the Victoria Cross to a Westminster college man, inasmuch as for forty-one hours in the trenches he had held an important post at Gallipoli, bomb throwing all the time.

MAJORITY IN THE TRENCHES

Our local preachers, of whom we have 17,000, have left us, the majority of them; and many of our little village places on Sunday we find it difficult to supply. Our young men are not there, and I am glad of it. When we commenced this war, we had only a standing army of 150,000 men, apart from those in India. Now we have 4,000,000 enlisted and in training. You will not be surprised that our Sunday schools have suffered. In spite of the income tax, however, an income tax which is levied upon all who have an income of more than $600 a year—in spite of an income tax levied at varying rates between one eighth of your total income and one third of your total income, if you are a multimillionaire, we have not allowed our foreign missionary income this year to decrease, and all our great funds are up in their contributions.

But you ask, "Watchman, what of the night?" I believe, Mr. President, that God is in heaven; and though war is an unspeakable evil, I believe that this war will be overruled. Before this war some of us were a little nervous about the condition of our native country. There was a flabbiness of soul and of spirit that distressed us. There were what your own novelist Winston Churchill has told of in one of his most recent tales—the effects of the destroying flood of prosperity. There was too much wealth and too much ease. Higher criticism, right in its way, but poor when it is pushed to extremes, had taken away much of the positive note without which any preaching is valueless.

Sunday, the old Sunday, which may have been narrow but which was the great basal fact in the formation of the character

of our fathers, was in danger of disappearing. Picture palaces —movies, I think you call them—which might have been a blessing, were becoming an uncommon curse, or I might say a common curse; and then there was the drink evil, which had its grip upon the throat of the nation. Then came the war. I am old-fashioned enough to believe that God is in heaven and that war is an ugly thing; but God can overrule even evil things to good. There is a tale told of that wondrous saint of the early Church, Saint Martin, the most lovable of all the early hermits. Saint Martin was in his cell one day and there came to him a resplendent being, bejeweled and crowned. Martin stood erect. "Martin," said the vision, "why dost thou not fall down and worship me?" Martin still stood. "Why dost thou not fall down and worship me? I am the Christ." "Never," said Saint Martin, "will I believe that the Christ can come, save crowned with thorns and with the marks of his crucifixion in his hands, feet, and side."

CROWN OF THORNS

And it is true, Christ always comes with the crown of thorns, and the marks of the nails and the spear; and I believe he is coming now. I believe we can see his coming in our country. I know men who were living careless and selfish lives. I can think of one who had motor cars, all of which he used up. Now he is driving an ambulance at the front. I can think of others who cared only for golf, who spent all their time golfing, who are hospital nurses now. I can think of young men whom no preaching seemed to touch; but there came the call of their country, and they responded.

Women who only seemed to care for dress are now washing dishes and looking after the social service which our camps necessitate, if the young men in their hours of leisure are to be saved. Christ is coming again among men, not in the form in which we parsons preach him, but he is coming in a call to service, which is higher than self, higher than pleasure, and higher than anything that the world can give. And after the war, what? A reaction, of course, there must be. You cannot have men under the strain through which these have passed without suffering an inevitable reaction.

But after the reaction is over, I am bold to believe that Christ will gain. Men who have come into touch with realities may not come back to the religion of the parish pump, to the trivial things which too often pass for religion, but they will come back to the appeal of the crucified Christ, and to the imperial call of the imperial Jesus. One of my men at the front wrote to me the other day to say this, that he had been, in the course of his duties, in twenty ruined Churches in France, and in not one of them had he ever seen a ruined crucifix. It is true, my friends.

Many are the things which have been lost and destroyed, but the crucifix, the cross, is still the Rock of Ages to which we must cling.

GREATER UNION OF CHURCHES

May I indicate two other points, if I am not going on too long; two other points on which there will be a question after the war. Surely the time has come for a greater union of Churches. Some of you must have seen a wonderful story which was in the papers a little while ago, about a certain Rabbi of Lyons. This Rabbi of Lyons, like some twenty or thirty thousand priests and clerics of France, was fighting. The Rabbi of Lyons was wounded, and very close beside him was a French private wounded, dying. The French private, thinking the rabbi was a priest, asked him if he would not absolve him in his dying hour. And the rabbi, reading to him the service of the holy catholic Church, in the name of Jesus Christ of Nazareth, gave him absolution. Mr. President, that tale went to my heart; and if a rabbi could do that, surely it is time that the Churches of Christ overlook the smaller things in which they differ, and realize their great common allegiance to the common Christ, and the greater things in which they are agreed, in which they are one, as the granite is one in the heart of the mountains.

THE DRINK QUESTION

I think there is one other matter in which I would like to say a word; that is, drink. There is nothing which so much strikes a stranger coming to your country as the way in which so many of your States have dealt with this drink question. The story was not told me by yourselves, but by strangers, in some cases by men hostile to you but who confessed that in all this great crusade you are the leaders. I have just come from Nashville; and it was told that it was your Methodist Bishops that led there in the crusade, and who turned what was a sham into a great reality. I was told that after you had become "dry" there—you see I am becoming quite American—there were still open defiances of the law; and they tell that your Bishops took the matter in hand and ousted from power those who connived at breaking the law. You have led the way in this war for God and right. The European war has brought to us some measure of imitation, though not all that we ought to have. Our saloons are closed now throughout the country, except for a very few hours in the day. Every saloon is closed in London at 9 at night, and Lloyd-George has crowned all by taking over every distillery in the country for the manufacture of munitions. And, were it not that I hope that the war will end some day, I should hope for the sake of sobriety that the manufacture of munitions would go on forever.

THE LESSON OF WAR

And finally, may I add of the war itself one word? This war has made every man feel, I doubt not, that the great words of John Bright still are true as they were true when they were first uttered about Ireland, "Force is no remedy." This war will have been in vain unless it teaches the nations of Europe, and you in America also, that civilization must have a supreme court of justice of the nations. How that supreme court of justice will come, how long it will be in coming, I know not, but one thing I know, in bringing it to pass they will need you.

When Canning in conjunction with your president, Monroe, in order to defeat the Holy Alliance of Prussia, Russia, and Austria, enunciated and framed the Monroe Doctrine—you should not forget in America the part that Canning played in framing it—Canning, in explaining the doctrine to the English Parliament, said, "I have called in the New World to redress the balance of the Old." In the realization of a supreme court for all nations, the New World must be called in once more, in a nobler, higher sense, to redress the balance of the Old. Only with your help, perchance it may be with the loss of some of your isolation—but neither nations nor men can live to themselves—will it come to pass that some day there shall be realized the dream of Jesus, who shall become the crowned Prince of Peace forever.

FAREWELL ADDRESS OF DR. WORKMAN

MR. PRESIDENT AND BRETHREN: I esteem it a very great honor indeed that you interrupt your important business for a few moments to hear just a word from me. I do not feel adequate to the occasion. It is said that when a certain lady traveler, in the old days, visited an historic city, and saw the silver, and the gold, and all the wonders of the place, and saw the ascent to the Temple—which I take to have been a sort of primitive skyscraper—and note the wisdom that had its abode there—when she saw all those things, there was no more spirit left in her; and if the Queen of Sheba could not express all that she felt, you cannot expect a poor Methodist preacher to succeed in attempting an even greater task. I have seen many things. I have done what I think none of you have done—I climbed up every step of the Washington monument, reading the inscriptions on the way up. I have marveled at many things. I left my high-powered microscope behind me, and therefore I have no catalog of faults to give you. But one thing I have marveled at most, and shall forever treasure; and that is the memory of the deep affection, the wonderful sympathy, brotherliness, and kindness which I have met with everywhere in this great continent of yours.

One thing I have noticed—a small defection from the situation in the early Church. In the early Church it was somewhat difficult to persuade men to be Bishops. It is recorded of Saint Martin, that wonderful saint, that all the attempts of the people to persuade him to be a Bishop failed. They finally had to go to the king, and the king persuaded his wife to become sick, and they sent for Saint Martin to give her the viaticum; but that did not fetch him. Finally they sent a squad of soldiers to bring him by force, and made him Bishop in that way. I do not see that you have any need of such extreme steps; but perhaps the future may bring forth changes, and you may mention the matter to your various Committees on Preparedness to have that in view as one of the items of duty of your future military forces. I am proud that I have been here on such an historic occasion, an occasion when once more you are bridging over gulfs which perhaps might never have existed; and once more you are coming together as a great united Church.

Our old friend Euclid—if one may mention a name which is now held in the utmost disrespect, I believe, in all academic circles—used to say that the whole was equal to the parts. A greater untruth was never uttered. The whole, my brethren, is far bigger than the parts, especially when the whole is a united Church in place of separate divisions. And this united Church of yours which may come in the future, which we trust God will bring to pass, finishing its wanderings in the wilderness, has before it a Promised Land, flowing with milk and honey. Be strong, and go up and possess that land for the Lord! And in your strength and wealth, do not forget the poor relations in the old country. You grow every year. We, alas! are but feeble folk; but still, do not forget the rock from which you were hewn. May I for one moment tell you a little tale.

My great predecessor, Dr. Watkinson, was born of somewhat humble parents, his father being a chapel keeper in the town of Harrow. As he became a great man the people there took no notice of him, never asking him back to preach; but finally, when he became President of the Conference, then they asked him. They invited the Mayor and the corporation to hear their great man. He accepted their invitation to preach, and went out. He said, "We will begin the service by singing hymn 604;" and then taking his handkerchief and dusting off the top of the pulpit, he said, "Evidently my father is not chapel keeper here now." Brethren, in all your greatness, remember your poor relations in the old country, and ever manifest for us the sympathy and the love which I know you have in your hearts.

Now, one last word: we are all longing that the days of peace shall soon come. I return to Europe at once from your happy country, to a country which is in the midst of war. God grant that peace may come; but that peace, when it comes, must not

be a mere truce. It must not be merely a period of preparation for a new war. It must be a lasting peace, a generous peace, a peace which is founded upon the suppression of militarism and the reduction of armaments, a peace which guarantees the rights of small nations; and I think I am not trespassing on any feeling of neutrality when I say also that it must be a peace which never again allows Armenia to be under the rule of the Turk. Whether that peace shall come in six months or six years, I know not; but this I know: all hearts pray that as the result of the war, England and Germany may be drawn together for true work and true service in advancing the kingdom of God. Now, brethren and fathers, I bid you farewell. My prayer for you as your prayer for me is this, that at the end of our days we may each stand in our allotted place while a pierced hand crowns us kings in the far-off spiritual city. Amen.

3. THE METHODIST CHURCH OF CANADA

See Journal, page 208

J. R. Day: Mr. President, the Methodist Church of Canada has sent to us a distinguished member or representative, James Endicott, Doctor of Divinity, Senior Secretary of Foreign Missions, from Toronto.

The Bishop: It gives me unusual pleasure, because of my personal knowledge of Dr. Endicott and my observation of his splendid career and of his devotion and usefulness in his own Church, to welcome him here and to introduce him to the General Conference.

Address of the Rev. James Endicott, D.D., Fraternal Delegate of the Methodist Church of Canada

See Journal, page 296

Dear Fathers and Brethren: I have been sent to you by the General Conference of our Church to extend to you on behalf of the Methodist people of Canada sincere and deeply affectionate greetings. We rejoice in your strength and in the prosperity which has attended you as a Church under the blessing of God. We bid you Godspeed as you continue your great work. As this is the year in which you celebrate the one hundredth anniversary of the passing away of that apostle and servant of God, the beloved Asbury, we join with you in your thanksgiving to God for so great a gift to his Church. And we also acknowledge our indebtedness to his saintly and tireless labors. And we pray that you may never lack the spirit which made Asbury so useful and great, and that your Church during the coming century will

make as marked and glorious progress in all that tends to the uplifting of mankind and the glory of our Lord and Saviour as the past hundred years have witnessed.

Now, this is the substance of my greetings, properly speaking; but by custom this bearing of greetings has become a sort of function and involves the delivery of the speech. This is my first experience as a fraternal delegate of our General Conference, and quite naturally I am elated at the honor done me, and more especially so in that I am privileged to address the General Conference of the largest branch of ecumenical Methodism. Moreover I am exceedingly anxious to please everybody and do my task well; but none the less I find it unusually difficult to make up my mind just how the thing should be done. I have therefore looked around for precedents and have discovered that there is a very general tendency on the part of our fraternal delegates to call attention to the very distinguished group of representatives from our General Conference who have preceded them to this Conference as fraternal delegates. Brief eulogies I find are frequently delivered with respect of the greatly gifted men. This has been followed I think usually with a rehearsal of a list of distinguished orators who, from time to time, have honored our General Conference as fraternal delegates from you. It can easily be taken for granted that even though you have sent us an unfailing succession of gifted men, we have never dreamed that it has caused you any difficulty in doing so, in view of the vast resources of such men at your command. As far as we are concerned we have always, up to the present time, sent you of our very best, and doubtless we should have continued to do so, but that in these days we have other and more serious uses for our really strong and able-bodied men. My being sent to you at this time must not be understood as indicating any want of respect to this distinguished body, but as in a sense a war measure.

I am ready whole-heartedly to indorse all that has been said respecting the worthy men from both sides of the line who have acted as fraternal delegates and to add to the list the name of Dr. Herbert Welch, who maintained the high standard set by his predecessors from this Conference, and I assure you that we shall always have a warm welcome for your representatives and shall always count it an honor to be privileged to appear before you.

VAST, MARVELOUS COUNTRY

Another thing which I have noted on the part of our representatives to you is a tendency to give some wholesome and presumably very much-needed lessons in geography, to make clear, apparently, what a vast and marvelously favored country Canada is. Now, generally speaking, the standing of geography in these days, at least as an exact science, is somewhat shaky and discred-

ited and therefore it is with peculiar pleasure that I assure you that as far as Canada is concerned her old and spacious boundaries abide.

Again I have noticed a tendency to lay stress upon the unlimited resources of our land and its probable future population. The latter subject especially seems to exercise a spell that is uncanny upon many of our brightest minds and instead of propounding to us some simple problem in geometry or astronomy, they demand one to accept their solution of a problem like this: If the United States of America increased in population, speaking roughly, from one million to one hundred million in one hundred years, a great deal of this increase taking place, moreover, before the invention of steamships and railways, how long will it take in these days of rapid transit for Canada, with its better government, greater resources, and more healthful climate, to secure a population of one hundred and fifty million? Now, it is in vain to attempt to meet such men with reasoned argument in ordinary times; but as in the case of geography, so unfortunately in respect of the subject of future populations, these are not days in which one can safely be inordinately dogmatic.

As a matter of fact I may say that for some time our most far-seeing men have been rather alarmed than otherwise at the rapid influx of population into our land in recent years, fearing that this rapid increase involved a menace to our national life, and they have been more concerned about securing the future type and quality of life in our fair Dominion than they have been about swelling the census list. Without doubt Canada is destined to be the home of a vast population in the days to come, and our prayer is, that God may help us to make her not only a sphere of material and intellectual opportunity for those coming to us from more crowded or less favored lands, but also a home for the souls of men, where they may be nurtured in freedom and righteousness.

PROGRESS OF THE CHURCH

You will naturally expect from me a little information regarding the progress of our Church during the last quadrennium, and I will give some of the more outstanding facts as briefly as possible. The total membership of our Church when our General Conference met a little less than two years ago was reported as 367,390, an increase for the quadrennium of slightly under 24,000. We reported also a total of 2,869 ministers and probationers. The number of young people's societies was 2,077, with a total membership of 86,108, the latter being an increase of nearly 10,000. The number of our Sunday school scholars stands at 459,037, an increase of about 82,000 in the four years. It is worthy of notice that the scholars in attendance in our

Sunday schools total well over 100,000, more than are found in attendance in the Sunday schools of any other Church in Canada.

It is quite clear, therefore, that we have at our hands abundant material out of which to replenish and mightily increase the membership of our Church and to supply the Church with her future ministers and leaders, as well as the leaders and workers needed for the work of the community and state.

I am happy to report that the Superannuation Fund of our Church has made very substantial progress during the past four years. The invested funds show a satisfactory increase. The scale of payments was raised at our General Conference in 1914 by 20 per cent so that now our superannuated ministers are paid at the rate of $12 per year for each year of active service, and widow claimants are paid $8 per year for each year of service of their husbands. No widow however is paid less than $125 per year, however short the period which had been served by her husband.

ASSETS DOUBLED

The assets of our Church secured for educational purposes were in 1910 a little less than three-and-one-half million dollars, but in 1914 they had reached the splendid total of seven millions, including endowments, lands, and buildings.

In the eight years—1906-1914—our probationers at college trebled in number.

During the current year the educational societies received a special legacy of $300,000 to be used for the benefit of men in training for the Christian ministry of our Church, with a view especially to their more adequate educational equipment.

An event deserving of more than merely passing mention is the removal of our connectional book room from its old quarters in Richmond Street, Toronto, to new ones on Queen and Johns Streets.

One hundred years ago on the property where the new book room now stands D'Arcy Boulton resided, and at that period his home was a center of the activities of the famous, or notorious family compact. It is generally believed that the activities of the present institutions are decidedly more helpful to the country than were those old ones. The building is spacious, substantial, and handsome, and is equipped with the most up-to-date machinery. Here also are the offices of most of the connectional officers.

Our connectional papers were never more ably edited or more generally acceptable to our people, and the purchasers and readers of them are more numerous than ever.

Great harmony prevails within the Church. We are not divided in counsels, nor harassed and weakened by controversies. As for heresies or heresy hunters, we cannot abide them.

Our people ask for the unadulterated Word of the Living God,

and desire to see his Church endued with power for the more adequate and speedy accomplishment of her divine mission.

Perhaps I may be permitted to speak with somewhat greater fullness on a few outstanding developments and events which have special significance for us as Canadian Methodists.

NATIONAL PROHIBITION

A Dominion-wide wave of temperance sentiment abounds, and never before in the history of Canada were the prospects for national prohibition so bright as to-day. We are in the midst of a genuine temperance revival. The brave band of temperance reformers are at last in the ascendant, and, moreover, they have received pronounced and even enthusiastic support from quarters which heretofore were either neutral or hostile. The old arguments in favor of prohibition have somehow gained in force. As never before they seem peculiarly timely and in the rebirth of a loftier patriotism which we are experiencing to-day, drunkenness assumes a more loathesome form, and the licensed barroom has become a place hideous and shameful, and the liquor traffic stands revealed in glaring light as at once a national menace and a national desecration.

BY JANUARY, 1917?

Looking over the whole Dominion we find that Prince Edward Island and Saskatchewan are under prohibition; the Province of Alberta goes under prohibition on the first of next July; Manitoba on the first of next June; Ontario next September; New Brunswick on the first of May; Nova Scotia has no licenses for the selling of liquor except in Halifax, and in this city the barrooms will be closed within a few weeks. British Columbia is now preparing for a vote upon prohibition, which will doubtless be carried by a large majority. With the exception of the Province of Quebec, it looks as though all Canada will be under prohibition by the first of January next. A great program on behalf of prohibition in Quebec is now being planned and already 970 of the municipalities of Quebec are under prohibition. While Newfoundland is not politically a part of Canada, yet it is ecclesiastically connected with our Church in Canada, and in this ancient colony of the British empire total prohibition will go into effect on the first of January next. It is not to be wondered at if some of our older people called to mind the past days when to champion the cause of temperance was to be exposed to the charge of fanaticism by the mocking majority opposed to it, and when to be zealous on behalf of it was an invitation to ruffianism and terrorism. Often by the light of their burning parsonages and Churches did our brave fathers walk the road which has brought measurably near the day of our redemption from the curse which for all too long a time has afflicted us.

Nor is this movement toward national temperance an isolated moral phenomenon in the life of our people. It is symptomatic of an uprising of the public conscience against all the moral evils which have defaced and defiled the soul of our people. The old indifference to political corruption and to business selfishness, or the cynical taking of these things for granted is passing away and there are many signs of a serious desire and purpose so to mobilize the moral resources of our land as to bring in a juster, sweeter, nobler day.

CHURCH UNION MOVEMENT

For a number of years the question of the organic union of the Presbyterian, Congregational, and Methodist Churches in Canada has been under grave consideration, but without doubt the movement is now reaching a climax. He would be a bold man who at this moment would declare that the union proposed will be actually consummated in the near future; but he would be equally bold at least who would deny it. At least this is certain —that a majority of the members and adherents of each of the Churches believe that the union is both desirable and possible. From the beginning the question was not approached in any narrow denominational spirit, nor in any doctrinaire spirit; nor did it arise from a conviction that the present religion of the Christian forces of our land into separate Churches was intrinsically sinful—a rending of the body of Christ. Rather was it the pressure of circumstances and the march of events in our land that forced the consideration of the question. All the Churches were faced with the fact that it was utterly impossible to meet effectively our crowding needs, due mainly to the abnormally rapid growth of population, coupled with the fact that the incoming immigrants spoke so many different languages. While the growth of the population was large, yet in the main the centers of population were small. A host of small villages or towns scattered over immense reaches of territory resulted too often on the part of all the Churches in such things as wasteful overlapping, scandalously low stipends, petty and un-Christian rivalries. It was such elements in the situation which furnished the main reasons for attempting the union. Good men in all the Churches, loyal moreover to their respective denominations, looking over the whole field were appalled by seeing how inadequately, on the one hand, the growing need for the services of the Church was being met, and on the other hand, how unstatesmanlike and wasteful we were in the resources in men and means actually at our command. The providential situation seemed to demand a unification of the Christian forces of our country as far as possible, and these good and loyal men were compelled to ask themselves whether that which seemed providentially right could be denominationally wrong, or if that which was morally

and religiously wrong could possibly be denominationally right. If the union takes place we believe it will represent a great Christian triumph, and as Methodists we can surely believe that the triumph of Christianity, whenever it takes place, will never mean a defeat for Methodism. By an overwhelming majority the Methodist people of Canada have registered their conviction that a union of the three denominations in question ought to take place, and the basis of union which was prepared by the influential committee representing the three denominations concerned, and submitted to us, has been accepted by us. Hence the responsibility for failure to consummate the union, should there be a failure, will not in any degree be chargeable to us. Moreover, this is universally recognized among all the denominations in Canada. The Congregational Church in Canada has also by a large majority accepted the proposed basis of union. In the Presbyterian Church of Canada a majority vote in favor of union has been secured; but in this Church there is a pronounced minority against the union. On this account the leaders even of the union movement in that Church have found it advisable to proceed slowly, with the hope that it may be found possible to secure greater unanimity in favor of the union proposed. In all probability the question will be finally determined at the coming assembly.

MARKED ADVANCE IN HOME AND FOREIGN MISSIONS

The income of the General Board received from all sources for our home and foreign missionary work, without including our very important City Extension work, has more than trebled in the last sixteen years. In 1900 we received under a quarter of a million dollars, while last year we received over three quarters of a million. Last year's figures are specially significant and encouraging in view of the extraordinary burdens assumed by our people for patriotic and similar purposes. Including the income received from all sources, last year's receipts were the greatest in the history of the society.

During the same period the income of our Woman's Missionary Society shows a like gratifying and even greater proportionate increase, inasmuch as their income, which in 1900 was little over $50,000, last year reached a total of over $190,000.

While the Foreign Missionary work of our Church is confined to the two countries of Japan and China, this limitation as to area has its compensations in enabling us to do more thorough and intensive work in the areas we occupy than we could possibly do were our forces more widely scattered. Our total missionary forces in China are larger than those coming from any branch of Methodism in the British empire, including those of the mother Wesleyan Church, and thus come second only to those of

your own Church at work in China, though ours are concentrated in the one province of Szechwan.

This marked advance in the foreign fields of our Church has been accompanied by similar advance in the home fields. There has also been a most notable improvement, though a belated one, in the financial support given to the brave men and women who represent the Church on our far-flung home mission fields. In 1910 the deficiencies in salaries of our 660 home missionaries aggregated the large sum of $89,400, reckoning merely on the basis of the minimum Disciplinary salary, but now, at last, we have at least reached this minimum salary for all our home missionaries. Since 1914 their salaries have been paid in full.

But it is not alone in the increase in the number of our missionaries and their more adequate support and equipment that we rejoice, but in the nobler spirit of our Church, which has made the advance possible. Our people have got a new vision of the splendor of the missionary enterprise and also of the larger implications and obligations of Christian discipleship. They are seeing that Christianity is not only true but massive; that there is no such thing as a petty and parochial Christianity; but whenever it is interpreted truly it is always interpreted spaciously. They are coming to see, too, that Christian discipleship is never easy nor cheap. It is ever sacrificial. Hence, old standards of giving for the extension of the kingdom are gradually being discarded and programs of service are being adopted for mankind at home and abroad, more nearly equal to the need and more worthy of a Christian Church.

THE GREAT WAR

I stand before you to-night as a fraternal delegate, elected by the General Conference of my Church to bear you fraternal greetings, and I have no desire to go beyond either the letter or the spirit of my instructions, as I should be doing were I to attempt at this time and in this place a discussion of the causes of the war or to try and fasten the responsibility and blame for so vast a calamity in world history. But just because this war is overwhelmingly the most important event, even from a Church standpoint, which we have experienced in this generation, it is impossible to ignore it in my message to you. Moreover, because mine is a fraternal address—that is to say a brotherly message—to keep silent on the one subject which holds our hearts and minds night and day in its resistless grip would be unnatural. We are brethren, and the proof of this is shown in sharing our confidences—aye, and in sharing our sorrows. I do not suppose a stranger coming among us would notice any special signs of grief; but it is there nevertheless. Never in the history of our land have our people strained under such heavy burdens or suf-

fered on such a scale such tragic sorrows as to-day, and we are well aware that the end, also, is not yet. All this cannot be, and is not, a matter of indifference to you. It is neither a weak sentiment or idle boasting which we utter when we sing:

> We share our mutual woes,
> Our mutual burdens bear.

ARE PEACE-LOVING FOLK

Speaking for our people, we can say of the war at least this, that we neither caused it, nor wished it, nor expected it. Whatever else may be true, we may surely claim to be a peace-loving folk. The time had come to celebrate a hundred years of peace on this northern part of the North American continent. Into such a celebration we would have entered with all our hearts, for the keeping of such a peace has been to the deep satisfaction and the undying honor of us all. We have been good neighbors to one another, and as Canadians we can justly claim that we have not made it difficult for you to live beside us. Moreover, we have been and are steadily loyal to the great ideals of liberty and democracy which have been cherished on this continent. While we are deeply loyal to the old land, the royal house of Britain, and we never loved the dear mother land more deeply or held her in more profound reverence than we do to-day, yet our loyalty and affection are manifested in our own Canadian fashion. There is such a thing as Canadian sentiment and a Canadian tradition. There can be no question but that with respect to some of the great crises in British history we should be found taking the same position as would the people of this great republic. For example, we would instinctively as Canadians and with our ideals of government take the side of the barons rather than with King John at Runnymede; with Cromwell and Hampden and Pym rather than with the cavaliers and the Court of the Stuarts; with George "the first" of America rather than with the mad George III of England. We have been proud of our place on this great American continent. We have not been overinfatuated with Europe. The mothers of Canada are no more anxious to have their daughters married to English dukes than are mothers of these United States, perhaps indeed, less so. We have always been inclined to view with suspicion the tortuous ways of European diplomacy and to the appeals for extensive military preparation we have been deaf and cold. We have viewed with scorn all jingoistic flag-waving, and we were in deep sympathy with Lloyd-George when he maintained that when the flag waved over the slums it was as deeply disgraced as when it drooped over a battlefield on which the nation had met defeat. Such a people before the war we were, and such a people essentially we remain.

CANADIAN ARMS TO THE FRONT

How did our people act when war was actually declared? With amazing unanimity of conviction our people entered upon the war and with steadily deepening purpose they are continuing it. Larger military forces have crossed the Atlantic Ocean from Canada or are ready to cross than have crossed altogether since the days of Columbus. That is to say, Canada is sending, to take part in this European War, larger forces than crossed from Europe to fight in the struggle for supremacy on this continent, including the forces under Wolfe and Montcalm at Quebec.

What is more significant in the situation is the whole-hearted way in which the religious forces of our land are committed to the struggle. As far as our own Church is concerned, we find that over three hundred Methodist ministers' sons are in active military service; about two hundred and fifty Methodist ministers and probationers for the ministry are also in active military service; several of our Conferences have reported that within their bounds there is not an available minister's son of military age who is not in khaki. All our General Conference officers, including the General Superintendent of the Church, who have sons of military age are represented in the army. The sons of our foreign missionaries who are of military age are all in khaki. The young men of our universities and theological schools have flocked to the standard, and from coast to coast the people of our Church, and of all the Churches, have given up to the service of their country in this war those who were dearer to them than life.

And when we turn our eyes from our people at home to those blood-stained battlefields of Flanders and France and see the way in which our brave lads—our citizen soldiers—bore themselves in the day of the terrible tempest, we forget for the moment our sorrow and make our boast of their high valor. The subject is too tragic for empty rhetoric; but we maintain that, judged by every test, these men of ours fought a good fight and right royally have they maintained the grand old colonial traditions of this North American continent. And as to the inner spirit which moved them in their valorous deeds and unmeasured sacrifices, the heroes of Saint Julien and of subsequent battles were fundamentally one with the heroes of Marston Moor and of Valley Forge, and it would not be a desecration of the immortal words of Lincoln were we to stand where our brave lads lie buried in France, and say as he said of the stricken field of Gettysburg over your slain heroes, that they died in order that "government of the people, by the people, and for the people shall not perish from the earth." And because such things are of priceless value, we have paid a great price, and we shall continue to pay, however great the price may be.

But having said this, it remains true that we are still great lovers of peace. We sing no songs of hate, nor do we propose to teach our children to sing them. We are fighting as freemen for freedom and for freedom to be shared by all the world, and we do not intend in the process to become the slaves of hatred. While we are not ready to cry at the present moment, "Peace! Peace! when there is no peace," we shall greet her with deepest gratitude and thanksgiving to God when she comes in reality. We have gone to war, but we have not forgotten our high calling nor betrayed the Lord that bought us. Such old words as duty, courage, loyalty, freedom, and sacrifice have taken on new meanings for us during this conflict—deeper and more sacred meanings. From out this weltering chaos of bloodshed we hope to see emerge a new world order, the coming of "new heaven and a new earth, wherein dwelleth righteousness." May the Lord hasten the good day which he has promised us when "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Farewell Address of Dr. Endicott

See Journal, page 308

Mr. President and Brethren: I have come, I have seen, and I have been conquered. I cannot tell you how great my joy has been, and how my wonder has increased from day to day, at the marvelous ability of every kind which is manifested in this Conference. I am "lost in wonder, love, and praise." I wish to just give one word of assurance to the dear brothers who have come up to this Conference with fear and trembling lest they should, by some mistake or other, be elected to the bishopric. I am an old Puritan. Some of you will remember that there was a man of my name on the Mayflower. He had a right to be there. I am not naturally addicted to the Episcopacy, but I have been sitting up here for days, and I want to assure the good brothers who are trembling in their boots about this matter, that there is nothing to be afraid of. These are a right royal body of men, genuine brothers; and I would like to know what kind of tangle you could get into that they could not get you out of. I simply have been in an electric atmosphere all the time. I would not have missed it for anything—except for the greater privilege, which is denied me, of sitting in one of yonder chairs. I have been thinking how proud I should feel if, when a man was expressing opinions that I disagreed with, and was just on the point of capturing the assembly, I should rise with "Mr. President, a point of order!" I declare to you, Mr. President, that sometimes, when I have seen them leap to their feet, I have thought it was a point of

another kind that was affecting them. I go back to Canada, my friends, feeling that we are brothers all. "We are not divided, all one body we." I give God thanks for such a body of men and for such a Church as you represent in this great land of yours; and if I should say just one word more, I would say this: Have faith in God, have great faith in God. Now, I am sure that there is no need to suggest that you are in any danger of falling into atheism. There was a time when atheism had quite a vogue on this continent. You had Tom Paine with you, and we have been told that the universities of the United States were in those old days hotbeds of a violent form of atheism. The only kind of atheism that is likely to prevail at all in these days is that worst form, when it comes as pessimism. I wish to utter just a kindly word of warning, brothers. Do not think that you can honor God by losing your faith in brother man. There was a day, Mr. President, when it was the glory of Methodism to stand up as the champion of our poor humanity. Why, our chief opponents in those days, ecclesiastically speaking, were men who insisted on that horrible and discredited doctrine of total depravity. We have heard of the old Scotch lady who was willing, under pressure, to give up every other item of her creed; but she said, "I will never give up my total depravity." The Methodist Church has made the whole Christian Church give up that horrible doctrine; and I trust that the events in Europe will not make us think that we have made a mistake.

There are terrible events in Europe, agonies piled on agonies; but nothing has happened in Europe to shake my faith in humanity or in God. I believe that the really important things to be found in Europe are not mistakes of diplomatists, or the failures of military cliques, or ambitions of emperors; but the marvelous manifestation of the endurance, patience, and heroism of countless millions of people. I look at the women of Europe and if I had to take my choice—no, my friends, I will not put it that way. If my Lord were standing on the earth to-day, and must take his place either with the safe or with the suffering, I somehow feel that I know where he would stand. Once more, my brothers—it is not a new doctrine to you, or to the Christian Church—Europe, as the early Christians, through much tribulation, shall find her way into the Kingdom of God. And so, brothers, I leave you. I go back to my own people, where there is more suffering than there is here, and I shall tell them that you, too, are suffering with us—for that is what sympathy means; and that you will pray for us, and that you will have confidence respecting all of the belligerent people, that, although the end is not yet, there shall be a better and holier day, a day of peace and gladness for the whole world. Before I sit down I would remind you, coming back again to the Episcopacy, that we have one grand old man in Canada who was

once an Episcopal Bishop, although he has not been known as a Bishop for many years. He has been called a General Superintendent. I refer to that able and distinguished Methodist Bishop, Dr. Carman. It is my desire to go and see him in his declining days—he is no longer acting Superintendent, but Superintendent Emeritus—and assure him that from this great Episcopal body I bear a message of love to him in these resting days of his.

Resolutions of Appreciation of Dr. Endicott

See Journal, page 308

We have listened with delight to the brotherly, eloquent, and illuminating address of the Fraternal Delegate from the Methodist Church of Canada, the Rev. James Endicott, D.D. His message has appealed to our feelings alike of international good will and of Christian brotherhood, and has increased the sentiments of high regard long entertained by American Methodists toward their brethren in the Dominion of Canada. For their able and genial representative we desire to express our admiration and affection; and through him we send new assurances of our fellowship in Jesus Christ to the great Church from which he comes.

4. THE METHODIST EPISCOPAL CHURCH, SOUTH

See Journal, page 346

Matt S. Hughes, introducing Dr. Edwin B. Chappell, D.D., to the presiding Bishop, said:

Mr. President, you will understand with what peculiar pleasure it is that I present to you, as the Fraternal Delegate of the Methodist Episcopal Church, South, the Rev. Dr. E. B. Chappell, the editor of Sunday School Literature of our sister denomination. And if I were to express the one thought that I have as I give him into your keeping and present him to this body, it would be this, that Dr. Chappell and I should be the last fraternal delegates ever sent from the one General Conference to the other!

Fraternal Address of the Rev. E. B. Chappell, D.D., Fraternal Messenger from the Methodist Episcopal Church, South

I count myself happy in being permitted to bring to you on this auspicious occasion fraternal greeting from your sister in the household of faith, the Methodist Episcopal Church, South. My joy in this privilege is all the greater because I am sure that with the passing of the years the doubts and questionings that once separated us have been gradually supplanted by sentiments

of mutual confidence and affection and that the note of real tenderness and heartiness in our greetings has been growing more and more pronounced. So certain am I of your brotherly interest that if I deemed it best to use the time you so graciously grant me in telling you about our own plans and achievements I should feel no embarrassment whatever in doing so. After due consideration, however, I have decided that it will perhaps be more profitable for me to devote the hour to a study of a few of the important aspects of the large common task which confronts American Methodism at this crucial moment in our national life.

METHODISTS ONE IN SPIRIT

In the discussion I propose I shall speak of Methodism as one, as indeed it is in a real and deep sense the world round. The things about which we differ belong to the category of mere accidents. The things in which we agree are fundamental. We have a common inheritance of doctrine and of heroic and holy memories; and in spite of the fact that the different branches of our big family have long lived in separate houses, we still preserve in a remarkable way in genius, spirit, and language the marks of our common spiritual lineage. I am confident, therefore, that you will agree that I am not indulging in mere sentiment when I speak of the common task of American Methodism.

I trust I shall be able so to speak as not to lay myself open to the charge of ecclesiastical bigotry. I gladly recognize the fact that the sharp differences which once separated the various branches of Protestant Christianity have largely disappeared. The high walls which polemical theology had erected between them have given place to flower borders, across which there are constant interchanges of neighborly greeting, and as a result of this intimate and friendly fellowship they have come much nearer to each other than they once were in doctrine, in spirit, and in ideals. They have learned one of another until most of the beliefs by which men live are held by them in common. There is a sense, therefore, in which the things I shall speak of as belonging to the common task of American Methodism belong to the common task of American Christianity. But while in the broadest sense and in the long run the mission of the Church is one, special responsibility for certain aspects of this common mission may for a time be laid upon this or that group of disciples. There can be nothing indelicate, therefore, in a Methodist speaking of some of the peculiar responsibilities of Methodism.

I

I wish to relate my message directly to the great national and world crisis through which we are passing, to consider what this crisis means for our country and what is required of us in order

that we may meet it successfully. For I am a thorough believer in preparedness, preparedness against any foe that may threaten our national life and for any worthy opportunity the stupendous struggle now going on in Europe may bring to us. I would insist, however, that all our dangers do not lie in armed forces beyond our borders, nor all our opportunities in the direction of commercial expansion; and that, therefore, we need to consider other kinds of preparation besides the raising of armies, the building of forts, submarines, and battleships, and the mobilizing of our industries.

WAR HAS CAUSED SERIOUS THOUGHT

1. It is evident that the bewildering calamity which has fallen upon Europe has provoked a vast deal of serious thinking in the United States. We are by no means so self-satisfied and so cocksure about ourselves as we were two years ago. And yet I fear that we have not honestly and with wide-open eyes faced the whole truth concerning ourselves. Most of us are doubtless convinced that the causes which lie back of the barbaric struggle which to-day threatens the ruin of Europeon civilization are mainly moral. We believe it is the result of selfish ambition, of exaggerated emphasis upon material possessions, of the suspicious and unbrotherly attitude of the nations toward each other and of that fatal moral blindness which invariably results from persistent disregard of moral law. And it is becoming increasingly clear to us that, unless some moral corrective can be applied, unless the peoples of the earth can be imbued with new ideals and a new spirit, the world has nothing better to look forward to than an indefinite succession of bloody and destructive wars only separated from one another by periods of wearisome debt-paying and feverish military preparation. That would mean the failure of civilization and the complete and final disappointment of the hopes in which the light-bearers of the world, the saints, sages, poets, and prophets of all ages have found motive and inspiration. For we may as well face the fact that, if there is nothing better in store for humanity than the fitful and uncertain peace that must be maintained by world-wide militarism, there is no escape from the conclusions of the blackest pessimism.

WE MOURN FOR UNHAPPY EUROPE

We mourn over the sad plight of Europe and the gloomy outlook that is before her, but what about our own land? Let us not beguile ourselves with the pleasing thought that we in this great Western republic, separated by oceans from the nations of the Old World, are in a measure free from the vices that afflict them and the dangers that threaten them. The facts, if we would only look at them, warrant no such conclusion. We are the victims of the same narrowness, the same selfishness, the same

vulgar and blighting materialism from which they are suffering. Those who have made a careful study of conditions as they exist to-day among us, who have observed our intense and absorbing interest in material concerns, our feverish haste to get rich, the sordid methods that are all too common both in our business and our politics, the pitiful spectacle of our Congressional pork barrel, the dismal failure of our city governments, the hideous depravity that makes possible the white slave traffic, and other equally deplorable features of our national life cannot possibly maintain that we have anything of which to boast over our smitten and bleeding neighbors. On the contrary, they must feel that we should do well to consider the solemn words spoken by our Lord to certain pious pretenders who came telling him with hands upraised in holy horror about some wicked wretches whose blood Pilate had mingled with their sacrifice: "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

WARNING AGAINST WAR PROFITS

And at this particular crisis our danger is increased by a fact which I am sure has not escaped your observation. The war which is destroying the manhood and the resources of other nations has brought to us financial advantages which we could not have won by fifty years of peaceful industry. When a nation already made dizzy by its success in money-getting finds opening before it the alluring prospect of still larger gains made possible through the dire misfortunes of its neighbors, it is time for all who have its true welfare at heart to sound the note of warning. For it must be clear even to the most superficial observer that such a situation must of necessity immensely exaggerate the dangers which are the ordinary accompaniments of an era of great prosperity. Because, added to the ever-present temptation to avarice and materialism, there is in this case the temptation to a kind of selfishness which may easily degenerate into inhuman barbarism. Perhaps the most despicable character in Victor Hugo's great masterpiece is the man whom he pictures as crawling about under cover of night among the dead bodies that lay strewn on the field of Waterloo in search of such chance possessions as might have been left upon them. It would not be difficult for America at this sad crisis in our human affairs to play a part but little more honorable or admirable.

In view of the startling emphasis which current world conditions are just now giving to the uniform teaching of history in regard to the vital relation between national stability and safety and national righteousness, it would be folly for us to ignore the fact that the conditions which prevail among us involve dangers which we cannot afford to regard lightly. For the

lesson which events are to-day thundering in our ears is that our armies and navies and our vast material resources will avail us naught if we fail in justice, in integrity, in the spirit of brotherhood, and in that noble idealism which exalts spiritual values to the place of supreme importance.

> **For heathen heart that puts her trust**
> **In reeking tube and iron shard;**
> **All valiant dust that builds on dust,**
> **And guarding calls not thee to guard;**
> **For frantic boast and foolish word,**
> **Thy mercy on thy people, Lord!**

Religion is the only force at our command that is sufficient for the purification of society, for its emancipation from narrowness and selfishness, and for its establishment in justice and righteousness. It follows, therefore, that a large share of any rational and effective program of preparedness against the dangers that lie in wait for us must fall upon the Church.

AGAINST SELFISH ENDEAVORS

2. But we cannot as a nation afford to plan solely for our own aggrandizement without consideration for the interests and welfare of other nations. In the first place, such a course would be irrational even from the viewpoint of our own interest. For it is no more possible in this age of steam and electricity for a nation to live unto itself than it is for an individual to do so. Our antipodes to-day are our neighbors and, whether we will it or not, are bound to influence our national life for weal or woe. We cannot hold our councils and determine that we are going to pursue this or that policy regardless of what others may think or do; for what others decide to do may upset all our calculations and put all our plans to naught. In the interest of our national life, therefore, we are bound to consider how we may help to purify and ennoble the ideals of other nations as well as our own.

As Christians, however, we must take a higher view than this consideration suggests. Nations, like individuals, have their duties, duties to other nations as well as to their own subjects. The ignoring of this fundamental fact is partly responsible for the horrible chaos in which Europe is weltering to-day. Men who stand firmly for the application of Christian principles to the regulation of individual relations have either openly or tacity denied their application to national relations and acted on the assumption that the only sin of which a nation can be guilty is weakness, and that the strong nation owes no debt to its less fortunate neighbors. Against this twentieth-century paganism I place the ideal of national responsibility set for Israel in the morning twilight of history: "And the Lord said, Shall I hide

from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

AMERICA HAS OPPORTUNITY FOR SERVICE

The pertinence of this observation lies in the fact that an opportunity for service will probably confront the United States at the close of the present war that is without a parallel in all history. While Europe is being desolated and robbed of the flower of her manhood, and while her ideals are being shattered and her very civilization submerged in a sea of blood, we are still at peace with all the world. No monsters of air or ocean harass our coasts and chill the hearts of our people with terror. No war-bred passion of hate poisons and embitters our national life. Our schools are filled with bright-eyed boys and girls and aspiring young men and women. Our commerce is not seriously disturbed, and our wealth is increasing with unparalleled rapidity. And even if that should happen which we all earnestly pray may be averted, if our country should unhappily be forced to become a participator in the hideous conflict, it is still inconceivable that she should suffer after the manner of those nations which have already been bleeding for almost two years.

The clear meaning of the situation is that the close of the war will probably find the United States facing the opportunity of taking the foremost place in the spiritual as well as the financial leadership of the world. And what an opportunity that will be! For men cannot witness, much less pass through, such experiences as the people of Europe are passing through to-day and come out unchanged. We shall have a new world when this grim conflict is over. Many venerable sophistries will stand hopelessly discredited. Customs and institutions which have been regarded as sacred and permanent will be asked to give a reason for their continued existence. The mighty upheaval will shake open countless prison doors and enable millions of captives to walk out into the open spaces under God's clear sky. And at that time of awakening, of intellectual revolt and emancipation, of chaos and reorganization, or serious questioning and passionate yearning, men will be open to the appeal of new ideals as never before since the breaking up of the Roman empire. The right kind of influence exerted by the United States at that critical juncture ought to go far toward assuaging the passions engendered by war and establishing new standards of national morality, a new sense of international dependence and world-wide brotherhood, and a new recognition of the primacy of spiritual values.

WE MUST MAKE SURE OF CIVIC PURITY

But in order that she may be ready for this high service America must make sure that her own life is purged. All of us, I

dare say, have felt a glow of national pride as we looked upon that magnificient statue which stands in New York harbor facing eastward and holding aloft the torch of knowledge for the enlightening of the world. We should like to think that our gifted friends in facile, beautiful, heroic France did not flatter us in so depicting us. Grave doubts, however, obtrude themselves. Our limitations are too apparent to be ignored. But at any rate, the statue justly interprets our national aspirations at their best. The Christian forces of America must see that we do not fail of attaining the fulfillment of this noble ambition by the failure of our faith. For it is by the cleansing and quickening power of faith alone that we may be saved from the dishonor and humiliation of such a disaster.

II

I have tried thus briefly to outline the big national task which to-day confronts the Church in the United States. May I now consider some of the ways in which Methodism seems to me to be particularly fitted for contributing toward its accomplishment?

1. There can be no question as to the fact that just now an exceedingly large proportion of the people of our country have but a slender hold upon the fundamentals of the Christian faith. Many believe only in a meager way, many are indifferent, and some are actually hostile. How are these half-hearted and indifferent and hostile men and women to be brought to a saving faith in Christ and to a whole-hearted adoption of Christian principles and ideals? Perhaps a little study of the causes which lie back of these symptoms may help us to answer the question.

LIFE IN AMERICA ONE OF IDEALISM

(1) Much is doubtless to be placed to the credit of certain national habits that have been characteristic of us almost from the beginning of our national existence. That there is a true vein of idealism in our American life there can be no question. As a rule, we have sincerely sought to use our material resources for the accomplishment of spiritual results; but meanwhile the spiritual end has been to most of us something remote and intangible, whereas the material achievements through which it was partly to be brought about was an immediate and absorbing reality. And so it has happened to us as always under similar circumstances; as we wrought at the great task of conquering nature and exploiting her resources for the multiplication of wealth our hands have been subdued to the material in which we worked. Getting and spending, we have wasted our spiritual powers and so lost our hold upon the things which must be spiritually discerned.

(2) But the difficulty is greatly increased by the intellectual confusion into which thoughtful men of our time have been thrown partly by the riot of speculation which has been so strikingly characteristic of our modern life and partly by the magnitude and variety of recent discoveries in every field of knowledge. I do not mean to suggest that anything has been discovered which makes the old faith untenable, but only that the very necessity under which thoughtful men find themselves of reviewing and reinterpreting their creeds in the light of the new facts that have been forced upon them must inevitably have resulted in more or less uncertainty.

DOES NOT DISCREDIT SCHOLARSHIP

(3) In what I shall say as to how this indifference and doubt are to be overcome I do not mean in any way to discredit scholarship or to minimize the importance of the part it is to have in elucidating and defending the Christian faith. That Methodism has so largely escaped the wild vagaries into which men who put special emphasis upon religious experience are always in danger of falling is doubtless largely due to the fact that John Wesley brought to his great evangelistic task broad culture and a thoroughly disciplined mind; and we must guard against the same danger in the same way. There never was a time when fanatical and irrational tendencies needed more to be corrected by clear thinking and sound reasoning than to-day. There never was a time when arrogant and pretentious ignorance counted for less or when there was greater need for the kind of culture which sees things clearly and sees things whole. Methodism must see that her evangelical fervor is backed up by broad and thorough scholarship. Vision is no substitute for sound judgment based upon a wide and accurate survey of facts.

YET MORE THAN LEARNING IS REQUIRED

And yet something more than logic and learning is required to meet the emergency by which the Church is now confronted. Argument apart from living testimony has never been a strikingly effective means of overcoming religious doubt and awakening religious interest. And somehow many of the arguments which were regarded as thoroughly convincing a generation ago do not appeal to those who breathe the atmosphere and speak the language of the twentieth century. Accordingly, we find our psychologists and philosophers as well as our theologians talking a great deal just now about a new apologetic based on experience. "We must insist upon certainty," says Bishop McConnell, "of the same kind as that which we seek in real life —the certainty that comes out of life and issues in life." Dr. Lewis French Stearns declares: "The evidence upon which the Christian believer relies, in the ultimate resort, for the con-

firmation of his own faith must be the chief argument for the truth of Christianity even to those who are not yet Christians. The assaults of pantheistic and agnostic, as well as of materialistic, unbelief are directed chiefly against the claim of Christianity to be the redeeming power of God in the world to-day, and must be met by the proof which the individual believer and the Church have in their own experience that the gospel is indeed the power of God unto salvation." And a prominent American psychologist expresses the conviction that religious belief will stand or fall with what he terms "the religion of feeling, of personal inner experience."

METHODISM BEGAN WITH FELLOWSHIP WITH GOD

This is no strange language to Methodists. It is our own tongue wherein we were born. For Methodism had its beginning in that memorable experience of fellowship with God which came to John Wesley on the evening of May 24, 1738. "I felt my heart strangely warmed," is his simple and unimpassioned recital of the epoch-making event. "I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." From that time forth he was a new man. The deep undertone of doubt and despondency which had appeared in all his previous writings now gave place to confidence and triumphant courage. It was henceforth his mission to bring back to the orphaned and lonely world the God of light and love whom theology and philosophy had banished. He believed in the written Word and magnified it in his preaching; but he would not have it that the God who talked with Abraham on the plains of Mamre and with Moses in the solitudes of the Arabian desert is beyond the reach of those of any land or of any age who seek him with the whole heart, that the Spirit who set on fire the hearts of Hebrew bards and prophets kindled no holy ardors in the hearts of Englishmen of the eighteenth century, or that the Christ who was closer and more real than the dearest earthly friends to Paul and John had become a mere tradition for our modern world. It was a skeptical, a cynical, a spiritually exhausted and grossly materialistic and immoral age into which the burning message came. Bishop Butler tells us that it had somehow come to be taken for granted that Christianity was not so much a subject of inquiry, but that it was at length discovered to be fictitious. "Men treat it," he adds, "as if in the present age this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject for ridicule and mirth." And historians like Knight and Green and Lecky, as well as moralists and preachers, exhaust the resources of language in attempting to describe the complete spiritual paralysis that had overtaken the

English nation and the deep degradation into which society had fallen.

WESLEY'S LIVING EXPERIENCE TRIUMPHED

Great apologists, like Butler, aided by all sorts of charitable and reforming societies, had sought in vain to stem the awful tide of unbelief and immorality. Their arguments, their philanthropies, and their reform movements alike had proved unvailing. But when Wesley came, not with persuasive words of man's wisdom, but with a living experience and a proclamation in demonstration of the Spirit and of power, there began at once a stirring among the dry bones, and soon a mighty army of living witnesses was raised up in the valley of death.

To those who inquired after the ground of his assurance Wesley answered: "The Spirit himself beareth witness with our spirit, that we are the children of God." To those who would have him show his credentials he could say after the manner of the Master: "Go your way, and tell what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the good news is preached."

It was through such living testimony that the desolating dearth was checked, that spiritual splendors which had been long hidden by clouds of doubt were once more released upon the mist-shrouded earth, and that men were enabled to walk again in the freedom and gladness of faith and hope and love.

MEN ARE WEARIED WITH APOLOGETICS

And American Methodism in the twentieth century is called upon to repeat the marvelous miracle. Nothing else will answer the obstinate questionings and overcome the deep doubt of our age. For men are weary of our lame and lifeless apologetics, our futile reconciliations of science and religion, and our endless disputings about the authorship and literary structure of books. What they want is the testimony of witnesses who have verified the great teachings of the Book in their own experiences—witnesses who can declare with Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Or who can sing with our Quaker poet:

> No fable old, nor mythic lore,
> Nor dream of bards and seers,
> No dead fact stranded on the shore
> Of the oblivious years;

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Or who can testify to the truth of what your own Bishop McDowell so finely expresses: "Jesus' pupils can strive to be like him. But he is not helpless in the presence of their high endeavor. He imparts himself to them. He lives in them. They put him on as a garment. He is formed in them. They are transformed into his image." The Church in which such witnesses abound can look without alarm on the battle about names and dates and theories of inspiration, for she knows that the things which are essential and fundamental cannot be shaken.

Of course there are conditions which must be fulfilled in order that this testimony may be effective.

One of them is that the witnesses shall speak in a tongue which those whom they address can understand. The truth they seek to convey is eternal, but the life to which it is addressed is the life of the twentieth century with its peculiar viewpoint and prejudices and catchwords and limitations. The message, therefore, must be clothed in living speech and interpreted in terms of present-day thought.

LIVES AS WELL AS LIPS SHOULD SPEAK

But what is still more important, the bearers of such testimony must witness through their lives as well as with their lips. Prophetic speech is but as sounding brass or a clanging cymbal unless it is the product of prophetic vision and is shot through with prophetic fervor and backed up by prophetic courage and fidelity. The man who claims to have been in communion with God on the mount must be sure that his testimony is supported by the heavenly light that irradiates his countenance. It is futile for us to speak of the love of God shed abroad in our hearts if our love does not overflow in deeds of heroic and self-forgetting service.

It is no easy task, therefore, that I suggest when I speak of the opportunity confronting American Methodism to rehabilitate the faith and purify the life and ennoble the ideals of our nation by a process similar to that by which the Methodism of the eighteenth century brought back the power and joy of religion into the life of England. Of course none of us is satisfied either with our past record of our present condition. For we are bound to confess that we have too often allowed the chill of the world in our age of doubt to cool our ardor, that we have not

been wholly free from the curse of worldly ambition, and that the splendor of wealth and the allurements of luxury have sometimes been more inviting to us than the simple and lowly ways of service. But I believe that in spite of all the temptations that have come to us the old-time fire still burns upon our altars and some measure of the holy zeal and spiritual power which started Methodism on her adventurous career of conquest still abides with us. We have not forgotten, nor shall we forget, the heroic history that lies back of us. Voices out of the past, as well as voices out of the heavens, call to us, bidding us rise up in the strength of the God of our fathers and gird ourselves with power for the sublime task which greets us in this great crisis in human history. I cannot be persuaded, my brethren, that we shall betray our trust by failing to show ourselves equal to the sublime occasion. If mayhap we have allowed the sobering experiences of life and the benumbing influence of the world to rob us of some measure of our youthful ardor, it seems to me we cannot fail, in the presence of a challenge like that which comes to us to-day, to turn again to the fountain of cleansing and power for such a renewal of our life as shall fit us for the work to which God is calling us.

SOCIAL RESPONSIBILITY CHARACTERISTIC OF THE AGE

2. One of the striking characteristics of our age is the awakening of the social consciousness. By this I mean not only that there is among us a larger appreciation of the fact of social solidarity than ever existed before, but also a new sense of social responsibility. The religion which takes hold of the men of our day must justify itself by its social results. For the best among us are no longer satisfied with the salvation of their own souls and those of a few of their discreet and fortunate neighbors. They want to see the whole earth, with all its faculties and affairs, lifted up into heavenly places in Christ Jesus, and they will be content with nothing short of a social program that aims at complete social redemption. All this seems to me a clear indication of a growing understanding of the message and mission of Jesus. Our Lord dealt with individuals and in his teaching magnifies the value of the individual life. But he was not an individualist. The phrase "kingdom of God," which was constantly on his lips, carries with it a multitude of vastly significant social implications. The Kingdom of God is a social order whose law is the law of love, and the clear expectation of Jesus is that his social order is erelong to become a world-wide social ideal. This is implied in the prayer which he taught his disciples: "Thy kingdom come. They will be done in earth as it is in heaven." And it is the consummation of this anticipation which is portrayed in

the apocalyptic picture of "the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." The demand, therefore, that social and economic as well as individual life shall be regulated by the principles set forth in the teachings and illustrated in the life of Christ is at once scriptural and reasonable.

The modern Church must begin where Jesus began—that is, with the individual—for society is made up of individual units, and nothing can redeem the social life that does not carry with it power to cleanse and ennoble and energize the life of the individual. But she can no longer be satisfied with throwing out the life line to a limited number of those who are in immediate peril. She must seek to save the imperiled vessel, with all its crew and cargo. For to the Kingdom belong not only all human beings, but all that is vitally related to human life—art, literature, science, government, and all institutions that make for the increase of the wealth and joy of the earth. The Church, therefore, must send her converts back to the world not only aflame with social passion, but also with an adequate appreciation of what social duty requires. She must send them forth definitely and enthusiastically committed to the purpose of working together for the abolition of the saloon, of city slums, of helpless ignorance, of hopeless poverty, of economic injustice, of political oppression, and of international suspicion and hatred; and for the bringing in of the reign of righteousness and peace and world-wide cooperation in the one great human task of making godlike men and women.

SOCIAL REDEMPTION PARTICULARLY URGENT

This task of social redemption will be particularly urgent during the next few decades in the United States. For our rapidly increasing wealth involves tremendous possibilities of abuse; and our government, with its exaggerated emphasis upon individualism, affords but slight protection against it. A comparison of our economic chaos and our helplessness in the face of social ills with the magnificent efficiency of Germany has recently led some thoughtful men among us to question whether the solution of our problems may not after all be found in some form of benevolent feudalism. But the suggestion is altogether futile, since there is not the remotest chance that the people of the United States, having become thoroughly imbued with the spirit of democracy, will ever consent to go back to feudalism. We may as well face the fact that our destiny as a nation must be worked out on the basis of government by the people. And this means that either the people must become enlightened and just and brotherly, or else that chaos and decay await us. The call, therefore, to purify and ennoble the social, industrial, and political life of our country is one which the Church is bound to face

with a seriousness commensurate with its magnitude and importance.

And it is not out of place to observe in passing that nothing else that the Church could do just now would make a stronger appeal to the great masses of the American people than the manifestation of an earnest purpose to be true to the social implications of the message of Jesus. For if you will take the pains to inquire into the grounds of the unbelief that is so widely prevalent among the wage-earning classes of our country, you will find that it is largely due to the fact that they believe that the Church is in league with the lords of trade who build huge fortunes by robbery and oppression. As a general rule, they are mistaken; and yet it cannot be denied that the Church does not stand for social justice and righteousness in the same positive and unequivocal way in which Jesus and the great prophets of Israel stood for it. But that is precisely what the Church must do if she is to regain her place of spiritual leadership among the common people. Leaving to the unbelieving world the cynical skepticism which maintains that the horrible social ills that prevail among us are to be regarded as necessary and permanent, she must stand boldly and without compromise for the social ideal which is set forth in the gospel of the Son of God.

THE PECULIAR OFFICE OF METHODISM

And here again, it seems to me, Methodism should be able to render a peculiar service. For one of the most striking and significant features of the revival in which Methodism was born was the social awakening that resulted from it. It was in a profound and vital sense a democratic movement. It may be said of Wesley as was said of Jesus, "The common people heard him gladly." And the reason in the one case was like that in the other. In the first place, he had a message for them, a message of redemption, of hope, of possible enfranchisement in the Kingdom of God; and in the second place, he loved them with a Christlike love, a love which impelled him to devote to their service all the strength and resources of his rich life. Being a Christian idealist, he sought first of all to meet their deepest need by bringing to them the power of spiritual emancipation. But he did not stop with this. He knew that physical needs are very real and that men's physical conditions and surroundings may have a profound, and in some cases even a determining influence upon their characters. Therefore his interest in the material welfare of the people was subordinate only to his concern for their moral welfare. He was an advocate and a liberal dispenser of charity, but he was also much more. He was a pioneer in inaugurating organized philanthropies and movements for promoting independence and cooperation among the poor; and his scathing condemnation of greed and robbery and oppression

and his passionate advocacy of economic and political justice and righteousness are unsurpassed even by those of the most ardent modern champions of social reform.

That his work in behalf of social amelioration was immensely successful is the uniform testimony of English historians. Knight says he saved England from the fate of those nations which have become the victims of their vices. Green, in his History of the English People, thus describes the social results of the Wesleyan revival: "In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infected literature ever since the Reformation. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education." Lecky speaks of it in terms still more emphatic, declaring that the experience which came to Wesley in Aldersgate "forms an epoch in English history."

TEACHINGS OF CHRIST WILL SOLVE PROBLEMS

Surely the possessors of a heritage like this ought to be foremost, not only in generating the spiritual dynamic without which society cannot be transformed, but also in showing the world how all its social problems are to be solved by a broad and vital application of the principles set forth in the teaching of Jesus. For I dare believe we have not altogether lost that social passion and that fine spirit of democracy which so strikingly characterized our spiritual ancestors. Methodism can no longer say, as Saint Paul said of the primitive Church, "not many wise men after the flesh, not many mighty, not many noble are called"; but, thank God! the vast majority of her members are still poor, and she is still close to the heart and life of the common people. Fortunately, therefore, her situation is especially favorable for taking the place of leadership for which her whole history has been a providential training in carrying out a program of social regeneration that will help to renew and vitalize the faith of our country and to fit her for her providential destiny.

3. May I speak briefly of one more field of service in which I feel that Methodism ought to have a leading place?

It is not an accident that a vast majority of Christians are converted between the ages of ten and eighteen and that almost all of them are found to have been under religious influences and to have received some measure of religious instruction in childhood. In spite of the clear implications of our Lord's great parables of the kingdom, the hope seems to have arisen early in

the history of the Church that God would soon intervene in some miraculous way to overcome the obstinacy and selfishness and blindness of men and by a mighty display of his power bring about the immediate triumph of his kingdom on the earth. And this hope has been rekindled again and again during subsequent ages by social and political upheavals and by revivals of wide sweep and great power. But in every case it has been doomed in the end to disappointment. In the course of a few months or a few years at most the revolution passed away or the revival came to an end, having reached but a small proportion of the adult population of the country in which it had prevailed. And there is no reason for believing that this record will ever be radically changed, for the causes which lie back of it have their basis in the fundamental and permanent facts of human nature. It is the plain duty of the Church, therefore, to endeavor to adjust her plans and operations to the lesson which this record teaches. And there can be no doubt as to its meaning. The chief factor in the divine plan for fulfilling our Lord's command to go and make disciples of all the nations is the religious nurture and discipline of childhood.

THE SUNDAY SCHOOL AND THE GROWTH OF THE CHURCH

If the Churches of the United States could this year double the attendance upon their Sunday schools and increase the efficiency of these schools in the same proportion, it would mean an additional annual increase in their membership of more than a million. No revival or series of revivals has ever approached so marvelous a growth; and yet this is only a vague suggestion of what might be accomplished if Church and home could be brought into vital and intelligent cooperation in the religious training of the young.

But a thoroughgoing adoption by the Church of the viewpoint of religious education would mean even more in the improvement it would bring about in the quality of Church membership than in the growth in members which would result from it. And all of us understand how important this is. Under existing conditions an immense proportion of our converts fall away. Many more become victims of arrested spiritual development. Only a small per cent of them ever even approximate Saint Paul's ideal for the follower of Christ—a complete man, furnished completely unto every good work. One of the deep reproaches of the Church in all ages has been the fact that so many Church members were so sadly lacking in those moral and spiritual qualities which are commended in the teaching and illustrated in the life of our Lord. Many of them are socially indifferent, partly because they do not understand what social duty, according to Christian standards, requires and partly because they are

destitute of broad, vital human interest. Their chief concern is about things that perish with the using, and in their business and social relations they are guided mainly by the low maxims of vulgar prudence which prevail in the world's market places. No wonder the Church hobbles on tottering limbs when she ought to mount up with wings as eagles. No wonder the unbaptized multitudes, who see Christianity only as it is revealed through the Church, look askance and shake their heads in doubt when we talk about the gospel of divine fatherhood, human brotherhood, and redemption from the power of sin.

RELIGIOUS INSTRUCTION FOR THE YOUTH

There is but one way for the Church to stop this fearful spiritual death rate and to wipe out this reproach of inconsistency and inefficiency, and that is by attending diligently and faithfully to the religious instruction and training of her children. There is a sense in which education continues throughout life; but the education which enthrones ideals and establishes permanent mental and moral attitudes belongs entirely to the plastic period of childhood and youth. Professor James tells us that the average man is already an old fogy by the time he has reached the age of twenty-five, by which he means that even thus early in life our neglected capacities have become partially atrophied and our habits and prejudices so thoroughly established that the probability of any radical change in the general trend of our lives is exceedingly small.

If, therefore, our country is to be saved from the blighting materialism and the insane selfishness that threaten her life and made fit for the sublime task of healing and restoration to which she will be called when the present war is over, the religious forces of the nation must give to the moral and religious training of the young the emphatic attention which its importance demands. They must raise up an army for maintaining peace and accomplishing the moral and spiritual emancipation of the world by a process similar to that by which one of our sister nations in Europe has developed a fighting machine that is perhaps without a parallel in human history. That is, taking the boys and girls of the land, they must teach them to trust in God and love him with the whole heart, lead them to a passionate adoption of Christian principles and ideals, kindle in their hearts the patriotism of the kingdom, and prepare them by wise and diligent training for the service of the kingdom. I am a firm believer in revivals. I thank God for a gospel that is the power of God unto salvation to every one that believeth; and because we have such a gospel, I feel that we cannot place too much emphasis upon adult evangelism. There is something too glorious to be neglected in a power that can take an ignorant and

vulgar tinker and turn him into a John Bunyan or an atheistical and conscienceless slave trader and make of him a John Newton. The Church that no longer magnifies this power, that no longer goes out to seek the maimed and halt and blind and constrain them by the appeal of the cross to come to the feast of life has lost her right to her divine credentials. But there is a vast difference between the obligation which our Lord places upon us to try to rescue the perishing and depending upon snatching brands from the burning as the chief method to be employed for saving the world.

CHURCH MUST EXERT EARNESTNESS

The Church must do her duty in every direction, but she must put first things first. She must learn to see things in their right proportions and their proper relations and then to adjust her plans and methods to the facts as they exist. If her supreme opportunity is in the field of religious education, then it behooves her to address herself to the task with an earnestness and wholeheartedness which bear some relation to its importance.

And the doctrines of Methodism as well as her historic attitude toward childhood mark her out as a providential leader in the great undertaking.

It must be evident to the impartial student of Church history that the uncertain attitude of Protestantism toward religious education has been largely due to the fact that until very recent times Protestant denominations were dominated by a theology which, if they had been thoroughly consistent, would have compelled them to pronounce any kind of moral and religious education absurd and impossible. But Methodism, having from the beginning definitely renounced Augustinianism, is hampered by no unscriptural theories in regard to child nature or the relation of the child to the Kingdom. She accepts literally the statement of the Master that the Kingdom of heaven belongs to the child. She believes in the fact of depravity, but denies that it involves the complete destruction of moral and spiritual capacity. She holds that the child, as it comes from the hand of God, is endowed with a religious nature, and that this religious nature is subject to the same laws that govern its other capacities. That is, it may be starved and neglected and so become atrophied; or it may be so nurtured by proper food and atmosphere that under the influence of divine grace it will develop healthfully and harmoniously and in the end ripen into the rich and full fruition of Christian character.

DEPEND UPON FAITH AND QUICKENED SPIRIT

A word of caution may be added here. Methodism, as I understand it, does not hold that the attainment of sainthood

is possible without faith and the quickening and cleansing of the divine Spirit. She believes that every man must be born from above before he can see the Kingdom of God. But she does not believe that this divine quickening must wait on the comprehension and adoption of a system of theology or that its beginning must always be marked by a spiritual cataclysm. On the contrary, she holds that the beginning of faith and of spiritual life may be as imperceptible as the beginning of the love of the child for its mother and that from this silent beginning growth in grace and in the knowledge of Christ may be as natural and continuous as growth in stature, and starting with these assumptions she finds the way wide open for a rational and thoroughgoing process of religious education.

Therefore no body of Christians ever faced a rarer opportunity for leadership in a work that had in it such possibilities for human betterment than the Methodists of America face to-day, and we are bound by the most sacred obligation to make sure that we are ready to meet the responsibility to which the occasion so clearly calls us. We must have a well-defined educational policy and a rational and comprehensive educational program. I wish I had time to speak of some of the things this policy and program should include, such, for instance, as provision for developing the Sunday school and the revival of religious training in the home. I must content myself, however, with a brief reference to a single item. In the Methodist Episcopal Church, South, we have come to the conclusion that an indispensable requisite for carrying out a thoroughgoing policy of religious education is a specially trained leadership, lay as well as clerical, and this conclusion has greatly changed our attitude toward the Church college. During recent years the Church college has occupied a somewhat anomalous position. In the face of the growing strength and influence of institutions amply endowed and equipped by the State, it has been somewhat at a loss for a satisfactory reason for its existence. But we are now beginning to see that the reason for this conclusion lay in the fact that the Church college had not yet come to a clear understanding of its place in the new order. In a general way it meant to be religious and to help its students to develop their religious life; but it had no plan either for continuing the process of religious education begun in the home and the Sunday school or for training students for religious leadership. It is becoming increasingly apparent, however, that in the provision it may make for these two kinds of service is to be found not only the justification, but also the imperative demand for its existence. For in the time upon which we are come the Church cannot perform its great task of educational evangelism and training for Christian service without such a leadership as can be provided through no other agency except the Christian college. The Church school

is, therefore, under the strongest possible obligation not only to maintain in every department a vital and dominating Christian spirit, but also to give definite preparation for the kind of religious and social leadership which the times demand.

MODERNISM ON EDUCATIONAL LINES

You have perhaps heard that the Methodist Episcopal Church, South, during recent years has had some trouble about the right to control certain of her higher educational institutions. The report has been circulated that it was a conflict between medievalism and the spirit of the twentieth century. But those who understand the situation know how utterly false this representation is. Instead of a battle for the revival of medievalism it has been a battle for modernism in one of its most vital forms. We do not want to control our schools in the interest of narrow sectarianism, but solely in the interest of vital catholic Christianity. We feel that we must have schools of religious leadership, and we do not mean to have our purposes thwarted by boards of trust who may yield to the temptation to sacrifice their spiritual birthright for the sake of larger endowments. We are determined that our colleges shall not fall under the influence, much less under the dominance, of corporations which owe their foundation to some of the most sinister agencies in our modern life. In other words, our purpose to keep our colleges under the control of the Church is simply a part of a comprehensive plan of religious education which we are trying to carry out.

The fact that during the last two years we have established and are now successfully operating two new universities with an enrollment of more than thirteen hundred students and property worth more than five millions of dollars may be taken as a mark of the earnestness with which we have set ourselves to this great undertaking.

BOTH BRANCHES WORKING HARMONIOUSLY

I note with gladness that in this important department of work the two leading branches of American Methodism are moving in the same direction. Here, as in many other things, we seem to be of one mind. God grant we may be so guided that we may not fail in our efforts to make the great, glorious dream we are dreaming of a Kingdom of God brought nigh by the training of the young an accomplished fact.

For the only hope for the Church and for civilization is in the opportunity that lies in the fact that the life of the world is being perpetually renewed. Behind each generation of weary men and women comes trooping up a multitude of bright-eyed boys and girls with their unspoiled souls and their sublime possibilities. To them we turn with hope from our failures and disappoint-

ments, determined that by God's help we will see that they live nobler and happier and more useful lives than we have lived. Thus we would hasten the coming of the Kingdom, the realization of the prophecy of peace and good will which the angels sang over Bethlehem, and which, in spite of war and tumult, echoes still in the wondrous and troubled heart of humanity. "One generation," says Frances Hodgson Burnett, "one entire generation of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be would more than begin the millenium." So may we banish darkness and sin and renew the earth in the radiance of love and the beauty of holiness.

III

In view of the fact that during your present sitting you are to vote on a plan of union recommended by a joint commission of three branches of American Methodism, and already adopted by the branch which I have the honor to represent, it would be manifestly indelicate for me to offer any definite suggestions as to how the Methodist Episcopal Church and the Methodist Episcopal Church, South, ought to relate themselves one to the other in accomplishing their common task. But there can be no impropriety in my saying that if we are to meet the providential opportunity which is before us as our Lord expects us to meet it we must work together. Military critics tell us that one of the chief difficulties in the way of the allied armies during the present war in Europe has been their lack of cooperation. They have fought with one aim and with sublime courage, but have failed to coordinate their efforts and to support one another at critical junctures. Hence much of their strength has gone to waste, thousands of precious lives have been sacrificed in vain, and the cause for which they made the tremendous sacrifice has been put in jeopardy.

MODERNISM A UNITY OF COOPERATION

On the other hand, modern industrial life has been largely reorganized on a basis of cooperation. Having discovered how much more they can accomplish by working together than by working against one another or in disregard one of another, business men have invented all sorts of schemes for increasing their efficiency by uniting their forces.

With such striking illustrations before them, surely the sundered branches of American Methodism cannot fail to give heed to the lesson they teach, and so persist in wasting their precious resources in needless competition. For there is certainly no adequate reason why there should not be the most cordial and harmonious cooperation between us, since we have the same mes-

sage, the same ideals, and practically the same polity. It is true there are episodes in our history about which we shall probably never be able to agree, but there is no reason for continually dragging them forth to vex and divide those of us who face the tremendous responsibilities of today. Of course we shall not be expected on either side to purchase harmony by surrendering our convictions or by showing ourselves disloyal to the memory of those who in their day fought for what we believe to have been right. But since our opinions in regard to these matters are not of fundamental importance, we can at least hold them in entire respect one for another and refuse to permit them to become hindrances to the work to which in the providence of God we are called. It is not necessary that men shall agree about everything in heaven and earth in order that they may work together. Indeed, if the cause for which they work is big enough and important enough, they can afford for the sake of it to lay aside many of their preferences and all of their prejudices. What the present situation means for American Methodism as regards both motive and opportunity I have already tried to make clear to you. The task which confronts us is one in comparison with which the most ambitious schemes of military conquerors and commercial world builders sink into insignificance. It appeals to all that is noble and heroic in us, and it calls for the sacrifice of all that is mean and narrow and selfish. How contemptible in the face of such a responsibility are our ecclesiastical and sectional pride and our petty ambitions and prejudices! Surely the thrilling vision which rises before us cannot fail to rebuke and banish them.

TASK IS GREAT—PROMISE GLORIOUS

The vision is transcendently glorious, and yet a solemn awe falls upon us as we think of the magnitude of our task and the difficulties which lie in the way of its accomplishment. For we will not deceive ourselves in regard to the situation by which we are confronted or permit ourselves to become the victims of vain dreams. It is no easy undertaking to which God is calling us. The world powers of darkness seem to have massed themselves for a final onslaught upon the Kingdom of Light. We live in the saddest hour that has fallen since the Son of God suffered and died on Calvary. The song of peace and good will is drowned by the sullen roar of cannon. Grim messengers of death fly through the heavens and lurk in the depths of the ocean. The air is rent by mingled shrieks and curses and darkened by the smoke of bursting shells and burning cities. It is not strange that in the face of such a spectacle of mingled horror and terror the hearts of many fail them and their faith and hope tremble almost on the brink of death.

In such a time of chaos and darkness and deep despondency

we are called upon not only to believe and hope for the sake of the world, but also to reestablish the trembling faith and hope of the world. We are called upon to renew the zeal and confidence which sent the leaders of the apostolic Church forth on their daring mission and to reaffirm the message by which they were enabled to turn the Roman world upside down. We are called upon to lead the bewildered and disheartened world back to sanity, and to set men to singing once more about a coming golden age, a new earth wherein dwelleth righteousness and in which war shall cease and men shall beat their swords into plowshares and their spears into pruning hooks. We dare not face such a task except in the strength of God, and we dare not claim God's help unless we are willing to lay aside every hindrance and to put ourselves in a position to make the best possible use of all the resources at our command.

GOD WILL BE WITH CHURCH IN HER EFFORTS

That the Church will fail in this sad crisis I cannot believe. On the contrary, I feel sure that millions of loyal hearts will respond to the call which is coming to them out of the awful chaos, saying each for himself: "Here am I, Lord; send me." Many will doubtless fall away before these bitter experiences are over, but many others will be chastened by them and led to a deeper consecration. The Church that remains at the close of the war will probably not be so large as the Church that witnessed its beginning, but she will be clothed with new power, and her whole life will be set to diviner music. And God will be with her in time of need and will work through her for the cleansing of the nations, for their emancipation from hatred, jealousy, suspicion, greed, and all the hideous breed of evil demons that blind and curse and divide, and for their establishment in justice and truth and their enfranchisement in the Kingdom of God. And Methodism will not fail of her share in the labor and sacrifice that shall be required to bring in the new day of peace and brotherhood that shall dawn when the dreadful night is over. So I verily believe, and so believing, I see visions and dream dreams. Behold a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is no more. And I see the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride for her husband. And I hear a great voice out of the heavens saying, Behold, the tabernacle of God is with men, and shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. It will not be realized to-morrow, but as God lives it is true, and by that vision splendid we steer our course through this night of tumult and darkness toward that far-off divine event to which the whole creation moves.

Farewell Address of Dr. Chappell

See Journal, page 367

Mr. Chairman and Brethren: I know that you are very busy this morning, and I shall therefore take but very little of your time. There are a few things that your kindness would embolden me to say, a few things that I did not feel free to say in my message to you on last Wednesday evening, if I only had the time to say them. The fact that I talked but little about the great matter that is to come before your Conference—the thing that I regard as the very greatest—must not be taken to indicate that I am not interested in it, but rather that I wanted to observe the delicacies that a situation like this demands. As I said a while ago, your kindness would make me feel a greater freedom in speaking this morning, for I have somehow felt, as I mingled among you and talked with you, that the time draws near when we shall have one Methodism upon this continent. There was a time in the ardor of my youth when I believed thoroughly in the unification of American Methodism, and then there was a time when I was in doubt about it—not that I did not think it was eminently desirable, but I was in doubt because I did not want a union that was not a real union, and I was afraid that we did not sufficiently understand one another to come together in one great organization for the upbuilding of God's Kingdom. But what I saw in the General Conference of the Methodist Episcopal Church, South, two years ago, when, with the utmost enthusiasm we stood unanimously for a plan of unification; and then what I have seen, in addition to that, since I came here, has brought me to the conclusion, as I said a moment ago, that the time when we are to be one again draws near. It is not that many of us have changed so much in desire, as that the sentiment of fraternal regard and mutual understanding has been increasing in such a way as to make what we desire possible. I am reminded of a little story. During the war between the States, a young fellow was taken from the hills of North Carolina into the Confederate Army, and sent down on duty to the coast of Virginia. He had never seen the ocean before. He was a mere raw recruit—they had to make armies out of raw recruits at that time, you know. His officer took him down and put him on sentinel duty on the beach, and said to him, "Now, you stand here and challenge everybody that comes; and under no circumstances leave your post." Late in the night the officer came back to see how the recruit was getting along, but could not find him. After he had called several times, an answer came from away out in the water.

The officer said, "You dunce, what are you doing out there? I told you to stand where I put you." The soldier replied, "Captain, I ain't moved, but this creek's riz." And that great

ocean of fraternal regard and sentiment that was half asleep back there has been swelling and rising until it has gathered about us all; and although we may stand apparently in the same place, so far as our opinions are concerned, by reason of this increase of mutual affection and confidence we have, it seems to me that it is possible for us now to be one in deed and in truth. Brethren, may I say this in conclusion; this has seemed to me a matter of such great importance that for months and months I have been praying for the General Conference of the Methodist Episcopal Church. Every day, when I have prayed for the Church with which I am associated, and which I so dearly love, I have put in my prayer this great Church and this General Conference, praying that God might guide you good and help you to deal wisely with this problem that means so much, not only for American Methodism, and Methodism throughout the world, but for Christianity throughout the world. If I had time I could give you some very sage advice, but I must conclude with an expression of gratitude for your great kindness. You have put me seeing visions and dreaming dreams. You know we have on the rostrum here to-day the Senior Bishop of American Methodism, Bishop E. R. Hendrix, of the Methodist Episcopal Church, South.

He is not the senior in years, he is the senior in time of service, having been a Bishop thirty years, though he is not yet an old man. And you know I have been thinking about standing in a General Conference of Methodism and seeing this premier Bishop presiding over the whole body. And then I have been thinking about Bishop McDowell. You know we claim a large interest in Bishop McDowell. I have been thinking about how beautifully Bishop McDowell would preside over the Tennessee Conference to which I have the honor to belong. I wish most earnestly and ardently that I could include your own noble senior Bishop whom we so much love, in this vision.

Well, I am afraid that you have flattered me so much, and been so kind to me that you have made me dream dreams about myself. I have been thinking about somebody writing history, and calling attention to the fact that a man named Chappell, Editor of Sunday School Literature for the Methodist Episcopal Church, South, was the last Fraternal Delegate from the Church, South, to the Methodist Episcopal Church. And then I thought about the next General Conference when I should come up, and you would be so kind and so courteous that you would elect me on the first ballot as Editor of Sunday School Literature, because you see I am the senior not only in years but in time of service. And then I have seen myself rising before the Conference, and saying, "Brethren, you are very kind, and I appreciate your beautiful consideration, but you must allow me to decline. I have been serving a long time. Just make me Editor Emeritus

with a good salary and I will fill that position with dignity and ease all the rest of my life."

Now you are to blame if this is not the right kind of thinking. They say that "a thing of beauty is a joy forever." What is so beautiful as life, friendship, and kindly fraternity such as we have had here? I shall carry the memory of it with me until the end of the journey. It will make life richer and more beautiful for me here. And I doubt not it will make life richer and more beautiful for me in the great brightness into which I trust we are going by and by. The thought of this makes me serious and yet makes me glad. We are going to solve these great problems in the light of that solemn fact that we are building here for eternity.

May God give you wisdom. May God's blessing be upon you. I carry with me back to my Southern home, the tenderest fraternal regard, and as I said a moment ago, memories that will be a blessing and a joy to me, and enrich my life for the rest of the journey. Bishop Cranston, Brethren: We delight in the rising tide. It is the tide of the infinite love, and it is bearing us on to the realization of the highest hopes and the largest faith of our pioneer fathers. The cloud of witnesses looking down upon us to-day is luminous with the transcendent light of the glory of Christ in the faces of the men whom we follow.

5. THE METHODIST PROTESTANT CHURCH

See Journal, page 349

J. L. Hillman: I know no adequate justification for the high privilege that has been granted me of presenting the fraternal delegate of the Methodist Protestant Church. I think it must be all of grace that this privilege has been accorded me. I cannot tell any story of a fraternal address that it has been my privilege to bear to that Church. I cannot tell of any constant association with them in an official way. But I can appreciate the privilege all the more because I remember in a number of my pastorates I have had most delightful fellowships with brother pastors of that Church; and also because for five years I had the privilege of being a brother pastor with this fraternal delegate in the city of Pittsburgh. I do not think that any who are here this morning, who had the privilege of attending the General Conference in Baltimore eight years ago, will dispute what I say, that it was while the fraternal delegate from that Church was speaking that the enthusiasm and the fraternal feeling of that General Conference went to full tide. I think it is the feeling of our Church that if the Methodist Protestant Church had never done anything else than give to our country

that man who, I think, along with our Senior Bishop, in the years to come, will be named as the chiefest among the apostles and prophets of Methodist union—I refer to Dr. T. H. Lewis—it would have had ample reason for existence.

Now the Methodist Protestant Church has again given us an evidence of its appreciation of our Church in that it sends to us the president of its General Conference and the editor of its paper, The Methodist Recorder. Mine is the high privilege of introducing to you, Mr. Chairman, the Rev. Dr. Lyman E. Davis.

The Bishop: I cannot tell you just what temptation there is upon the chair, as he remembers his boyhood, to make mention of the fact that was then not so welcome as the memory of it is to-day, that the best Methodist preacher in town was a radical, the Protestant Methodist. But we called them, in those days, radicals. If Dr. Davis were not in such a hurry to get his train, I would be apt to get off on a train that might delay both you and him.

Fraternal Address of Rev. Lyman E. Davis, D.D., Methodist Protestant Church

Four years ago, in the City of Baltimore, our General Conference had the honor of receiving, and the pleasure of hearing, Dr. Wallace MacMullen of New York and President A. W. Harris of Northwestern University, as fraternal messengers from the Methodist Episcopal Church. And I am glad to learn that we are soon to be honored yet again by the coming of other distinguished leaders of your great denomination to our approaching session at Zanesville, Ohio. In response to these kindly overtures of the past, and in anticipation of the promised tokens of the future, I bring to you the fraternal greetings of that little republic in the geography of the kingdom which is known as the Methodist Protestant Church. The prayers of that Church are with you here in the midst of your great and glorious problems, and her filial benediction will abide upon you in all your progressive and triumphant future.

But our General Conference elected me simply fraternal messenger to this body. Therefore I must keep myself within the bounds and functions of that happy mission; and the more carefully would I do this because I am happily conscious of the fact that, on this broad highway of fraternal sympathy and love, I have the united response of our two hundred thousand people, and that every heart in all our little ecclesiastical Switzerland is athrob with Christian affection for every one of the thirty-six hundred thousand in the empire of Episcopal Methodism, out of the midst of which the Lord brought forth the fathers of our own denomination, to become the patriarchs and pilgrims of a new Methodism. And be it known unto you, fathers and brethren, that while we are indeed passionately democratic in our

conceptions of Church government, and are therefore rather proud to be a kind of Switzerland among the kingdoms and empires of the Christian world, yet we have never progressed to believe that every Methodist Protestant on the earth is necessarily, in his very nature, a William Tell, and we have never believed that every Bishop, either in himself or by virtue of his office, is necessarily a tyrant Gessler!

And, let me here pay one word of tribute to the uniform greatness of the modern Bishops of the Methodist Episcopal Church. I am glad you are to build a national monument to Bishop Asbury, one of the heroes of history. The man who, despite a feeble body, had the consecrated energy to ride six thousand miles a year on horseback to plant the Church of Christ in the wilderness of the New World, surely deserves a monument or statue of heroic mold. But let me express the conviction that if any one of your modern Bishops had the management of such a crisis as that which led to the organization of the Methodist Protestant Church, it would be solved within the pale of the Church. And, therefore, while you are building monuments to your dead prophets, hand a few flowers to those greater sons of the prophets who so nobly fill to-day your Bishops' cabinet, your college chairs, your editorial sanctums, and your great pulpits.

In a word, Methodist Protestants have moved out of the past into the present. And, behold, how the mountain peaks of a world-wide Christianity loom above the plains of controversy! So high, indeed, looms every universal of our common Christianity to the eye of the multitude, and so dim to the vision of the believer has become the historic differences of the Church; so high looms the cross above the conflicting schools of the temple court, so high looms the Holy Bible above the hands that strive to destroy it and above the books that strive to measure it, so high looms the Christ above the creeds, that the people themselves, to whom at last all questions must come in final referendum, are simply asking how to live and how to die, are simply yearning to behold, with unclouded vision, the Lamb of God that taketh away the sin of the world, and the people, therefore, no longer care for the quibbles and quillets of the sectarian camp or the sectarian forum; the people, in a word, possessed of a great longing for a united Protestant Christianity, and for the speedier coming thereby of the kingdom of God upon the earth, are utterly indifferent to all the dividing nonessentials that all the schismatics of the world can shower upon them!

The limitations of the fraternal messenger must set bounds to his freedom of speech; but, with your indulgence, I will venture a few words concerning that progressive affiliation of kindred Churches which is so characteristic of our times, especially recounting the great achievements wrought by this unifying movement.

And, first of all, let us rejoice that the progressive affiliation of kindred Churches has opened wide the door of reconciliation between the warring creeds of Christendom.

A few years ago I stood among the hallowed tombs of the martyrs of Scotland, at Edinburgh; and then, on the same day, I stood amid the worshiping throngs in St. Giles Cathedral, when the General Assembly of the United Free Church and the General Assembly of the National Church were celebrating, in one great solemnity, the four hundredth anniversary of the passing of John Calvin, the whole multitude singing together the songs of the ages, all the sectarian jealousies of the past being melted away. And, with these two scenes blended into one happy vision, I exclaimed: "Thank God, the dark age of persecution is forever buried with the bones of its martyrs; and in its place are the worshiping multitudes of another Scotland; a Scotland made new by the undying spirit of the martyrs, and made one at last by the reconciling songs of a living Church!"

The progressive affiliation of kindred Churches has revealed the importance of Christian cooperation in the great movements of the kingdom of God.

The great problems of this age demand a oneness of purpose and of effort, even more than a oneness of organization. The Protestant Christianity of this day faces the final challenge of the world.

What an array of contending forces on the battlefield of civilization! On the one hand, an overarmed Europe, fallen upon her own sword! A money-mad civilization, striving and crying at a thousand gates of commerce! The great iniquity of intemperance, crazed into still deeper iniquity by the forebodings of its own destruction! But in the midst of it all, the world hears a still, small voice; over it all the world heard the whisper of God in the tops of the mulberry trees, tokens of the greatest moral awakening and the greatest revival of true godliness this wicked old world has ever known! Such are the contending forces! Such is the battle array! The bugles have already sounded for the mighty conflict! O ye scattered tribes of the Israel of God, choose ye this day whether ye will fight the one against the other, or stand together against the powers of darkness! But know this, that in this arena of the centuries, in this Armageddon of spiritual forces, a divided Protestant Church, a contending Protestant Church, will stand with a broken sword in her hand and a fool's-cap on her brow! But a united Protestant Church shall muster at the crossroads of the ages, and carry flags of liberty to all the world, and the Banner of the Cross to the darkest continent of the earth and the farthest isles of the sea!

The progressive affiliation of kindred Churches has also revealed those natural affinities of history, of doctrine and of polity which point the way to still closer fellowship, and, if possible, to

final union. Obviously, such a process will often point the way to a union of like with like, rather than a union of name with name. For the content of a name changes very often with the passing of the years, while likeness answers to itself, always, from day to day, in every epoch. It naturally suggests itself, therefore, that every step toward affiliation or union would be found mutually shorter on the one hand between kindred democracies among the Churches, and between those, on the other hand, which are alike episcopal in form of government. And the final consummation of a united Protestant Christianity will be hastened also, as I believe, by first grouping the smaller denominations, both because they can approach one another on comparatively equal terms, and because, being once united, they are then prepared to meet the larger denominations on somewhat equal terms.

In harmony with this natural process, our own Methodist Protestant Church entered into negotiations with the Church of the United Brethren in Christ, these negotiations resulting, two years ago, in a basis of union. The two General Conferences, as well as the required number of the Annual Conferences, of both denominations, have adopted this basis of union, and the only step which remains to be taken is that of the referendum vote by the United Brethren people.

These two Churches are, of course, officially honor-bound to this movement until it is officially terminated. The basis of union adopted is simple, broad, and fundamental; following closely the lines of the tri-Church syllabus of an earlier date. And as the last deliverance of the joint commission closed with an invitation to other Churches of like doctrine and policy to join us in the movement, it is hoped that delay in the consummation of this proposed union may widen its scope and include other kindred Churches.

But Methodist Protestants have made it plain in all negotiations, everywhere, even as every conscientious Church must make it plain that while they are friendly to Church union, they are not on the anxious-seat in the province of union; that they are receptive and responsive unionists; that they are zealous for union, but not overzealous; that they are for union through mutual concession, but not to their own individual and solitary sacrifice!

They are awake as never before to their supreme needs; alert as never before to their growing opportunities; enthusiastic as never before in the pursuit of their ideals and in the defense of their liberties, happy as never before in the degree of prosperity which God has given them. And yet they are in profound sympathy with the spirit of union which is now abroad in the Christian world, and they are ready to strike hands across any dividing line which separates them from kindred tribes of the people of God.

The progressive affiliation of kindred Churches has revealed the fact that the highest union, in the purpose of God, may sometimes take the form of a reciprocal interdependence rather than that of organic union. The united movements of kindred Churches are brought about, not by the mutual sacrifice of cherished principles, but by the mutual interchange of cherished principles; not by mutual surrender, but by mutual appropriation. For the distinctive features of the great denominations, as I believe, are not opposites one to another, in the philosophy of the Kingdom, but rather complements one to the other; and in the long afterward of the providence of God, they will prove to have been points of contact and of union.

What did the civilization of the Greeks contribute to the civilization of the Romans? What was the gift supreme? It was not Athenian art, not Athenian letters, not Athenian philosophy. But, deeper than all else, it was Athenian liberty, flowing forth from its ancient, perennial springs, making channels for itself around the feet of the Cæsars, throbbing onward through the dark ages, softening the hearts of kings, though they knew it not, and nourishing the roots of the Protestant Reformation, and hastening the advent of a new era for the Church and for the world.

On the other hand, Roman civilization had its contribution for the world from other sources; a principle which appeared to be fundamentally different from every quality of liberty, and yet a genuine complement thereto in all the warp and woof of civilization. What was it? It was a something imperial, arbitrary, relentless; a something indeed, which, when overindulged, has always, in every age, degenerated into tyranny; but which, nevertheless, under constitutional limitations, has been the true complement and companion of liberty. And these two qualities in all nations have emerged into the two great component forces of civilization, freedom and stability. In Church and State alike, freedom and authority, as principles, and freedom and stability as results, are the essentials of progressive organization. In both alike, government needs its constitutional limitations and democracy needs its guiding principle; but, most of all, in the complex development of our Christian civilization, these apparently opposite systems are in need of one another.

And so let us humbly believe that God may have sometimes intervened to prevent a contemplated organic union, for the sake of that more substantial union, which, through these complementary forces, he is himself working out to the final sum of things; and that, therefore, he may often intend us simply to live closer together, simply to have each other, just as we are; being good denominational neighbors, and learning, above all, in ecclesiastical life as well as in our personal relations, to love our neighbors as ourselves!

Permit me to say, last of all, that there is such a possibility as that of union by separation. This may seem a paradox, at first thought, but history has made it an axiom. At the beginning of our national history Washington marshalled his American patriots on the banks of the Hudson. A thousand years ago, Alfred the Great, led his English patriots to victory on the Thames; but those twain were one, and those separated armies, although seas and centuries divided them, marched shoulder to shoulder in God's alignment, in perfect consonance and union, toward the establishment of constitutional liberty for the Anglo-Saxon race. The Saint Lawrence flows toward the East, the Hudson toward the South, and the world never beholds them as meeting streams. But beyond the shore lines of a continent they find a larger union in the bosom of the great sea. The analogy carries into the religious world. Paul and Barnabas were separated in the first great missionary movement of Christian history. But these separated lines of gospel influence were but the component forces which were surely united under the overruling providence of God, to form the one supreme resultant of salvation to the lost world.

And while every modern Christian will enter gladly into the larger hope of progressive affiliation and final union for kindred Churches, let no Christian philosopher indulge in lamentation over the providential separations of the past. If any one denomination, in any unusual epoch of American history has been found the better adapted by temperament or polity, or racial sympathy, or historical associations to win a New Orleans for Christ, while another branch of the same great family has been better adapted by temperament or polity or racial sympathy or historical associations to win a Chicago for Christ, then the greatest essential union of those two denominations for that supreme moment was brought about through separation; because the ultimate union of all things is found in the triumph of the Kingdom of Christ.

In a word, I refuse to believe that God loses any time in his progress across the centuries! I refuse to believe that God has made any tactical blunders in the warfare of the Kingdom whether he has marched them in parallel columns, to the one great end, or whether he has mobilized them into a single army.

> **For nothing walks with aimless feet,**
> **And not one life shall be destroyed,**
> **Or cast as rubbish to the void,**
> **When God hath made the pile complete.**

The progressive affiliation of kindred Churches is doubtless leading on toward final union. But final union will come, even as progressive affiliation has come, not by artificial adjustment, but by the spiritual evolution of kindled Churches, under the fashioning hand of the heavenly Father.

Before this generation shall have passed away, as I truly believe, the Protestant Churches of America, if not of all the world, will be grouped in two great ecclesiastical hemispheres; the one being perhaps Presbyterian, and yet with a growing sense of the importance of cohesive organization; the other being Episcopal, but suffused throughout with the spirit of a noble democracy. And finally after the progressive affiliation of the years, these twain shall clasp hands, seeing eye to eye. They shall together ascend the winding stairs of peace, from the level of controversy to the Upper Room of a new Pentecost, leading with them all the separated children of Wesley and of Calvin; and, having learned there to speak with other tongues as the Spirit gives them utterance, they shall go forth in one final apostleship to bring a conquered world to the feet of the Son of God.

6. THE METHODIST CHURCH OF JAPAN

Address of Rev. Kyugoro Obata, D.D., Fraternal Delegate from the Japan Methodist Church

See Journal, page 348

Dear Fathers and Brethren: Although I feel it my bounden duty to magnify my office as fraternal delegate of the Japan Methodist Church to this mighty assembly, yet I would have you think of me not so much as a delegate, but as a boy who has come back to his home after the toil of a full round of twelve years—in the country whose shores are washed with the same waters that wash the western shores of your own country—your "Pacific" neighbor.

Did I say "home"? What claim have I upon this country of yours to call it my home? The answer is threefold. In the first place, the best and purest and noblest potentialities of my life were brought into realization by the education and influence which I received in institutions under the auspices of the Methodist Episcopal Church in this country and during the following four years of my relation to the California Conference—where I was ordained a deacon by Bishop Ninde and an elder by Bishop Joyce, whose memories are no less precious to me than, perhaps, to many of you. If there has been an efficiency worth mentioning in my labor in the Master's cause, it is "precisely and exactly" due to the fact that I was trained, first in a mission school of the Methodist Episcopal Church in Japan and later in the schools of the same Church here in America. The friendships which were forced and fostered with my American fellow students in those earlier days secured for me the truest interpreters of my life and the strongest supporters in my work. Nowhere have I more and truer friends than on this side the Pacific Ocean.

In the second place, it has been my peculiarly good fortune to come in contact with many prominent men of the Methodist Episcopal Church both before and after I returned to Japan. There are so many persons in this General Conference with whom I feel perfectly at home, and especially among the Bishops, that I unconsciously feel myself to be one of them—though in my saner moments I realize such a feeling to be a piece of sacrilegious rascality.

In the third place, my work in Japan connects me very closely with the Methodist Episcopal Church even though I be a member of the Japan Methodist Church. Aoyama Gakuin is a Japanese school from one point of view—but morally it has direct accountability to the Board of Foreign Missions of the Methodist Episcopal Church. The theological department, of which Dr. Arthur D. Berry is dean, is even more Methodist Episcopalian because almost its entire support comes from your Church, and I have been connected with this department ever since I returned to Japan in 1903.

And what is true of me is more or less true of all our Methodist preachers and laymen in Japan in their relation to the three mother Churches on this side of the water. This is especially true of the older and more influential members of my Church. And especially from this group of Japan Methodist Christians—I come as a bearer of warm greetings and as a messenger of good will.

In order that I might get the consensus of opinion of the preachers and laymen of the old Methodist Episcopal Church in Japan, I visited the East and West Conferences of our Church a few days before I left the country. Through the courtesy of Bishop Hiraiwa I had the opportunity of hearing the messages which they wished me to convey to the mother Church. For the sake of brevity I will condense into four points a summary of what they said—namely, (1) there exists a grave misunderstanding within the mother Church regarding the union and independence of the Methodist bodies in Japan; (2) the missionary forces of the Methodist Episcopal Church are sadly decreasing; (3) there has never been a greater opportunity for evangelistic work throughout the entire Empire of Japan than to-day, and (4) the introductory stage of Christian preaching is passing away, giving place for the need of constructive and positive work.

Right here a question will very naturally arise in your minds, namely—If the prospects of Christian work in Japan are bright and hopeful to-day as never before, why did you want to sever your organic relation with the Methodist Episcopal Church—this mighty organization of world significance? I meet this question with all the seriousness that I possess by quoting that scriptural injunction which reads, "For this cause shall a man

leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." To make my point more clear I would change the wording of the text like this, "For this cause shall a daughter leave her mother, and shall cleave to her husband and the two shall become one flesh." There appeared a powerful and aggressive suitor, who was persistent and determined to win this daughter of yours, and I wish to describe this personage to you.

But before I do that I ask your permission to digress a little for the purpose of pointing out the difference between the American consciousness and the consciousness of the Japan Methodist Church with reference to the idea of independence and autonomy. With you, sir, this idea is strongly associated with the idea of revolution, and the idea of revolution implies the ideas of oppression, defiance, rebellion, war, and separation. With the colonial heroes, your forefathers of whom you are so justly proud, with whose great work this region in which we are to-night is so closely associated, the creation of an independent nation was the result of sore bitterness and of gigantic cost, and out of a monarchy came a glorious republic, totally different in its form of government. But with the Japan Methodist Church the idea of autonomy has not the slightest tinge or color of a rebellious element. She did not feel oppression from her mother, and she did not show any attitude of rebellion. Her separation was caused solely by the necessity of circumstances relative to the national sentiment of Japan. Therefore there is no fundamental difference in the formation of the government of the Japan Methodist Church. The Japan Methodist Church is nothing but a recasting and unification of the three forms of government of the Methodist Episcopal Church, South, and the Methodist Church of Canada, modified here and there to fit the national mood of the people. The independence of the Japan Methodist Church, therefore, was not the result of ill feeling on either side—but the formation of a workable basis upon which the superstructure of the best possible efficiency might finally be established in my country. It is a sound expediency for the evangelization of Japan, and the fact that the older and more experienced missionaries like Bishop Merriman C. Harris and Dr. Julius E. Soper, together with all the other missionaries, indorsed the movement and the consummation of our autonomy is clear evidence that the time for it was ripe.

Now I come back to the point from which I digressed. I must hasten to tell you who the personage was to whom I referred as a powerful and aggressive suitor of your daughter. Japan is a nation whose pedigree reaches back to a prehistoric age. From that remote antiquity up to the present she has maintained two rare honors—her national integrity and one unbroken line of the

imperial family. To her the emperor is not only a sovereign, but also a father. She is a nation as well as a tribe, and the relation between the ruler and the ruled is most beautiful and tender. The true unity of the whole empire in matters of national concern comes from this peculiar relation. Loyalty and patriotism are synonymous words to the people of Japan.

When this nation was brought into contact with Western civilization, stimulated by Commodore Perry and assisted by Townsend Harris, both of whom being men of your country, she spared no pains to obtain what was most helpful and profitable from the whole world. Foreign physicians, lawyers, military experts, and statesmen of great ability were invited to come to Japan and were employed by the government. Promising scholars were sent to America and Europe for their professional studies. At last came the two wars which have helped to place Japan in the ranks of the most civilized powers of the world. The Anglo-Japanese alliance, which gave a fresh sense of honor and self-respect to Japan, was consummated with a national ovation. The progress of the material civilization of my country has been miraculously rapid. Education, industry, navigation, railroad, and postal service, military organization, and countless other pursuits of modern life are all now conducted by native experts. Such is the present condition of Japan.

Over against this proud, progressive, and highly materialistic new-old nation, there is a body of men whose business is to preach the gospel of Jesus Christ, who was, to be sure, called "the lowly Nazarene," and yet who really was and is and ever shall be "the King of kings and Lord of lords." The questions with which the non-Christians of Japan would provoke these preachers of the gospel of Christ were at times intolerably painful. They would say, "Are you doing that kind of thing as mercenaries? Can you stand in your own strength as free men? Why is it that you cannot conduct your own affairs as the rest of us do ours?" These questions imply suspicion, contempt, and prejudice, and as long as such baneful feelings stand between the enlightened people of my country and the preachers of the gospel of Christ, there can come no response to the appeal of love. And yet what seems contempt and suspicion on the part of the non-Christians may be interpreted as a negative expression of their warning and impatient love toward Christian teachers. It is a strange method of wooing, to be sure, and yet it might be called a sort of provocative courtship.

A man like the late Bishop Honda, whose social and political position was far above that of the average Japanese, could clearly see the situation, and he felt it to be an impossible task to win the people that way. Bishop Harris is correct when he quotes these words of Bishop Honda, "We came into union not because we wanted to be independent, but for the reason that

this was necessary in order to build up a strong, self-reliant Church."

Independence for the sake of independence was not the note struck by the leaders of the Methodist bodies in Japan. It was a necessary method whereby the hearing of the gospel preaching might be widely obtained. There is a saying in Japan repeated by the school children, "To be defeated is to conquer." This is true in the case of any methods to be tried in Japan. As the national sentiment and organization in Japan are so dominant, any agency from the outside must first surrender or incorporate itself as an integral part of the national life in order to gain confidence and a hearing. To do such a thing is an apparent defeat —but it is a real victory. Only in this way can the leaven of truth be put deeply into the hearts of the people of Japan.

As to the relation between the missionaries of the three mother Churches and the Japan Methodist Church I can see nothing but a beautiful harmony. There are no happier groups of men in Japan than the Methodist missionaries and the Japan Methodist preachers. They are in spirit and in deed brothers in Christ our Lord.

Some of our brothers in the other national Churches in Japan have had somewhat strained relations with their missionaries. From them we have taken a lesson of warning. It was the earnest desire of Bishop Honda's heart to make the relation between the missionaries and the Japanese Christians openhearted and cordial, and upon this he continued to put great emphasis. The role which missionaries are to play in the coming Japan will be very important. They will be the true diplomats. They will be able most candidly and justly to interpret the true status of the people of Japan high and low, rich and poor. Missionaries, thoroughly equipped and full of evangelical fire and able to exert a far-sighted statesmanship, are needed in Japan to-day as never before.

I have not wearied you with statistical report of our work in Japan, but statistics will take care of themselves when the workers are hearty and enthusiastic. And the workers will be kept so when their attitude toward the mother Church is understood by her and when unabated support both fraternally and materially is given to the child Church. Hence I have confined myself to a discussion of the relation between the mother Church and her child, hoping that the representatives and leaders of this great Church may get from my imperfect words a clear perspective once for all of the autonomy of the Japan Methodist Church.

Finally, permit me to say a few words about Bishop Harris— who is also Bishop Emeritus of the Japan Methodist Church— for I feel that to close my fraternal greetings without reference to him would be like closing a poor dinner without the dessert—

making the dinner doubly poor. I have the honor and pleasant duty of conveying to you two sets of resolutions—one from the General Conference of my Church and the other from a group of representative men who gave a banquet in honor of Bishop Harris on the evening of the 24th of February. Permit me to read them in your presence.

(Dr. Obata read the resolutions.)

There were seventy-one persons present on that evening and the spirit of brotherly love permeated the gathering from start to finish. The last speaker of the evening was United States Ambassador, Mr. Guthrie, who, pointing to the decoration just received by the Bishop, said: "This recognition speaks all that can be said. You have exemplified in your life that which is best and noblest in the life of our American people. Your honor is ours."

No missionary in the annals of Christianity has won the admiration and love of the Japanese people as Bishop Harris has, and I question whether there will ever appear any other like him. Many and great are the contributions of the Methodist Episcopal Church to the Japan Methodist Church and through her to Japan, but no contribution can surpass in influence and value that which has come from the gracious personality of Bishop Harris, and it is my earnest prayer that the spirit of love which gave Bishop Harris the place he holds in the hearts of the Japanese people may always hover over this mother Church and the child Church yonder in Japan, binding them together in Christ—one and inseparable, now and forever.

Farewell Address of Dr. Obata

See Journal, page 417

To me indeed this Conference has been as a mother's house. And to say that I have been delighted to be here is a very vain and lukewarm thing. Even if I were to say I have been extra superbly delighted, it would not exhaust my delightful feeling at all. I thank you from the very depths of my heart for the cordiality with which you have received me. I have many impressions; but the strongest of all has been the Christian service. I have witnessed what we call psychological moments; and I doubt whether I can see a more beautiful scene in heaven than what I saw here when two senior Bishops of the two Methodist Episcopal Churches stood up and, amid the applause from this house, and I take it as a pledge of every member of this General Conference, that the plan of unification can be carried and will be perfected before long.

And I carry that with me to my home Church.

Now, Christian service—it is a very peculiar kind of service as you know it. It is very different from the service in the dining car. It is a service of uplift and help to those who are

helpless, so that one may become a helpful man himself. I am glad that this spirit has been in this Conference, and has thus appealed to me from the beginning to the end. And I go back with that spirit, the Christian service. And then there has come to me benediction after benediction when I looked into the faces and have been privileged to grasp the hands of the elderly members of the Conference and of many Bishops. It has been a benediction, and is a benediction, that will certainly remain in me most potently and powerfully, to make me a better man. I almost hate to leave this place; but I have to leave it.

And now, in leaving, I do not know what to say. But this is to be said: You remember that the World's Sunday School Convention will take place in the city of Tokyo, Japan. We postponed it on account of the war; but as soon as the war ceases, I think the whole of Japan will have it. This is indeed a national affair, not only denominational. The premier is putting his effort in it; and I say I will be glad to have a great many of the delegates come to that Sunday School Convention from this assembly. I do not know what I can do; but we will welcome you most heartily. With that I think I can leave this place pretty comfortably. I hope you will make it your almost pleasure to visit our country on that occasion and take in the sceneries of Japan.

Now there is a beautiful poem in our language, regarding Mount Fujiyama, the delicate meaning of which I can never express in my broken English. But the meaning is this:

> **The paths are at the mountain foot.**
> **Those to the top are many and different.**
> **But all the pilgrims on the summit**
> **Will look upon the same moon.**

So there are the paths of different denominations to take us all unto the summit of Mount Zion. There is the steep path of Presbyterianism; there is the wet path of the Baptist Church; there is the boulevard-like path of the Episcopalian; there is the broad and rugged path of the Congregational Church; there is the path of the Methodist, which is constructed of the best elements of all the others; and these will all take us to Mount Zion, and on the top we shall see the shining face of the Lord Jesus. And I wish for that day. My last word will be this: "Gladly will I toil and suffer; Only let me walk with Thee," my Christ, my God.

Resolution on Dr. Obata, Fraternal Delegate

Resolved, That it is with unusual pleasure that we recognize the Christian courtesy and friendship of the Methodist Church of Japan in sending to us for the third time since its organization a fraternal messenger. Rev. Prof. Uichiro Sasamori, Ph.D., bore

greetings to us at Baltimore, Rev. Julius Soper, D.D., one of our honored missionaries, at Minneapolis, and now we are favored with the visit of Rev. Prof. Kyugoro Obata, D.D., of our Philander Smith Biblical Institute of Tokyo, whose presence gives us special pleasure in view of his relations with us as a student in our Methodist schools, as pastor of our Japanese Church at San Francisco, and as interpreter for several of the members of this Conference when visiting Japan.

Resolved, That we have heard with delight and gratification the report of the substantial progress of the Methodist Church of Japan, and particularly of the great forward evangelistic movement which has continued unabated for three years. We regret that war conditions have made necessary the temporary postponement of the World's Sunday School Convention, which was to be held in Tokyo the coming October, and that when the obstacles are providentially removed we shall do our utmost to insure the success of this great conference.

Resolved, That, in view of the close relations existing between our Church and the Methodist Church of Japan and of its special courtesy in thus three times sending a messenger to us, we respectfully request and urge our Bishops to arrange to send a fraternal delegate to the Japan Methodist Church at its next session. We assure Dr. Obata of our very deep interest in the young and vigorous Church which he represents; we request him to convey our Christian greetings to Bishop Hiraiwa and to all the preachers and members in their homeland; and we pray the constant and abundant blessing of God upon all their efforts to promote our Redeemer's Kingdom.

7. THE PRESBYTERIAN CHURCH

Address of Rev. John R. Davies, D.D., Fraternal Delegate of the Presbyterian General Assembly

See Journal, page 365

Mr. President: I suppose I must say brethren and sisters, although of course in a Presbyterian gathering we usually say "Ladies and gentlemen." When I was informed by the Moderator of our General Assembly that I had been appointed to convey to this great Council the greetings of the Presbyterian Church of the United States of America, it gave me very great pleasure indeed. It is possible that I have some peculiar qualifications for such a service as this. For more than a generation I have been an ordained clergyman in the Presbyterian Church, and during the last twenty-five years or so have been associated with some of the larger movements of the organization that I represent. Then upon the other side my earliest

religious memories go back to a Methodist chapel constructed out of an old dwelling house. My mother was born a few years after the death of Wesley, and in the very county in which Wesley achieved some of his greatest religious triumphs. And while I have sat at the feet of a great many great theological teachers, and have been proud to do so, yet I am more than proud to say that some of the greatest religious influences that ever came into my life came from that Methodist mother, of long, long ago. So you understand what I mean when I say that I have perchance some peculiar qualifications to come from a Presbyterian Church to a Methodist Council with words of greeting.

PRESBYTERIANS FROM SCOTLAND

Presbyterianism came into this country from Geneva by way of Scotland and the north of Ireland, landing in New Jersey and Pennsylvania, and these men and women making their way over the Alleghanies and down through the Cumberland Valley and so out through the south and southwest, and there laying the foundation not only of frontier Churches, but also of great commonwealths.

In our first Presbytery in this country there were eight Ministers represented, all of whom, with one exception, being north of Ireland men, the exception being a Mr. Andrews who was born in the State of Massachusetts. From this handful of Ministers and a few struggling Churches in the wilderness our denomination has grown until now we have 292 Presbyteries, 39 Synods, and we have a communical membership of about 1,500,000; we have about 1,400,000 in our Sabbath Schools; we have about 11,000 ministers, licentiates, evangelists and candidates for the ministry, and about 10,000 Churches.

For the support of our Foreign Mission work during this year we have given a little over two million dollars, and for the furtherance of our Home Mission work we have given about $1,900,000, and for the support of all the work that our communion represents we have given about $30,000,000. During the past six years we have given all told for everything between $150,000,000 and $160,000,000.

HAVE ACCOMPLISHED MUCH

During the 210 years that have passed away since the meeting of our first Presbytery we have accomplished something more and have stood for something more than what has been represented by these figures. We have always stood for patriotism in this land. One year before the Declaration of Independence was read in the city of Philadelphia, the Declaration of Independence drawn up in the old town of Mecklenburg in North Carolina was given to the world.

That was written by a graduate of Princeton College and a

ruling elder in the Presbyterian Church, and every one of the twenty-seven whose names were attached to that declaration were members of Calvinistic Churches, and one third of the signers were ruling elders in the Presbyterian Church.

And ever since that day, upon the battlefield and in the Councils of State, and in every crisis that has come to our nation men of this strain of blood and faith have not been in the background but have come to the front to do splendid service for our country.

Benjamin Harrison, one of our Presidents, was ruling elder in the First Presbyterian Church of Indianapolis. William Jennings Bryan told me he was a Presbyterian elder in one of our Churches in Lincoln, Nebraska. Woodrow Wilson is a ruling elder of the First Presbyterian Church of Princeton, New Jersey.

We have stood for the home, for its sanctification, and for its religious atmosphere: for the family altar; for the proper observance of the Lord's Day; for the sanctity of the marriage tie; for the religious training of our children. From this nursery of this Church has come a long line of devoted men who have gone into the pulpits and into the pews of our communion, bearing the heat and burden of the day for the uplifting of the cross of Christ, for the redemption of a sinful world. And a long line of noble women have also come, giving themselves to every form of Christian service for the enlargement and enrichment of the Kingdom of God.

STANDS FOR THE BIBLE

We have also stood for the infallible Bible, inspired from the opening words of Genesis to the closing accents of Revelation. Although we have had many a storm and many a contest for the maintenance of this view, we regard it as the last court of appeal, as the supreme judge in matters of faith and of morals. It comes to us as the last revelation of God's purpose concerning what we ought to believe, concerning God, and what duty God requires of us.

We also stand and have stood for a strong pulpit in which a sound learning and a fervent piety should come together for the proclamation of the gospel. In this connection we do not forget to mention such names as those of James W. Alexander and Theodore Cuyler.

We also have stood and are standing to-day more solidly than ever before for the carrying out of the great program of Jesus Christ for the evangelization of the world.

And we are carrying our Missions not only far within the Arctic Circle, not only up and down the waste places of our country, in rural villages and manufacturing towns and in crowded cities, but into Cuba, into Porto Rico, into the Philippines, Mexico, South America, China, Japan, Siam, Korea, India, Persia, and Syria.

METHODISM UNDER EMBURY

Methodism came to this country under the leadership of Philip Embury, Thomas Polk, and Francis Asbury, three great names almost apostolic in their character.

We congratulate you upon having had these men in your Church. We congratulate you upon your great past.

While there are a great many outstanding figures in our American history, one of the most important of all the figures in our religious life is the figure of the Methodist circuit rider, the itinerant who, with saddlebags filled with religious literature and with his heart on fire for Jesus Christ went up and down through this land laying those great corner stones upon which others came and built up Churches, hospitals, homes, colleges, and a thousand other activities which have filled many pages in the past of the Methodist Church in this land.

We also congratulate you for your present. Take a Conference like this with its scholarship, its piety, and its influence, men giving up the cares of parish and of business for the space of nearly a month in order to discuss great questions affecting more nationalities and more beliefs and more languages than the Roman empire ever knew.

ACTIVE AND GROWING

I congratulate you for the organized activities that you represent. You have something like 25 hospitals, 49 Homes for Deaconesses; your colleges represent in equipment and endowment something like $65,000,000. You are to be congratulated that since the last quadrennial Conference you have added more than 500,000 communicants. That you have more than 4,000,000 of members attached to your Church to-day. More than 28,000 Churches ministered by more than 18,000 pastors.

I am delighted to know that you have lifted the average salary of the average pastor in your communion to nearly $1,000 a year, and I am glad to know that you are striving with us Presbyterians in making ample provision for the aged and infirm minister. I am sure it is a great source of gratification to every one of us to know that a very godly Presbyterian lady, who passed away in New York within the last ten days, left $50,000 for the aged and infirm ministers of our Church, but also the same great sum for the aged and infirm ministers of your communion.

In closing let me congratulate you upon what I regard as a still greater future. For Presbyterian and Methodist in this country there are peculiar problems which are rapidly forcing themselves upon us. Just as soon as this great war is over there will be questions of reconstruction such as we never knew. This terrible conflict which is wrecking the continent of Europe and distracting and disturbing every other country upon this globe,

has taken away and will still further take away the vital strength and the financial strength of the Protestants in Belgium, Italy, France, Germany, and Great Britain, and the overplus of their energy and strength that they have been giving to Foreign Missions in the past will have to be very largely centered upon themselves. And there will come to this country a Macedonian cry such as we have never known; "Come over and help us to build up our ruined missions. Come over and help us to reopen the work that has been closed. Come over and help us to do something toward remedying the desolation which we find about us at every corner." I say there will come such an appeal as we have never heard before.

ERA OF GREAT PROSPERITY

We are entering upon a period of great material prosperity also. We have just been told that we are adding more than twenty millions of dollars every day to our wealth. That amount I am sure is going to be increased. What does that mean? Wealth always means luxury. And what does luxury mean? It spells licentiousness.

And wealth and luxury and licentiousness are going to make terrific onslaughts against your pulpits and pews. And there is a tendency to minimize the deity of Jesus Christ. But I am not pessimistic concerning the future. There is an optimistic point to it. The Presbyterians and Methodists have to face these things.

But let me ask you to take with you into this new century and into these new problems the things that made you great. Take with you into the perplexities that will face you the old-fashioned mourner's bench with its emphasis upon the sinfulness of sin and the necessity of a new birth; the old-fashioned class meeting, born out of the statesmanship of John Wesley, and which has for two hundred and fifty years been a source of unspeakable power to you in the sanctification of your communicants, in the nurturing of your religious life, and in the turning of consecrated men and women into every channel of Christian activity. Take with you the old-fashioned passion for souls. John Wesley said: "Your chief business is not to direct this society or that society; to assist this agency or that agency; your great business is to save souls. To bring men and women everywhere to a saving knowledge of Jesus Christ." And if you forget that, over the portal of your Churches, grand and expensive though they be, the near future will come and write, "The glory has departed from Israel."

HAVE FAITH IN THE WORD

Take with you the old-fashioned faith in the Word of God. Put that underneath your feet and you will find it, through this

future, as through all your past, a continual source of inspiration and power. And as you ministers come to your pulpits, your pulpits, under such conditions will be your thrones. You will stand there like uncrowned kings. And there will be a peculiar persuading power in your preaching.

Now, my brethren, I congratulate you upon your past; I congratulate you upon your present, but I pray for you in connection with your future. And I ask that you will not throw away the things that have made you great, that have set you apart from all others and made you the greatest evangelizing agency since the Apostle Paul.

8. THE EVANGELICAL ASSOCIATION

Fraternal Address of Rev. H. A. Kramer, from the Evangelical Association

See Journal, page 365

Mr. President, Esteemed Fathers, and Brethren: I consider it a great honor to have been appointed by our Board of Bishops to bear the fraternal greetings of the Evangelical Association to the General Conference of the Methodist Episcopal Church. At our General Conference at Cleveland, in 1911, you honored us with a visit from Dr. John Krantz, and at Los Angeles last fall we had the pleasure of hearing Dr. James C. Nicholson as your fraternal messenger. The choice of these brethren for this service was a most happy one. By birth Dr. Krantz is an Evangelical. By his glowing appreciation of the character and the achievements of Jacob Albright and his colaborers, Dr. Nicholson won our hearts, and showed that while in name he is a Methodist, in spirit and Christian experience he is genuinely Evangelical. There could be no higher praise.

It is fitting that the members of a family should declare their regard and affection for one another. As one of the spiritual sons of Jacob Albright I have been commissioned to tell the spiritual descendants of Wesley and Asbury that we esteem and love you. The Methodist Episcopal Church was organized in 1784, and the first classes of the Evangelical Association were formed in 1800. At the time of our birth you were sixteen years of age. While this was a substantial start in the race of life, I submit that you were not old enough to be our mother. We can only rejoice that you own us as a younger sister.

As an older sister should, you have been leading us in every line of progress, in members, Sunday school scholars and their conversion, church buildings, missionary operations, education, benevolences, and publications. The circulation of your Advo-

cates, Epworth Herald, and Sunday School literature is at once our inspiration and almost our despair. If it were not for our experience of Wesleyan perfect love, we might become envious, but being in a good state of grace we rejoice and glorify God in your prosperity.

The Evangelical Association owes a debt of gratitude to the Methodist Episcopal Church. When Jacob Albright was converted he soon recognized that the surest and best way to work out his soul's salvation was to be in fellowship with devout Christians.

When he looked about to find a Church which served the Lord and administered proper discipline, he found no association of Christians who seemed more zealous and active and whose discipline and regulations suited him better than the Methodists. For this reason he united with them and found opportunity to receive great blessings and benefit for his soul. In Albright's time the Methodist Episcopal Church adhered strictly to the rule that members must attend class meeting, and repeated absence involved the loss of membership. As Albright was often away from home seeking to lead his German brethren to Christ he violated this rule and lost his membership. Our historian records that he was never expelled, and Dr. Nicholson told us at Los Angeles that he never withdrew, but was recorded as "moved away without a certificate." But Albright always retained the highest regard for the Methodist Church, and when he was compelled to form a new organization he drew largely upon its Discipline.

Paul speaks of Christians as one body having many members, but all animated and controlled by the same Spirit. One member may have more honor and appear to be more important than another, but even those members which seem to be more feeble are useful and necessary. This language may be applied to the denominations which make up the Christian Church. No denomination can say to any other, "I have no need of thee," for each one has its own mission to fulfill. As one of the humblest members of the sisterhood of denominations, the Evangelical Association feels that she has a divinely given mission in the world and trusts that she is inspired by the same Spirit which moves the entire body of Christ.

The Evangelical Association stands for sound scriptural doctrine. While we should have charity in all things and liberty in nonessentials, there are some things essential to Christianity in which there must be unity among all evangelical denominations. Among the truths fundamental to our holy religion is the supreme authority of the Holy Scriptures as a revelation of the will of God and the only and sufficient rule of faith and practice. Our preachers take upon themselves the most solemn obligation to teach nothing as essential to eternal salvation but what they

shall be persuaded may be contained in, and proved by, the Scriptures.

We believe in the deity of our Lord. Jesus is the Son of God in an absolutely unique sense. Peter confessed, "Thou art the Christ, the Son of the living God." At Christ's baptism and again at his transfiguration, the Father bore this testimony, "This is my beloved Son." Before the high priest, the Saviour declared that he was the Son of God. The deity of the Founder of Christianity is what makes it the one and only religion that can save men from sin and give them a hope of eternal life. Take from the Saviour's brow this crown of glory and he becomes a failure as well as a fraud. You will be glad to hear that notwithstanding all the efforts to make Jesus a mere man, albeit the greatest of men, the Evangelical Association still honors him as the only begotten Son of God.

We believe that Christ died for our sins that we might be saved. It is said that Jesus came into the world to teach the truth and show men how to live.

This is true, but it is not the whole truth. Christ was the greatest Teacher because he came from God. Other teachers raise questions, Jesus answers them. He gave the world the one example of perfect obedience to the will of God. But unless Christ is more than our Teacher and our Example he cannot be our Saviour. Before we can walk in his steps we must be set free from sin and raised into newness of life. To accomplish this requires the virtue of Christ's death and the power of his resurrection. Because he who knew no sin was made sin for us, God can be just and the justifier of him that believeth on Jesus, and because he arose from the dead and ever liveth to make intercession for us, Christ can save unto the uttermost all those that come unto God by him.

The Evangelical Association believes in experimental religion. The virtue of the cross and the power of the open grave are made effective in the heart by the Holy Spirit on condition of repentance toward God and faith toward the Lord Jesus Christ. I was interested in reading in a recent issue of Zion's Herald the testimony of Chancellor J. R. Day to the character of the work of Rev. William A. Sunday, the foremost evangelist of this generation. Dr. Day is convinced that this man and his work are of God. Competent judges say that the essential secret of Dr. Sunday's success is the power of the truth which he preaches. He declares the eternal consequences of sin, the blood of Christ as the only remedy for sin, repentance and faith as the condition of salvation which must result in a righteous life. Evangelicals who have heard him say that his preaching sounds like what they have always heard from Evangelical pulpits. We believe in experimental religion, that brings men from darkness to light and from the power of Satan unto God, that makes them new

creatures in Christ Jesus, so that old things pass away and all things become new, a religion that men know when they get it, and that makes both soul and body happy.

My mother taught me to sing:

I'm what they call a Methodist,
One of the noisy crew.
I shout when I get happy,
And that I love to do.
Some say I am too noisy;
I know the reason why,
That if they felt the glory,
They'd shout as loud as I.

The Evangelical Association believes in the doctrine and the experience of full salvation. We rejoice that in this faith you and we are not alone. Christians in other denominations are having the same experience. At a Laymen's Missionary Convention in Cleveland last winter, Mr. Charles Gallaudet Trumbull delivered his address on "The Life That Wins," with the hearty endorsement of Mr. J. Campbell White. The address was a simple recital of how he came into the fullness of Christ. I asked one of our members how he enjoyed it. He replied that he enjoyed it very much, but it was nothing new. He had the same experience twenty-five years ago under an old apple tree in northern Ohio.

We have always believed what others are finding out—that the children of God may be saved from all sin and be made perfect in love in this life and long before they die.

I used to think that Canaan
Was somewhere up on high,
Where I at last should go
Whene'er I came to die;
But since I came to God
And at the cross did bow;
I found salvation in the blood—
I'm living in Canaan now.

I'm living in Canaan now.
I'm living in Canaan now.
I'm doing well, I'm glad to tell,
I'm living in Canaan now.

In one of the New England States with its rocky and apparently barren soil a man was asked, "What do you raise here?" His prompt reply was, "We raise men." A great crop! An organization must be judged by the men it produces. Small denominations have sent forth great leaders. The United Evangelical Church has given to Christian Endeavor Daniel A. Poling. The United Presbyterian Church has given the world the Laymen's Missionary Movement in the person of J. Campbell White. The Evangelical Association is thankful for the men God has given her. The evangelistic zeal of Bishop Seybert is worthy to

be compared with that of Bishop Asbury himself. Bishop Bowman has given the Church forty years of uninterrupted Episcopal service, a record which, so far as I know, has not been excelled by any American Protestant Bishop. Dr. Krantz acknowledges that, under God, he is indebted for what he is to the early influence of the Evangelical Association. Dr. Harris Franklin Rall, Professor of Systematic Theology in Garrett Biblical Institute, and the successor of Dr. Milton S. Terry, whose text-book on Hermeneutics I studied, is the product of an Evangelical parsonage. I do not know how many more of our great men are in your Church, but I conclude that you think that we are pretty good people because you seem to be willing to receive us. I have never known a Methodist preacher who was not ready to receive into his Church as many Evangelicals as he could get. Methodists have learned some wisdom since they allowed Jacob Albright to move away without a certificate. At Los Angeles, Dr. Nicholson told us that you were willing to have all the followers of Albright move in without a certificate. But since you made us move once we think it is no more than fair that you now move over to us. We will give you a royal welcome.

We are endeavoring to do our part to solve the social, economic, and civic problems of our day. We preach the gospel of social justice to all men. In a democracy the source of power is in the people. It follows that our nation is as strong as the character of the individual citizen. The ballot-box is as sacred as the ark of the covenant. The mightiest weapon placed in any hand is the ballot, that "Falls as still as the snowflake falls upon the sod, yet executes a freeman's will as the lightning does the will of God." The hope of our nation lies in voters who love righteousness and fear the Lord. With the ballot in the hands of such men, and, please God, such women, politicians must reckon with the Church as well as with the saloon, and the time is near at hand when throughout our fair, broad land there will be no saloons with which to reckon.

An American philosopher has said, "Before you can have an honest horse race you must have an honest human race." The ultimate solution of all our vexing problems is the spirit and love of Christ in the hearts of men. Men filled with the love of God will deal justly and live in peace. The gospel is the only power that can expel hate and bring in love. The Evangelical Association feels that her chief mission is to bring men to Christ. Our most fruitful evangelistic field is the Sunday school. With 150,000 Church members we have 250,000 Sunday school scholars—or five Sunday school scholars for every three Church members. For the past quadrennium we can report 52,463 conversions and 61,537 accessions.

We were deeply touched to learn that during the past quadrennium seven of your General Superintendents received their coro-

nation. Bishops Warren, Walden, Bowman, Moore, McIntyre, Smith, and Luccock have gone to be with Wesley, Coke, and Asbury. It is comforting to know that while God removes his workmen he carries on his work. When one warrior falls another is prepared to take his place. As Wesley said, "The best of all is, God is with us." When Moses had departed the Lord said to Joshua, "As I was with Moses, so I will be with thee." We pray that the God who made the fathers triumph may also make their sons victorious.

I do not know how soon, in the providence of God, our two denominations shall be brought into organic union, a consummation devoutly to be wished, but till that time comes we hope to labor side by side in carrying on the work that was begun by Wesley and Asbury, and Albright and Seybert, and hasten the glad hour when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

Mr. President, we hope you will send a fraternal messenger to our next General Conference.

9. THE UNITED EVANGELICAL CHURCH

Fraternal Address of Rev. Daniel A. Poling, D.D., of the United Evangelical Church

See Journal, page 365

I wish first of all to indorse everything that the brethren that have so eloquently preceded me have said. I am glad they said the things they did, and I am grateful for the privilege now extended to me to bring myself into hearty accord with the messages of this hour.

The Church to which I belong is the youngest denomination in the United States thus far represented by fraternal delegates in this historic General Conference. We date our organization from 1891, because of an unpleasantness similar to the unpleasantness that some of you are more or less familiar with. A division occurred in the ranks of the Sons of Albright—a division that I fervently and earnest pray may, in the good providence of God, be taken care of, and eventually result in the reuniting of the Sons of Albright, and make possible the hastening of the time when those who have so much in common, and are of the same great denominational family, may go side by side and shoulder to shoulder even unto the uttermost parts of the earth in spiritual ministrations.

FOUNDATION OF OUR FAITH

I am glad that the Methodist Episcopal Church in General Conference assembled has seen fit from time to time to reempha-

size the things that are the rocks of our salvation and the foundations of our faith. We may not have organic union in this hour, but we are united; we have unity in fellowship; and we are coming increasingly to perceive that just in proportion as we get together and have a common objective, and are united spiritually, will we bring to pass the day when the kingdoms of this earth shall become the Kingdom of our Lord and Saviour Jesus Christ. We have unity and citizenship. There never was a time when the Church of Jesus Christ so successfully emphasized the fact that no state has a right to exist for any other purpose than that which moved the Son of God up Calvary, to set men and women free. We are beginning to understand what Jesus meant when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

TRUE CHRISTIAN—TRUE CITIZEN

The Church to-day believes that no man is a true Christian until he is doing his level best to be a true citizen; and there are no denominational lines in citizenship. The liquor institution will be eradicated from civilization, because the liquor institution stands in the way of the Kingdom of God. In the last analysis all the things that so beset society that abound in the land will go the way of ruin into ultimate defeat, because the children of the King follow closely in the train of the Son of God, and he goes forth to every war of righteous Christian citizenship. Not many months ago a sovereign commonwealth faced a supreme opportunity to rid itself of the liquor traffic, but with more than 100,000 eligible voters in the State less than 50,000 went to the polls. I submit to you that there are some who would not steal a single cent, or misappropriate a single dollar of a trust fund, who do steal their liberty, because they take without paying for them the priceless institutions of freedom; and it is for the Church, appreciating the challenge of the Lord of our Church, to emphasize the importance of the Christian's standing in his place on election day to strike for God, and home, and native land. I believe in prayer, but in the last analysis the political prayer of the citizen is his ballot; and only by stainless, patriotic Christian ballots will we ever secure a stainless flag.

NOTHING COUNTS BUT GOD

I was in Ottawa, Canada, on the 4th of February, the day the Parliament buildings burned. I was entertained by a gentleman whose partner had sailed for France when the first call to arms came. He came back just before the holiday season a broken man, and will spend the rest of his days in a wheel chair. His lungs are burned out, one limb is gone, and he is blind. He was formerly a magnificent athlete, a splendid fellow. One day just before Christmas his mother came into his room, and forgetting

that he was there, said complainingly that the war had so disturbed things that all the ordinary functions of the winter had been set aside, and that she did not know where to go or how to spend her time. When she had finished that young man said, "Mother, I learned one thing in France, and that is that nothing counts but God." Ah, there will be compensation if out of these troubled times we learn the lesson that in the last analysis nothing counts but God! If we learn that lesson these awful times shall not have been in vain.

I bring you to-night the love and fraternal greetings of the officers and members of the United Evangelical Church. May God richly bless you!

10. THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Address of Rev. Charles S. Macfarland, D.D., General Secretary of the Federal Council of the Churches of Christ in America

See Journal, page 365

My father was a Swedish Lutheran. My mother was a Baptist. The formative period of my boyhood was spent, by the exigencies of physical surroundings, in such manner that at the age of nineteen I was an exhorter in the Methodist Church, under the pastoral care of Stephen L. Baldwin and John W. Hamilton. The circumstances of my young manhood and those of personal temperamental inclination led me into the Congregational body, in which I was a pastor for eleven years. Upon entering my present work, the geographical surroundings of my residence led me to sit for two years under the ministrations of the Presbyterian Church. About two years ago, I went where there was no Church, and about a year ago a Dutch Reformed Church was organized in my parlors.

Now, I am glad to be the servant of these thirty bodies of Christ. I am reminded by my present position of the sign which I recently saw over a saloon, "John O'Brien, Blender of All Kinds of Spirits."

SPLENDID CONTRIBUTIONS TO THE CAUSE

Let me speak of the splendid contributions to the common cause the thirty Churches in the Federal Council made by Methodism. The first president of the Federal Council was Bishop Hendrix. At the first organization of the Council, when that social creed was uttered which has come to be one of the great classics of Christian Endeavor, it was not

only from the pen of a Methodist writer, but was a contribution from a General Conference of the Methodist Episcopal Church. If the time ever came that Methodism did not furnish leadership in the great causes, God help the thirty denominations of Christendom. The present Chairman of the Executive Committee, Frank Mason North, may be numbered among Methodism's personal contributions to the Federal Council. So also may the Chairman of the Council's Administrative Committee, William I. Haven. And the man regarded by the denominations of the Federal Council as the greatest prophet to-day, in our Christian Churches, of our social order, Harry F. Ward.

I might make a plea for federal unity. I might speak of the tremendous waste of Protestant Christianity. I might remind you that federal unity at home is largely a contribution from the foreign field. The converted Chinaman has difficulty when he finds that some Christians are Dutch Reformed and some are German Reformed.

GIVES ANNUAL REPORTS

I want to call attention to some ways in which this Federal Council is trying to express the common consciousness of Christendom. So I convey to you the annual report of the Federal Council. And I call attention to some great activities of our common Christianity. You are all familiar with the splendid work of the Committee of One Hundred in connection with the Panama Exposition. The Council's Commission on Peace and Arbitration, whose activities have been made familiar to the pastors through the printed page, has been doing good work. We have sent the Christian Embassy to Japan, the first time in all history that the Christian Churches of one nation have sent such an embassy to the Christian Churches of a missionary nation.

The Social Service Commission has united the secretaries of the Social Service Commissions, including your own, so that to-day they are doing their work together and in common.

The Commission on the Church and Country Life, largely through the guidance in Ohio of Bishop Anderson, is now completing the study of a wide rural survey of that State.

The Commission on Education, under the secretaryship of Henry H. Meyer, has introduced for the first time into the Sunday School Quarterlies of the nation lessons on international peace and good will.

The work of the Home Mission Council is made familiar to you through your own Home Mission Board.

In Washington new navy chaplains have been secured, and the chaplains have been increased from twenty-four to forty-two. And a multiplicity of increasing activities is springing up in connection with the national capital.

The work of organizing and developing local federations of Churches has brought to the front no less a man than Fred B. Smith, the great leader of the Men and Religion Movement.

These activities indicate some ways in which a united Christianity is seeking to express itself.

IN TOUCH WITH THINGS ABROAD

The Administrative Committee of the Council has been in constant correspondence with the Churches of Europe in all the countries ever since the war began. A little while ago I made a visit to the Church leaders of those countries. In the first place, we shall some day know—we do not know it now—how much we shall owe, when the period of reconciliation comes, to the ministry, heartrending as it has been, of such splendid men as Bishop Nuelsen and Ernest Bysshe, and those other men who have been standing by a stern and hard but beautiful duty and mission in these awful months.

Finally, I call your attention to the message which will come to you in the early part of next week, calling attention first of all to this great unparalleled opportunity that is going to be before the Churches of Christ in America when the period of reconciliation and reconstruction in stricken Europe comes; reminding you, however, that the one thing that stands in the way of the performance of that duty at this moment is not the objections that are made in Europe to diplomatic or governmental procedure, or the difficulties that appear upon the face of things, but the sad fact that not only in one nation in Europe but in all, and among our Christian brethren there, the one thing that has hurt their hearts, the one thing which they feel to be a cause of reproach, is their feeling, whether right or wrong, that the chief interest of this nation has been to profit out of their loss. That is a stern, hard fact; but it is a fact. And this message which will be presented to you next week will call your attention to the fact that if it be true that the increase of our wealth is at the rate of twenty-two million dollars a day, it means that for all the relief for suffering Europe, during the whole period of the war, the United States of America has given just one day's profits.

IN UNION IS STRENGTH

Will the thirty denominations in the Federal Council hold together in their unity? I find that the most harmonious movements, which move the most harmoniously together without divided forces, are interdenominational rather than denominational. The difference and the differentiation between the two remotest bodies in the Federal Council is less than the difference between the two wings of almost any body within it.

11. THE AFRICAN METHODIST EPISCOPAL CHURCH

FRATERNAL ADDRESS OF REV. J. C. ANDERSON, PH.D., D.D.

SEE JOURNAL, PAGE 399

MR. PRESIDENT, BISHOPS, AND MEMBERS OF THE GENERAL CONFERENCE: I am delighted beyond measure to receive your most hearty welcome. I realize, however, that that welcome is not to myself individually, except so far as I am included in that body which has chosen me to voice its fraternal and affectionate sentiments to you at this good time in your history, and in ours.

You are assembled in a place which is not only beautiful but memorable in the history of your great Church. And we are gathered together in, and send you greetings from, the place of our origin—a place whose name connotes the nature and warmth of the feelings we bear toward you. We are not ashamed, nor does it make us blush to openly confess that we love you as brothers love brothers; and we are glad of this opportunity to tell you about it.

There are more than two million Christians of my people in this country who follow the banner of Methodism. As for the number outside of the fold who are of Methodist persuasion. like the mighty host John saw on Patmos, they are "a multitude that no man can number."

Although the Methodists of color, like those of lighter hue, are separated into numerous camps, there are mainly four major groups, which, named in the order of greater to lesser size, are: African Methodist Episcopal, African Methodist Episcopal Zion, Methodist Episcopal, and Colored Methodist Episcopal Churches.

It is my happy privilege to bear to you greetings from your first-born, the African Methodist Episcopal Church, now assembled in Centennial Session in the City of Brotherly Love. Charmed and inspired by your example of good works, we rejoice with you in your marvelous achievements in the field of holy endeavor.

The founding of our civil government and the organization of the Methodist Episcopal Church were so near to being simultaneous that it is not unlawful to call them twins. Sustaining such intimate kinship it is no wonder that each has in a large measure assimilated much of the spirit and likeness of the other and that Methodism has grown up with the country, followed the extending line of population and, like leaven, has in great measure shaped the character and determined the course of the nation.

A mere casual retrospect of the history of Methodism, which is the most numerous type of Protestant Christians in our coun-

try, floods one's mind and heart to such fullness that the task of preparing a message for this occasion was no greater in choosing what to say than in trying to eschew that which needs not to be said.

Who could have been bold enough in faith or clear and far-reaching enough in vision to have predicted that the "Eight or ten persons who came to" the trained and consecrated young preacher, John Wesley, a hundred and seventy-seven years ago, inquiring the way of salvation, were to be like the handful of corn upon the top of the mountain, by the winds of heaven blown to every hill, valley, and plain of the earth, and in this year of grace should number ten million souls, though only one hundred and twenty-five years removed from the death of the illustrious founder of Methodism? And who might have ventured the guess that, rising at a time when conformity and ceremonial meant more than conversion in heart and life, this child of Providence should set fire to the wood, and hay and stubble of hoary traditions and time-worn and lifeless dogmas? Emerging at a time when vital Christianity had little else than a name to live; when the poor, the ignorant, the sick and the heathen, unsought, uncared-for, were left to perish in abject need, was there any warrant for believing that the blaze kindled in the Holy Club would do more than "flare and flicker" and pass away, a mere incident in human annals?

Then, too, the whirlwind progress of the Methodist movement seems all the more prodigious because Arminianism, the dominant chord in Methodist theology and but the fruit of a long and sinuous line of doctrinal controversy, had not yet attained standing as an evangelical working system. Divine sovereignty and human responsibility seem incompatible. But giving due regard and logical place in his theology to the doctrine of divine sovereignty, Mr. Wesley, in his appeal to men to be saved, put primary accent on main principles in Arminianism. But he neither invented new doctrine nor destroyed those that had been evolved. "He came not to destroy, but to fulfill."

Feeling his heart "strangely warmed" by heaven's holy fire, he gave a new dynamic to the doctrines of salvation and scriptural holiness.

Coming when moral, spiritual, and evangelical interests were stagnant and tending to limit Christianity, as Judaism was long limited, to one race and class of people, the great commission having been relegated to the rubbish heap of impracticables, Methodism stirred up all sects to the Macedonian call of the unsaved world. It was not long till men of every condition and of every race-variety had the gospel preached to them with spasmodic fervor.

What was the secret of Methodism's triumph? I would not presume to essay the task of fully exploring the field of causes

that lay behind this miracle of moral and spiritual fruitfulness. But it cannot be amiss to refresh our memories by pointing out some of its more noteworthy "earmarks." The deep and thorough consecration and zeal of her heralds, the simplicity of their message, the catholicity of their spirit, the adaptability and efficiency of the form of their organization, the far-seeing wisdom of their founder and the army of lay helpers which, especially in her early days, for want of better prepared men she was forced to employ to meet the emergency of the hour—these, and most especially the last-named which, perhaps, at the time, it seemed unfortunate to have to rely upon—were among Methodism's most powerful agencies.

Despite all that has been said of those untutored men who "felled the forests" and planted Methodism, they did better than men of the schools would perhaps have done at the time, and at much less cost. When the multitudes were scattered as sheep having no shepherd, they gave service and furnished gospel food practically without money and without price, so that they who had no money might come and buy and eat.

With the oversight or supervisory system administered by the few prepared men these circuit riders did wonders. Under competent directions they were to the cause of Methodism what cheap labor is to industrial enterprise. They worked for a bare living; and the profits of "the business" were out of all proportion to the cost of its running. And while their labors were materially unrequited, the new propaganda received a momentum that was dazzling in the velocity with which it bounded forward. While other denominations were waiting for a well-trained ministry, Methodism was sending forth armies of men under direction of a few experienced guides, who kept the forces moving, and so occupied the country.

These were some of the secrets of Methodism's mighty leap. The one that deserves more than common stress is that doctrine, the perfect or the imperfect practice of which, in turn has eventuated into the greatest cleavages in the Methodist movement, namely: The doctrine of universal human brotherhood!

True Methodism is not a religion of castes. It does not parley or quibble at Paul's Mars' Hill doctrine that God created all men of one blood, whether they be kings or subjects, patricians or plebeians, red or yellow, white or black. The Lord Christ said, "One is your Master, even Jesus, and all ye are brethren."

The true conception of Methodism makes no attempt at limiting this to a fraction of the human race or to giving it a fuller application in case of some than in case of others. Aside from the element of divine love and clemency, the strongest lever in the whole gospel machinery for lifting humanity from life's quagmires and cementing it into political, moral, and spiritual solidarity is the arm of brotherhood. In fact the nonuse of this

arm means only imperfect work, and unredeemed and unharmonized humanity.

This doctrine is the stone that some of the builders of Methodism rejected; and on account of this obstruction the two largest streams were diverted from the main current. One stream turned to the North and the other to the South. The one that turned North was led by the first member of the despised race to be ordained to the Christian ministry in this country. It was Richard Allen, a man whose princely and noble life and character thus far have defied pen, brush, and tongue to delineate or describe.

Unwilling to abridge any right, privilege, or immunity which Christianity bestowed upon him, protesting against segregation in the house of our common Father, Allen proposed and urged that the little company of sable sons, fifteen in number, set up housekeeping for themselves and, at his own expense, he laid the material foundation which is to-day the Mecca of the affections of a race.

We are duly mindful of your neighborly attitude toward us. Richard Allen had long before been ordained preacher by Bishop Asbury, of sainted memory, Bishop Asbury, the apostle to whom the whole country, not to say the Church, owes a debt of affectionate gratitude; in this year when all celebrate his virtues, our hearts have already gone on pilgrimage to his tomb. It was he who ordained our great and good leader to the ministry. Yes, and when we had no Bishop of our own choosing, Bishop Asbury dedicated our first church, Bethel, Philadelphia, on the spot where our Centennial General Conference is now in session, and where the sacred dust of Allen and the relics made holy by his consecrated use rest forever precious.

Many of our preachers have imbibed from your springs of knowledge, your schools, your colleges, and your seminaries. But I should tell you what has become of our effort at separate housekeeping and of our belief in the manhood rights of the black man. Speaking of the "growth of the church," one of the most reliable authorities in our Church said a few days ago, at Philadelphia, that though we began with only fifteen, by the help of God we have gained 758,000 members. Our preachers, at first, one, now number 6,554 active pastors.

One hundred years ago history records no local preachers; to-day we have 6,470 local preachers. One hundred years ago there were no parsonages; but to-day we have 2,747.

The number of our Sunday schools, pupils, and teachers, books, etc., was unknown during the constructive years; but to-day our Sunday school pupils number 231,828; teachers and officers laboring to train pupils number 185,804, with 150,000 belonging to the schools.

Educational institutions to enlighten the mind and develop

the thinking faculties of black men were then unknown in the new world. "On the floor" of our "General Conference" sixteen presidents of institutions of learning from various States of this mighty republic are taking part in the deliberations of that body, with two from the West Indies, three from West Africa, three from South America.

There was no Negro student in an African Methodist Church School one hundred years ago, but now there are 4,725 students who answer to the roll call of our various institutions. From one Annual Conference we have grown to seventy-eight; general officers, then unknown, now number eleven, administering the affairs of their several departments from their headquarters in different parts of the country. We now have two publishing houses with six periodicals, all of which have come in these hundred years.

Our itinerants, surcharged with the word of God, imbued with a vision of the work assigned to their hands have received help of God and thus are enabled to extend their operations to every State in the Union; West and South Africa, Hayti, Santo Domingo, Bermuda, and South America.

Not to burden you with lengthy detailed statement of the financial and other workings of our various Church departments, we touch only upon that which appertains to the broadening of the borders of the Kingdom, namely, the Missionary Department. While from the early dawn of our history we did more or less effective missionary work in both home and foreign fields, the various handicaps to which our people were subjected prevented us from organizing this branch of our work till within recent years since the Civil War.

Under the first Secretary of our Missionary Department the entire quadrennium's collection was $5,425.65. Dr. J. W. Rankin, our present Missionary Secretary, reported in the General Conference, a few days ago, receipts of the closing quadrennium, $178,387.47.

During the short time the women of our Church have been doing organized work, they have by their Mite Societies gathered $260,937.54. Altogether by organized effort we have laid upon the altar $890,853.10, or a little less than $900,000.

With this fund, supplemented from the financial and educational departments of our Church, we have educated natives from the different foreign mission fields to do the work on their native heaths and have sent a strong array of men from this country to those fields. We maintain two resident Bishops in Africa, West and South, and support periodical episcopal visitation to South America and the islands of the sea. Forty-one of our brethren have been elevated to the General Superintendency of our work in this our first century, and the work has moved forward with the orderly precision of an army.

Our Church is alive toward the conservation of our children and our youth; toward education and evangelization and every form of activity that will save the people.

I shall not attempt to count our property values further. They keep pace with our deep religious devotion so far as our economic capacity will permit. It were a work of supererogation for me to presume to show you that we have demonstrated the black man's capability of self-help and his potential capacity and right to all that belongs to man as man or as a disciple in the household of faith.

We have an increasing body of male and female citizens, who, we believe would, by their character and their culture, reflect credit upon any race. We are mindful of the "full measure of your devotion" to the development of our people. The work of the Freedmen's Aid Society is an oasis in the desert of the black man's educational needs. Some of its splendid men and women of the white race have shown themselves to be comparable to the friend that sticketh closer than a brother.

Without doubt it may be justly said that all branches of Methodism have done much praiseworthy work in their separate activities, in the past. But are there not many considerations that make it seem a travesty for us to longer work apart? The main issues upon which the various Methodisms parted have at least been made clear. The present world war will doubtless soon end and there will be demand for widespread and rapid mission effort. The work can be better done by a systematic arrangement and orderly movement of all the forces than by a "hit or miss" policy. Is not the time ripening to make good the vision which John Wesley had when he said, "The world is my parish?" And is not the field at home more poorly cultivated than it might be?

Who can refuse to admit that the widespread waste from the overlappings and incidental antagonisms, a phase of the subject already much exploited, testifies to our faces that we are squandering our Master's goods and bringing a blot upon our stewardship?

The home and the foreign fields, white and growing whiter unto the harvest; the call for multiplied laborers and increased efficiency, demand mobilization of our forces and arrangement to do intensive and expeditious farming in the Master's broad acres. The fact that Methodism, of all denominations, by the simplicity of her services, the practicability of her doctrines, and the form flexibility and force of her government, is potentially best prepared to bear the good news of all the world—this, I say, makes it imperative that she put herself in position to do the largest service in building up the Kingdom.

But what are the essential formal things to do to this end? Chiefly one, namely, bring our forces together in such way as

to make possible systematic, orderly, and energetic action upon as many points as can be effectively touched at once.

What is the essential human condition of such coming together? Mainly, one, and that should be capitalized-concession! And while there may be many major and minor things to concede, the chief thing is broad-based upon the doctrine of Mars' Hill—our mutual relation as taught by Christ and our common adherence to our common heritage in Methodism.

The signs of the times point to the coming of this once "far-off divine event, to which the whole creation moves." We can hasten its coming if we heed that other exhortation of Lord Tennyson:

> Ring out false pride in place and blood,
> The civic slander and the spite;
> Ring in the love of truth and right,
> Ring in the common love of good.
>
> The larger heart, the kindlier hand;
> Ring in the valiant man and free;
> Ring out the darkness of the land,
> Ring in the Christ that is to be.

We thank God and take courage as we note the sentiments of our Ecumenical Councils, and in the effort of the different groups of churches of race-variety, and in the Methodist Episcopal and the Methodist Episcopal, South, making overtures toward union on a basis of racial kinship. These movements are, no doubt, in the main, innocent in purpose; but the highest good will not be attained while any of the fundamental elements of unselfish Christianity are left out. The relation between his disciples which Christ prayed for and the apostles urged was not segregation but aggregation. "We are all one in Jesus," was Paul's way of putting it.

The periodical, formal coming together in blessed confraternity to call one another brothers and exchange assurances of good will is tacit recognition of our brotherly relation and tells that our hearts are longing for a closer walk together. The Lord speed the day of our union, our deeper consecration, and our holy invasion of the fields that invite us by their fertility.

Taking the concession for granted, I would extend the right hand of fellowship to all the Methodisms of the world!

12. THE COLORED METHODIST EPISCOPAL CHURCH

Address of Rev. James A. Martin, D.D., Fraternal Delegate of the Colored Methodist Episcopal Church in America

See Journal, page 399

Reverend Fathers and Brethren: Conscious of the fact that I am standing before the greatest ecclesiastical body on earth

to-day, when centralization, human service to the black man at home and abroad, and painstaking in detailed organization are considered, I bring to you greeting of the Colored Methodist Episcopal Church in America.

On the other hand we fully appreciate the fact that this Church has never reversed itself, sentimentally, upon the important question of giving 10,000,000 people an opportunity to be the best which God intended them to be both here or hereafter. Drawing from the center the select few to give godly advice as Bishops and general directors, it has helped to mold and gauge the action of the great American nation in crises as no other body could have done which was not similarly organized and operated.

Bringing your larger bodies together, from all parts of this nation from the days of the sainted Asbury until the present, to discuss the religious and great general questions you have infused solidarity of purpose and opinions which were bound to ripen into feelings and decisive actions for good upon any vital questions at issue before the Church or nation at large. The brain and heart of John Wesley and his worthy successors, have earmarked the Church with big attempts and untiring details. If any one part of this great Christian Church is to be exalted above another, we feel that it is found in the fact that in its early history Methodism has been peculiarly fitted to meet the needs of the rural people who by necessity are simple in their habits and fervent in their worship.

METHODIST CHURCH HELPS THE NEEDY

Coming on this continent in 1735 when this soil was virgin and the population scanty, no other Church has filled every "nook and corner" of American life so befittingly when it comes to the point of helping the needy masses along both spiritual and general social lines as has the Methodist Church. Says the Year Book, 1916: "The societies in 1784 that had been without the sacraments during all these years, and had been loosely joined together, were now cemented into an organization of system and strength that was destined to become one of the greatest religious forces of America and the world."

We find that from this date onward the great Methodist Episcopal Church alone makes strides which are marvelous. Among other great truths these facts emphasize that the Church from infancy has put its greatest effort in the touching of human souls. The simple plan of salvation and free grace to every creature, as taught by Mr. Wesley and others, is above all else the great incentive for lifting men and women of all grades in society, of all races and colors under all conditions, and in every age. It is the spiritual democracy of Methodism which gives life

and zeal to this doctrine. The doctrine of free grace, as taught by Wesley, in contrast with election represented a progressive and biblical view of religion. If it appealed to the soul and encouraged each sinner that there was a chance for him, its ultimate conclusion must be that such religious views were well adapted to the feelings of those who were struggling to build a democratic government where each citizen must count for one.

If Calvinism found fertile soil under the shadows of a monarchial form of government, Arminianism was best suited for a growing republic. Thus, while it met the religious needs as a creed, it no less was expressive of personal freedom and liberty of the individual. To me this, as a fundamental element in the heart of the founder, has been the cause of such tremendous spiritual growth of this Church among the common people.

Pardon me if I presume to offer what to me is a truthful proposition as affecting the feeling and conception of Methodism. It is this: Particular redemption is the commensurate notion in religion growing up under a false social system of the high and low birth. General, and free-for-all redemption, is a popular feeling among the masses, and carries with it a rebuke of the elect few in religion and society as well. You find it natural for a certain class of men to suit their religion to the prevailing customs of society under a given pressure, and thus become a mockery before God and the progressive element; but to follow the path that God wishes us to follow, and to include all humanity in the plan of salvation, was the feeling of Wesley and Christ.

This feeling has been at war with the "ego" for hundreds of years and thus rose to its greatest height in popular sentiment in the mind and advocacy of John Wesley. It has not only affected religion within Church circles, but it grew until it helped to give color to this government. Thus, this idea in religion and government gave rise to the American Revolution. Why not? Since no religion is vital and lasting which fails to revolutionize society when society needs it. This feeling followed by the sons of this great man for quite one hundred years, helped to burst asunder American slavery, and wrote into the Discipline that immortal doctrine of personal freedom for every man. We rejoice because Methodism has in its General Rules the constitution of social service. Being born in an age when men were in quest of greater opportunities, its birth, therefore, was the great exponent of a broader vision and greater hopes for the entire human family.

MEANS MUCH TO THE NEGRO

If this great principle has given birth to souls and has done deeds of kindness in every quarter of the globe, we wish to say that the message of these saints was divinely appointed to the

poor struggling slaves. We find that in the early history of this country, the colored brothers' destiny has been in the tender folds of Methodism. If it often softened the heart of the master in slavery, it was a subtle charm to our forefathers for a better day. If he was told that grace was free for all, the colored man welcomed it the more because he saw in the dim future a religious creed which put all men on equal footing, in point of becoming a Christian, for heaven must in the long run make all men free for earth as citizens. Thus when he staked all in Jesus, he is literal in his interpretation of the Master's sayings. He means soul and body and all which goes to make a Christian and a man.

If you have shown the spirit of the founder in general evangelism, we find that you have as truly done so as philanthropists. Says a writer: "Whatever concerned humanity's welfare, body and soul, concerned Mr. Wesley, and his strongest language is called forth by oppression. Nor were his sympathies confined to any race or color." Herein lies the leaven for the foundation of all your altruistic service to white and black. Here we have that Christianity which must be applied to every problem for a righteous and final settlement here on earth and at our doors. Immediately after the dreadful conflict in 1865, you cannot be too much praised for sending the school mistress and schoolmaster with spelling book and Bible to teach the black men the way of the cross and the elements of letters, and by example to teach the white man of the South brotherhood and social service in that broad Christian spirit which makes religion a reality. May we say at no point in human history has Christianity been so practical, yet so spiritual as in the hands of this great Church.

APPLIES IDEALS OF JESUS

It has more nearly applied the ideals of Jesus than any other Church in this land. You have put his great spiritual dreams into real and valuable service. Verily, this is where we realize his meaning when he tells his disciples, "Greater works shall ye do." Thus we find growing upon the exmaster's soil the University, where once stood the slave quarter and cabin. The piano supplanting the banjo with a two-stringed and pathetic medley, the Yale professor with book teaching the ways of life through the head instead of the overseer teaching the crude humility with his whip in hand. Instead of the hound to catch the slave a Christian chaperon to guide the ignorant. Through these schools operated by the Freedmen's Aid Society you have attempted the most stupendous task on earth for human uplift as a religious body.

While comparisons are odious, we must draw one here in your favor because at this stage of the Church's history it is

warranted. What Church has attempted on so large a scale to educate and evangelize 10,000,000 blacks in this country while spending thousands of dollars for the same work in Africa? I insist it has not a parallel in history. Catholicism in all its robes and power has used and confined its office to making Catholics of a white people without any direct intention to thoroughly train and raise the black man. The Episcopalians have been negative when it comes to blazing the paths to a needy black people, and its policy too delicate. The Presbyterians and Baptists have lacked in practical vision in a centralized organization. While the Congregationalists have been conscientious and thorough, it must be remembered that its work has been largely through the A. M. A., and has received the help of all creeds, and has not reached the rank and file of the masses.

Nothing can surpass the act itself except the fact that your motive to educate and train so many human souls was purely unselfish and typically missionary. To us the record shows that you had no ulterior designs, but the deed had its own reward. You trained them for what they could be for themselves as men and women, as God would direct them for benefactors in society, in turn. Yes! you trained them for their own soul salvation, as a worthy end. The service rendered has never been upon the plane that they are to be limited and trained for subordinate and definitely selfish ends, as too often is the slogan of our modern industrial schools. Your schools are the rich heritage of the great abolitionists, and were founded without the restrictions of race. Your catalogues have meant not Negro training, but training. If you have had much theory you have founded it into solid deeds when measured by men trained for citizenship.

In the development of your Bowens, Masons, Penns, Wraggs, Jones, and hundreds of others, you have made fifty years a short step.

SERVICE ACT OF TRUE NEIGHBOR

While several great Churches only expounded the new birth as a doctrine for heaven alone, allowing this old earth to reek in sin against a brother in black, it was you who made the doctrine of the new birth inclusive of another declaration of Jesus, which declaration points out the act of human service as a proof of a true neighbor. If the new birth is a slogan of the New Testament, you have taught by example that it would be minus of spiritual value if it failed to include the program and doctrine of "Go and do thou likewise" to the needy. As a religious theory it has been easy to advocate the new birth, as a means to heaven when the task and duty of human service on earth and at our door is plain and difficult, but to carry into effect this doctrine by the living example of the good Samaritan has been the failing point of the would-be followers of Jesus.

NEW DAY IN CHRISTIANITY SEEMS NEAR

While we have rejoiced with you in your work of evangelization, education, and general social uplift among us, there appears the birth of a new day in the progessive Churches of Christ. This day has for its apparent mission unity in Christian forces, for the purpose of evangelization and general social uplift of the backward people.

Nothing seems to indicate this spirit more than the recent pan-American Christian meeting with 304 delegates from this country, England, Spain, and Italy. Writing of this meeting, Mr. Charles Clayton Morrison, editor of the Christian Century, says: "This feeling that our present order of the Church must give place to another order, wherein the prayer of Christ for the unity of his followers may be answered, was one of the most pervasive sentiments of the Panama Congress, as it is of any meeting of present-day Missionary leaders. For the conviction is deepening that only a united Church can evangelize the world."

We feel that since you have set the pace for fifty years of solid effort among the growing millions of black people in this country, you cannot afford other than a continued and progressive step to raise these people as commensurate with the past work of yours, and general present-day tendency of all Christians to help save the world. Therefore, we look to the Church almost entirely to solve the race question, as it regards black people. It grows out of the fact that as a race of 10,000,000 people the Negro has invested more of his life hopes, struggles, and general endeavors in the Church than perhaps any people of America. For more than 200 years in slavery, his only outlet of soul and aspiration was through the missionary.

CHURCH HAS OPEN DOOR POLICY

For the past fifty years, while the state refused him step by step admittance into its councils, the Church at large has had an "open door" policy to hear the plaintive wail of her brother in black. When you realize that not a single State in which the bulk of these people lived has furnished a single school for the profession of law or medicine for its black sons, and on the other hand the Meharry, Shaw, Howard, and the like have given us these opportunities, why should we not continue to look to the Christian Church for even more in solid deeds for human uplift?

The flower of Anglo-Saxon culture has come in touch with these bleeding souls and struggling people through the Church, as has no other agency. Whatever questions arising out of racial differences affecting either or both people regardless of section of country or denomination, we continue to submit it to

the Christian science of this great nation. In the progressive readjustment of the forces of the Church at large, whether it means to consolidate as a result of a broader vision to do more effective work along a definite line, or whether it means to incorporate in its program more of the social service effort as a result of those seeking to have an applied Christianity, we, as a colored people, feel that you can ill afford to reverse yourself after fifty years of this heroic marching.

Speaking plainly, if the time has come for the uniting of the two great bodies which split in 1844, we urge that there be not born an Isaac in the household of Abraham and Sarah, to the almost entire exclusion of Ishmael, placing him in the desert to die with a bottle of water, while Abraham and Sarah rejoice over the birth of what they call a legitimate son. We hope that the plan will presuppose that the earth is the Lord's and all of the meek must have an inheritance. We hope that both sections will agree on a new day for the oppressed people, thus making the heart of the nation warmer and bigger while making the Church more extensive and inclusive of all things human. We do not expect the Church and nation to wipe out every problem and wrong at one stroke of the pen; or in one mammoth pentecostal meeting, but we are asking the Church to reinforce herself whether united as one, North and South becoming more and more pronounced in ideal, and to help furnish the ethics which will ultimately reform the state and give a religious and political democracy worthy of the name of Christ, and of an ideal nation.

GROWTH OF CHARACTER FIRST

While a large membership would follow, if all the whites were lined up in one Church and all the blacks lined up in another, is there not danger of the growth of an arrogant ritualism which would seem to gratify the Deity? Dr. Stalker says: "In all ages this has been the error of ecclesiastical life, the idea that worship is intended for the gratification of the Deity instead of the benefit of the worshipers. But God is well pleased with the doing of his will; and this consists," says he, "not in the performance of ritual, but in the growth of character." The question comes to us—what kind of characters will the united Churches produce? Shall they be the cause of the strong arm of the state and Church meeting and coping with every evil crisis in a wealthy government where two people are bound together for weal or woe? A country where millions more can be accommodated with a fertile soil and bigger opportunities?

In short, we are asking if the two great bodies are united what will the united Church do in the days to come to arouse the national conscience, to redress the wrongs of a long-suffering race. If united, will you cry aloud because of your recently accumulated strength, and tell them that they must be "born

again," with a better meaning than the present-day conception of the shelf-worn ideas of the New Birth? It has been well said, that "The intensity of human love supplies a standard by which we can measure our love to God." "When love to God is thoroughly awakened, it is the most decisive of all breaks with selfishness, and the spell of this entanglement once broken, every development of altruistic sentiment becomes possible. The love of man is commended in the law of God and backed with all the sanctions by which the law is enforced." "Yet there has always existed a disposition to separate the two great commandments from each other, namely, the love of God and man. In ancient times men substituted ritual for righteousness and felt themselves favorites of God and heirs for heaven, while practicing gross injustice to human beings." Here it is urged that Christianity must purge the state and purify it in order that the entire plans of God may be properly carried out.

KEEP RELIGION AND DAILY LIFE AS ONE

In Panama one missionary stated that if the tourist wanted to know of commerce, politics, or general state affairs, he would be disappointed. His was to preach Christ and him crucified. But, says the writer of The Christian Herald: "An avalanche descended upon his head. The need of a wide knowledge and an alert interest in all everyday problems of the people was emphasized by speaker after speaker. Thousands of people have drifted away from religion because they have failed to see its connection with everyday life," said one. Said another, "This is a day not only of creed but of life." Said one, "This is an age of applied Christianity." While the States are busy at writing negative prescriptions for the citizens of color, while the national capital is segregating its black sons and setting a precedent in this day of modern progress and should-be brotherhood, by turning the dial hand back, we urge this great Church, North and South to lock hands and set in motion from the pulpits and religious press the gospel of an applied Christianity for all people. Yes! the hope of humanity is anchored in this phrase, "An applied Christianity."

Let the Church of God extend the ideals of the great abolitionists and not abolish them. If they erred in your judgment in the early plan of education by leaving off the industrial feature, we ask that you incorporate it in your University, without lowering the early standards. If they were mistaken as regards the ballot, we prefer trusting and making sacred the mistakes of a friend, than to trust the subtle theory of what was once a hostile sentiment as regards our franchise. But over and above this statement stands the wisdom of the fathers in advocating every right, since barbarity has increased in proportion as the nation has taken away the landmarks of the sixties. The

acts and ideals of the early sixties and followed for fifty years are the ripe fruitage of saints and martyrs, who seldom err and must forever be upheld by this new day generation, North and South.

HOPE FOR BIGGER FREEDOM

The message of the Colored Methodist Church, in short, would be: Let the Church of God enter the arena as never before for a bigger freedom with that bloodless revolution inspired by the calm courage and divine grace of Jesus Christ. Let it include the restoration of the ballot, and the wiping out of lynching from the earth; the restraining of segregation and the maintaining of the highest and best training for all men.

We believe if America would win the fight for righteousness we cannot exchange principle for luxury as a white people, nor a mess of pottage for a birthright, as a black people, but as Moses of old, we must have the power to excuse ourselves from the houses of kings and go to the higher atmosphere in these days of ordeal and hear the biddings of God and return with the divine law and tell this age what God would have it be, know and do. We pray that the young minister will not know less of the dry creeds of threshed theology, but will keep in touch with and apply rigidly the standards of Jesus, pushing to consummation the law of him in his golden rule and be filled with the spirit of Wesley and the fathers of the sixties, never sheathing your ethical swords until every youth of this country feels that 10,000,000 black sons are not only evangelized for heaven, but are made common brothers in Christ and citizens of this commonwealth.

If you have a new day, you have a new and bigger duty. In the words of Lowell:

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still, and onward
> Who would keep abreast of truth;
> Lo, before us gleam her camp-fires!
> We ourselves must Pilgrims be,
> Launch our Mayflower and steer boldly,
> Through the desperate winter sea,
> Nor attempt the Future's portal
> With the Past's blood-rusted key.

13. TELEGRAMS

AFRICAN METHODIST EPISCOPAL CHURCH

PHILADELPHIA, PA., May 15, 1916.

Rev. Edwin Locke, General Conference Methodist Episcopal Church:

General Conference African Methodist Episcopal Church ac-

cepts congratulations and assures you that we shall ever pray for your peace, prosperity and happiness. Read 1 Thess. 2. 4.

WILLIAM D. JOHNSON, *Secretary.*

AFRICAN METHODIST EPISCOPAL ZION CHURCH

To the General Conference of the Methodist Episcopal Church, Saratoga Springs, N. Y.:

The General Conference of the African Methodist Episcopal Zion Church in session at Louisville, Kentucky, sends most cordial greetings and expressions of good will, and wishes for you a pleasant and profitable session, with the blessings of the presence and power of the Holy Spirit. Read 1 Pet. 1. 2-4.

M. D. LEE, *Secretary.*

AFRICAN METHODIST EPISCOPAL ZION CHURCH

LOUISVILLE, KY., May 17, 1916.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, Greeting:

This is to certify that the Rev. J. B. Redmond, your representative and fraternal messenger, has made his visit to us and delivered a very fitting and eloquent message which was received with sincere appreciation and welcomed with cheers.

We thank you for sending us the splendid man, and for his excellent message. We pray that the Spirit of the Great and Holy God may be with you and guide you in your deliberations and give you a pleasant and successful session.

Yours in Christian Fellowship and in the bonds of our common Methodism,

GEORGE W. CLINTON, *Presiding Bishop.*
W. O. CARRINGTON, *Secretary.*

NORTHERN BAPTIST CONVENTION

MINNEAPOLIS, MINN., May 17.

Presiding Bishop Methodist Episcopal Conference, Saratoga, N. Y.:

Fifteen hundred delegates composing Northern Baptist Convention send cordial Christian greetings and hearty congratulations upon great possibilities of service to our country and the world by the union of Methodist energies. We join you in seeking to enthrone Christ as Lord of all life. 2 Cor. 9. 8.

SHAILER MATHEWS.

14. LETTERS

The Rev. E. W. Bysshe, Superintendent Methodist Episcopal Church, Grenoble, France.

DEAR BROTHER: During the session of the General Conference at Saratoga Springs, it was ordered that I should convey to you

and the other leaders of our work in Europe the hearty greetings of the General Conference and to assure you that we prayed for you and your work, asking that God might abundantly reward all your labors and permit you to see in France a stronger Methodist Episcopal Church.

With kind regards, I remain

Yours very truly,

EDWIN LOCKE, *Secretary.*

The Rev. A. W. Greenman, Superintendent Methodist Episcopal Church, Florence, Italy.

DEAR BROTHER: The General Conference of the Methodist Episcopal Church has instructed me as Secretary to convey to you our warmest greetings, and to assure you that we remembered you and your fellow-laborers always at the throne of grace and prayed that the gospel might have free course through you, and that there might come to Italy a great turning of the hosts of the people to the Lord Jesus Christ.

With kind regards, I remain

Yours very truly,

EDWIN LOCKE, *Secretary.*

The Rev. J. R. Carhart, Mexico City, Mexico.

DEAR BROTHER: During the session of the General Conference at Saratoga Springs, I was instructed as Secretary to send you and your fellow-workers our hearty greetings, and to assure you our prayers that God would so smile upon your labors that even in these troublous times you might see a turning of the hearts of the people of Mexico to our Lord and Master Jesus Christ.

All of the missionaries that are in the warring nations are particularly dear to our hearts.

Yours very truly,

EDWIN LOCKE, *Secretary.*

Mr. William W. Chung, Washington, D. C.

DEAR BROTHER: The telegram of greeting from yourself and other Chinese sent to the General Conference was duly received and highly appreciated.

As Secretary, I was instructed to convey to you and your brethren our highest regards, and our prayers for you and your people that God might lead you all into the greatest liberty and usefulness of the gospel of Jesus Christ.

Yours very truly,

EDWIN LOCKE, *Secretary.*

The Rev. Bernard Keip, 13 Petrihof Street, Stettin, Germany.

DEAR BROTHER: Your letter of April 10 to the General Conference did not reach us until almost the last day of the session, and on motion of the Rev. B. M. Tipple, of Italy, the Secretary

was instructed to send to you and through you to our brethren of the North Germany Conference the assurance of our sympathy and prayers, that in these dark days your faith may stand firm, and out of them may come a greater day in Jesus Christ than the Churches of the world have yet seen.

I am supposed to send a similar letter to the other delegates from your Conference, but unfortunately have not been able to secure their addresses. Will you not graciously send this greeting to them also.

Yours very truly,

EDWIN LOCKE, *Secretary.*

Mr. E. Gideon Bek, Pforzheim, Baden, Germany.

DEAR BROTHER: Your letter to Bishop Burt, and also the letter signed by yourself and the other delegates of your Conference, were both read to the General Conference, and, on motion of Dr. B. M. Tipple, of Italy, I was instructed to convey to you and the brethren of our Churches in South Germany the assurance of our sympathy and prayers that through these dark days God may lead you and keep you securely.

I think you will be personally interested in the fact that our General Conference session was one of the most pleasant and profitable in the history of the Church, and that we are hoping that union with the Southern Church is not far distant.

With kind personal regards, I remain

Yours very truly,

EDWIN LOCKE, *Secretary.*

The Rev. F. H. O. Melle, Trautsohngasse 8, Vienna VIII, Austria.

DEAR BROTHER: On the motion of Dr. B. M. Tipple, of Italy, the last General Conference instructed me to write to you assuring you of our remembrance, and that our prayer to God, for you and all your fellow-laborers is, that he may keep you safely in these times which must try men's souls, and that out of it all there may come to you and the Church in Austria the greatest of spiritual blessings.

Yours very truly,

EDWIN LOCKE, *Secretary.*

P. S. I would have written this letter sooner, but was unable until yesterday to find your address.

The Rev. E. E. Count, Ulitza Neophite Rilski 68, Sofia, Bulgaria.

DEAR BROTHER: During the last session of the General Conference, on motion of B. M. Tipple of the Italian Conference, I was instructed to send you greetings from the General Conference, and to assure you of our sympathy and our prayers that our God would watch over you and protect you and your fellow-

laborers in these dark days; and to assure you that we had faith that out of these troublous times there would come a greater Methodism in Bulgaria.

Yours very truly,

EDWIN LOCKE, *Secretary.*

P. S. I would have written this letter sooner, but was unable until yesterday to find your address.

The Rev. Dr. George Simons, Superintendent Methodist Episcopal Church, Petrograd, Russia.

DEAR BROTHER: Your cablegram of greeting to the General Conference was duly received, and when it was read Dr. O. E. Kriege, of the West German Conference, moved that the Secretary be instructed to send to you our most cordial greetings, and to send to you and your fellow-laborers our sympathy and our prayers that the Lord God may reward all your labors, and that out of these dark days may come the brighest blessings that the Church of Jesus Christ has yet seen.

With kind personal regards, I remain

Yours very truly,

EDWIN LOCKE, *Secretary.*

MEMOIRS

I. BISHOP FRANCIS ASBURY

See Journal, May 10, 1916

FRANCIS ASBURY—ITINERANT

Read by Bishop Leete

On a late October day in the year 1771, while the ship on which he had taken passage bore him steadily westward, a youthful voyager, in quest of holy adventure in a far-off land, put his own spirit to the test of his inmost purpose. "Whither am I going?" he exclaimed. "To the new world." "What to do?" "To gain honor?" "No, if I know my own heart." "To get money?" "No," was the firm reply. "I am going to live to God, and bring others so to do."

Not more conscious and definite was the choice by which Pizarro became conqueror of Peru. By like decision and dedication the monk of Erfurt freed Christianity from medieval bondage. It is not too much to say that by his early determination, and not merely in his later labors and achievements, Francis Asbury, itinerant Methodist, became one of the chief factors in forming the moral character of America.

BORN IN BUSY AGE

The year of the birth of this pioneer of the cross, hero of the wilderness, molder of civic manners, and Christian statesman, 1745, was during the earlier days of the evangelical revival in England. More than a decade yet remained before the period of riots and of violence which blazed the pathway of Wesley and his followers would be concluded. It was the age of Swift and Smollett, of Hume and Bolingbroke. On the continent Rousseau and Voltaire were poison in the veins of the social body. Church and State were alike preyed upon by the irreverent and mercenary. It was also the year of the attempt of Charles Stuart to regain for his family the British throne.

In August, the month of Asbury's birth, after the Conference session at Bristol, John Wesley went to Newcastle, then in peril from the north, and there remained to comfort the Methodist flock, whose house of worship, being without the city walls, was believed to be in danger of destruction, a fate which happily did not arrive. Like his Lord, Francis Asbury was the son of a humble man named Joseph, not a carpenter, but a farmer and

gardener. His mother, Elizabeth, a book-loving, fair-minded and devout woman, when her son, a lad of tender years, asked her about the Methodists, gave him a good account of them. He sought their services, and became deeply impressed. At the age of 13 he was converted. The best converts are the children.

A PREACHER AT SIXTEEN

At sixteen the boy Francis became a local preacher, exercising his gifts first in his own father's house. At the Conference of 1767, held in the month of his twenty-second birthday, he was received by the leader of his Church into the itinerant ministry. After four years of service in the homeland at the Conference of 1771 the warm heart of the youth was stirred by the appeal of Mr. Wesley, "Our brethren in America call aloud for help; who are willing to go over and help them?" Five felt called: two, Asbury and Richard Wright, were chosen. Asbury returned home, and bade farewell to his parents, who were deeply attached to their only child, from whom later they received affectionate letters and from his slender resources generous sums for their support in advancing years.

With especial sadness he parted from a dearly loved mother, upon whom, in this life his eyes were never again to look. Friendly Methodists of Bristol fitted him out with ten pounds in money and a suit of clothes, making thereby one of the best possible investments, and becoming partners of God in a mighty business. The fellow missionaries set sail from the old port of Pill, a tempting name to one describing a departure. As yet Francis Asbury had given so little sign of coming greatness that Mr. Green has said, "No one could foresee that one of these two, a young man of six and twenty summers, tall in person, grave in demeanor, was destined to become an apostle whose labors would equal those of any servant of the Cross whose name is inscribed on the rolls of the Church since the Apostolic age." No one foresees all this? Not man, perchance!

But is there not One who from the beginning marks with unerring accuracy the man of his knowledge, and of his choice, and who brings to noble issues the lives of those who are obedient to his will? We believe in the foreknowledge of God, in the election of those whom the Almighty would make the instruments of his plans, and in the master workmanship by which they are shaped and fitted to their tasks who are willing to be used by him.

FIFTY DAYS IN CROSSING

A stormy passage to America; throes upon the sea were not a bad preparation for trials and upheavals upon the land! Fifty nights of sleeping between two blankets on the hard deck must have reminded Asbury of Wesley's well-known remark to John

Nelson after three weeks lodging on the floor during one of their preaching trips, "Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but one side."

Fifty days of reading, meditation, prayerfulness, and of faithful preaching to sailors and to shipmates! Would that Methodism might return to the habit of its zealous fathers, who took all men for their congregation, and found pulpits readily. Leaning sometimes against the swaying mast while he proclaimed the truth, Francis Asbury was not less fitly supported for his office than if he had steadied himself by aid of a richly carved and costly desk, and his experience proved that men are men and in need of the gospel of Christ, everywhere, in Church and out of it, on ocean, or on shore.

At the end of their voyage, Joseph Pilmoor and the little society at Philadelphia met Asbury and Wright with the utmost good will. "The people," he wrote, "looked on us with pleasure, bidding us welcome with fervent affection, and receiving us as angels of God." They preached in the large church, then separated, Wright to Bohemia Manor, Maryland, Asbury to New York by way of the Jerseys, where he stopped to preach in the courthouse in Burlington. At Staten Island three sermons, delivered in the home of Peter Van Pelt, laid the foundations of permanent work.

At Wesley Chapel, John Street, he took for his theme the apostolic declaration, which his own career so well exemplified, "I am determined to know nothing among you save Jesus Christ, and him crucified." His words were powerful, and he was himself moved by the effect which they produced upon the whole audience, including a considerable number of Negroes, who seemed especially affected. Everywhere such attention was given his message that he was led to write, "I think the Americans more ready to receive the word than the English." From the first, Asbury took the new world to his heart, just as every ambassador of Christ to any community ought to do. The man who does not identify himself with his constituency lacks leverage, and possesses relatively little power to move the mass.

HARD AT WORK AT THE OUTSET

Entrance upon an untried field of labor is certain to be attended with some form of temptation and trial. The young itinerant suffered much from the cold and exposure of his first Northern winter, which, however, did not chill his ardor, or prevent relentless activity. Many towns in the region of New York were evangelized. The life of the societies was quickened, converts were made, and new classes organized. The undisciplined condition of much of the work, especially in the cities, was a grievous problem to one trained under the personal influence of John Wesley. At the very outset Asbury criticized this laxity,

and set himself to its correction. He aroused opposition, but as his acquaintance and authority increased his insistence upon regularity became more influential. The day after certain "sharp debates" had taken place at John Street, a letter came from Wesley requiring "a strict attention to Discipline," and making the courageous administrator of the rules "his assistant," and thus the virtual head of the American societies. Nor can it be doubted that this recognition was wise.

BENEFIT TO METHODISM

Moreover the correction of lax methods of life and service proved to be of lasting value to Methodism. Even in this later day there are some who believe that loyal administration and observance of Discipline, not in matters of "mint, anise, and cummin," too often and too officiously tithed, but in "weightier matters of the law, justice, mercy, and faith," would strengthen the body of Christ, and tend to enlarge the borders of his kingdom. It is a false philosophy which holds that adherence to moral principle, and to high standards of Christian character and conduct injures the Church and restricts its opportunities. Whatever may be the temporary effect of just and wholesome restraints, it is the Church that governs its people that has many people to govern, while, as a rule, religious organizations of loose requirements have loose affiliations, and draw little upon the world. A shrewd old farmer once wisely observed, "I've allus noticed that when you let down the bars there's more critters want to git out than want to git in."

"While I stay," said Asbury, "the Rules must be attended to. I cannot suffer myself to be guided by half-hearted Methodists." He was no less fixed upon "the Methodist plan" of an itinerant ministry. He sought—how strangely this affects the mind—"a circulation of preachers, to avoid partiality and popularity." He resisted the pressure of those who would gladly have made him, as a brilliant young preacher, their permanent pastor. He succeeded in securing for a considerable time a succession in appointments every six months.

Methodism has long since been compelled to adapt itself to the needs of settled communities, and of complex conditions. But, however unavoidable and necessary this change, it must not be pressed too far. Is it not a most unmethodistic and indefensible partiality which separates preachers of the gospel into "grades," of which we hear so much, especially when the classification is based upon salaries received? As to popularity, how can it be avoided? How indeed, unless to a reasonable degree by a little greater fidelity to Christ and to the needs of his people. But who wishes to escape popularity, or regards himself in danger of the Master's "Woe, when all men shall speak well of you?"

STRENUOUS AND TIRELESS WORKER

Now began a period of constant and courageous travels from New York to Philadelphia, Baltimore, and Virginia. Like a flame of fire Asbury swept through the colonies, preaching, visiting the sick and the sinful, organizing, establishing, guiding the work of God. He was too strenuous. Most men belong to one of two classes, those who get tired and rest, and those who rest before they get tired. Francis Asbury belonged to a third and rare group of tireless toilers, with whom those of less energy cannot keep pace, and who sometimes arouse the impatience of those less consecrated. No wonder complaints went to England, and that in 1773, Thomas Rankin was appointed and sent to America as General Assistant, not to supplant his younger associate, but to bring to his aid the wisdom and balance of riper experience. The result might have been wholesome had it not been for the inability of Rankin to adapt himself to the American character. Political conditions were now unsettled. Revolution was impending.

In 1773 the first Conference was held by the Methodist societies, which were thenceforward more closely bound together. Asbury became chief preacher on Baltimore Circuit, and met his twenty-four appointments regularly, in one year doubling the membership, building five chapels, and opening so many new preaching places that four circuits had to be created from the territory. The next year he spent in New York and Philadelphia, and then returned to Baltimore, where he received news of the affair at Concord between the men of Massachusetts and the Royal troops. Though he was English born this event did not cause Asbury to lose his poise, or give voice to any hasty word. "Surely," said he, "the Lord will overrule, and make all these things subservient to the spiritual welfare of his Church." He had learned higher patriotism than that of native land and devoting himself not to an earthly but to a heavenly King, proceeded to his labors in Virginia, where a letter from Rankin informed him that he with others "had deliberately concluded to return to England."

LOYAL TO ADOPTED COUNTRY

Not so the mind of Francis Asbury. He had become naturalized and Americanized. "I am determined," he replied, "not to leave, let the consequence be what it may." All the other English preachers recrossed the sea, but Asbury remained at his post. At first suspected of disloyalty, once arrested, once shot at, confined for a period to the home of his friend, Judge White of Delaware, and at another time forced to take refuge in the swamps, he made good use of all opportunities for advancing the interests of Methodism. When proofs of his fidelity to his adopted land fell into the hands of American officers, he took

advantage of their marked change of attitude to increase his activities.

The period from 1777 to 1781 was marked not only by political agitation, but by controversy within the young societies over the right of its preachers to administer the sacraments. The now assured leadership and preeminence of Asbury bore the test of this season of difficulty, and the work went on effectively until the Conference of 1784 witnessed the formation of the Methodist Episcopal Church, in which Coke and Asbury ordained elders for the full offices of Christian ministry.

The itinerant labors of Asbury really lasted all his lifetime, for in the highest office he was still an itinerant. In all he traveled more than two hundred and seventy thousand miles, and preached more than sixteen thousand sermons. Afoot and on horseback or by slow and lumbering carts and carriages, he ventured through forest, across plains, and over mountains, north and west and south, making acquaintance of every settlement from Boston to Georgia, and from the seaboard to the wilds of Ohio.

Sorely afflicted, and often temporarily incapacitated for service by malaria, rheumatism, and neuralgia, he pressed forward in a path which meant exposure to storm and cold, sleeping in insanitary cabins and under the open skies, preaching when chilled by wintry winds, or burning with fever. Nothing could conquer his passion as an apostle of Christ, or lead him to betray weakness in the face of duty. He fearlessly attacked the evils of his time, including slavery.

EARLY EDUCATION MEAGER

His early education was meager, for a reason which must awaken painful memory in some minds, "a horrible dread," to use his own term, of the schoolmaster's birch. Yet he became a great student and a college founder. As he traveled he read. It is a marvelous list of books which are cited in his Journal. He studied even Hebrew on horseback, and he became proficient in the original languages of the Bible and in the best literature.

Unlike Wesley, Francis Asbury lived in a state of single wretchedness. How could he do otherwise when traveling almost constantly, and living on a salary of $80 a year, which until long past middle life it was necessary to share with his parents? Asbury was true to his fellow itinerants, and he refused, even on the appointment of Wesley himself, to accept a bishopric, unless elected thereto by the votes of his brother elders. Thus he gave to Methodism what it does well to guard, as well as prize, a democratic episcopacy.

I will not compare Francis Asbury with John Wesley. The two are incomparable, and equally praiseworthy. Rather let us think of the American Francis in conjunction with his European

namesakes of ecclesiastical history. Francis de Sales converted Calvinists to Rome; Francis Asbury brought sinners to Christ. Francis Xavier was a flaming apostle of the cross; Francis Asbury was not only a missionary, but an organizer and a builder. Francis of Assisi was poor and pious; Francis Asbury was poor, pious, and no dreamer of impracticable dreams, or purveyor of superstitions, however poetical. The best qualities of the Roman Saints Francis were in the sturdy Protestant, and he surpassed them all in sanity of mind and in constructive statesmanship.

FASHIONED EARLY METHODISM

More than any other it was this unselfish, noble man, whose character and attainments would have fitted him to shine in any profession or service, who fashioned the institutions of American Methodism, and of its far flung branches, and who made its itinerancy one of the creative powers of the world. In the United States of America he is deservedly honored. If this nation is in any wise indebted to Episcopal Methodism for social and civic services and achievements, as unbiased students of history declare, then America owes a high tribute of praise to the chief itinerant preacher of this Church.

Francis Asbury belongs to all Methodism, and all Methodism belongs to him. In Savannah, before the tablet which marks the spot whereon John Wesley delivered his first sermon in America, I could but think that Methodism is one in Wesley. In my early ministry in the Mohawk Valley of New York and again upon the fields and beside the rivers of Georgia, my thought has been, "Here trod the feet of another mighty leader to whom all branches of Methodism point with the pride of ownership." And the prayer has often risen to my lips, "In God's good time and way, may Methodism be brought into an Asburian unity of spirit and of fellowship in which without restriction, losses, or embarrassments of any kind, North may again join hands with South, while East and West bless the bans, and as filial offspring enter into the sacred relations of a united and a happy family."

FRANCIS ASBURY—THE BISHOP

By Bishop Bristol

An hundred wonderful years have passed since Bishop Asbury closed his apostolic labors. Through that stirring century of time the genius and spirit of the greatest itinerant Bishop of all time has been felt with an inspiring power in the mighty evangelistic movement which has characterized the religious awakening and progress of the modern world. The close of the eighteenth and opening of the nineteenth century were characterized by the appearance of four tremendous history-making forces—

the Declaration of Independence, the steam engine, applied electricity, and Methodism. No philosophy of American history can be adequate that fails to recognize the political, economic, scientific, and spiritual forces as the most potent factor in our national development. What Washington was to the Revolution, what Watt or Fulton was to the steam motor, and what Franklin was to the application of electricity that was Francis Asbury to the evangelistic movement which has culminated in a world-wide Methodism.

England's most valuable contribution to the new world was Francis Asbury. Nor do we forget that there were giants in those days—the days of Washington, Napoleon, and Wellington, the days of Chatham, Fox, and Burke, the days of Wesley, Fletcher, and Coke, the days of the signers of the Declaration of Independence and of the framers of the Constitution of the United States, the days of the heroes of Concord and Bunker Hill, of Saratoga, and Yorktown, of Trafalgar, and Waterloo. And yet Francis Asbury stood among the great of that great time to be seen by all the future as second to none in helping to shape the very destiny of Christendom. If the rise and development of Methodism in England and America have contributed as largely to the progress of Anglo-Saxon civilization as the most authoritative historians would have us believe, then Francis Asbury will stand beside the supreme men and one of the tallest in the temple of enduring fame.

PROMISE OF GREAT LEADERSHIP

It is sufficient in our estimate of the character and abilities of Asbury to be assured that John Wesley, that astute ecclesiastical statesman, found in him the promise of the superb and consecrated leadership which was to blaze a way through the frontiers of the world for the triumphant advance of Methodism and of every form of evangelical and evangelistic Christianity. At the age of 26 and the year of his arrival in this country, he was appointed by Mr. Wesley as his assistant in the American work. This position was what might be called a lay episcopacy. Mr. Wesley, himself, exercised all the functions of a Bishop and was that, except in name. As his assistant, and after Rankin's return to England as his general assistant, Asbury, in the language of Bishop Coke and of Asbury himself, "for many years before exercised every branch of the Episcopal office excepting that of ordination." The question was asked in the conference of 1779, "Ought not Brother Asbury to act as general assistant in America?" The answer was, "He ought."

In a sense, therefore, Asbury was the first Bishop of American Methodism. So abundant were his labors in this office of what may be called assistant Bishop, so profound was his piety, so absolutely self-sacrificing was his ministry of toil and suffering,

so strict and yet eminently just were his discipline and administration, so evangelistic were his methods of religious propaganda, and so manifestly superlative was his genius for leadership, that when Mr. Wesley appointed him joint superintendent with Bishop Coke over our brethren in North America, he was with Dr. Coke received by a vote of the First General Conference, and that unanimously.

ASBURY'S CHARACTER REVEALED

It was at this, the famous Christmas Conference held in Lovely Lane Chapel, Baltimore, in 1784, that the strength and independence of Asbury's character were revealed. Surprised as he was at the intelligence that came to him and the American Methodists in the letter of Mr. Wesley appointing him associate Bishop or general superintendent with Bishop Coke, he refused to accept the high office except by the unanimous vote of the preachers. He said to Bishop Coke, "We will call the preachers together and the voice of the preachers shall be to me the voice of God." Moreover, his further answer was, "If the preachers unanimously choose me I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment." Clearly understanding his position, strong, independent, thoroughly American in spirit, as it was, the General Conference on Monday, December 26th, by a unanimous vote elected him superintendent, or Bishop, of the newly organized Methodist Episcopal Church. Swiftly was Asbury inducted into the orders of the ministry, and into the episcopacy. It will be remembered that up to that Christmas Conference Asbury had not been an ordained minister. Through all those previous eighteen or twenty years of his ministerial activity, he had been no more nor less than a lay preacher. But now that Coke has come with the authority of ordination, and that the preachers have agreed to form themselves into an Episcopal Church, and to have superintendents, elders, and deacons, and that the General Conference has elected Asbury to deacon's and elder's orders, he is ordained a deacon on Saturday, or Christmas Day, ordained an elder on Sunday, and elected and consecrated a Bishop on Monday.

We use here the term "consecrated" as conveying at the present time the true meaning of the service by which an elder elected to the episcopacy is inducted into that office. The fathers often used the terms "set apart," "consecrated," and "ordained" as synonymous. There can be no doubt that Asbury agreed with Wesley and Coke and with the best scholars of his time that the episcopacy is an office and not an order. He, therefore, cared nothing for the fiction of "apostolic succession," and even treated in a witty, if not humorous, vein, the charge made against him of possessing tyrannical powers as a Methodist Bishop.

He writes in his diary: "I will make a few observations upon

the ignorance of foolish men who will rail against our Church government. The Methodists acknowledge no superiority but what is founded on seniority, election, and long and faithful service. For myself, I pity those who cannot distinguish between a pope of Rome and an old worn man of about sixty years who has the power given him of riding 5,000 miles a year (on horseback) at a salary of $80, through summer's heat and winter's cold, traveling in all weather, preaching in all places, his covering from rain often but a blanket; the severest sharpener of his wit, hunger—from fast voluntary and involuntary; his best fare for six months of the twelve coarse kindness; and his reward suspicion, envy, and murmurings all the year round."

FOLLOWED COUNSEL OF WESLEY

While it is true that it was not until 1787 that superintendents were first called Bishops in the Discipline, it is also true that the Annual Minutes for 1785 state that at the General Conference, which met the year before, the preachers say: "We formed ourselves into an independent Church; and following the counsel of John Wesley, who recommended the Episcopal mode of Church government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected superintendent, or Bishop, amenable to the body of ministers and preachers." And yet to show the democracy of early Methodism, it will be noted that while the title page of the first Discipline bears the names of Rev. Thomas Coke, LL.D., and Rev. Francis Asbury, the title page of the Discipline of 1798 bears the simple names, Thomas Coke and Francis Asbury. In the first Episcopal Address no use is made of the term Bishop or even superintendent; the closing words of the address are these; "We remain your very affectionate brethren and pastors who labor day and night, both in public and private, for your good. Thomas Coke, Francis Asbury."

More frequently in those early Disciplines will be found "Brother Coke" and "Brother Asbury" than Bishop Coke and Bishop Asbury. But who in all the splendid history of the Christian Church ever made fuller or more satisfactory proof of his Episcopal ministry than Francis Asbury? Never for a single moment seeming to felicitate himself upon the dignities of his office, he went forth the flaming itinerant, the evangelist-Bishop, ambitious for nothing but the salvation of the people. "Let me suffer and let me labor, time is short and souls are daily lost," he writes, as one who could cry with the Apostle Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Asbury claimed that while Mr. Wesley governed without any responsibility whatever, "the American Bishops are as responsi-

ble as any of the preachers. They are perfectly subject to the General Conference. They are indeed conscious that the Conference would neither degrade nor censure them, unless they deserved it." Asbury's view of the Episcopal office has been accepted and is now accepted by the consensus of Methodist scholarship.

Asbury was rarely and richly endowed with the gifts and grace which fitted him for the Episcopal office. Though without academic training, he was a lifelong student, an omnivorous reader, mastering a vast range of the learning of his time, in history, philosophy, theology, letters, and even the classical languages. Though not a man of vivid imagination, poetical fancy, or transcendent gifts of eloquence, it may be said of him with a spiritual meaning, as was said of Wellington in the military, that he was:

> **Rich in saving common sense,**
> **Foremost captain of his time;**
> **And, as the greatest only are,**
> **In his simplicity sublime.**

He was austere, and yet the soul of kindness and justice; strict disciplinarian as any general, but always a brother in the gospel; cool-headed as a Paul, and warm-hearted as a Saint John; fervent as a Saint Peter, and practical as a Saint James; an ecclesiastical statesman of the first order to be compared with a Richelieu but a gospel evangelist, if not of as eloquent a speech, surely of as self-sacrificing a devotion and consecration as a Saint Francis, a Bernard, or a Savonarola. And to all these gifts and attainments add that genius for constructive leadership in which even a Wesley scarcely excelled him, and in which we find the initiating philosophy of the triumphs of a century of evangelism, and you have the combination in character and personality of the greatest man in the history of American Methodism.

INCREASE VERY RAPID

For thirty-two years Bishop Asbury led the ever-growing, multiplying Methodist hosts which he saw increase in number from 15,000 to 214,000; while its ministry increased from 83 to 695; nay, for 100 years has that great itinerant evangelist statesman Bishop led us on until from the heights of glory he may behold with joy that greatness, power, and universality of Methodism of which he could not have had the vision or the dream. The spirit of Asbury is with us yet.

Whatever may have been the suggestion of Mr. Wesley as to the new organization, it was Bishop Asbury's ecclesiastical statesmanship that laid deep and broad the foundation of Episcopal Methodism. We do not detract from the glory of a Coke, a Lee, a Garrettson, a Dickins, a Cooper, an Abbott, or a McKendree, when we believe that without the constructive, organizing, and

administrative genius of Asbury, Methodism never could have become the mighty force for world-evangelism which it has come to be. Bishop Asbury shaped the essential policy of American Methodism for all time. His wisdom contributed more sane, unchanging, abiding, fundamental law to our Methodist Episcopal Discipline than did the wisdom of any other one man. The entire change of form of the Discipline of 1787 was principally the work of Asbury.

In the explanatory notes appended to the Discipline of 1796, Asbury with Coke gave a most exhaustive and able exposition of the rules and law of the Church; an exposition which the Church has accepted as authoritative down to the present time. The authority given to Asbury and Coke by the General Conference of 1796 by requesting them to prepare this interpretation of the Discipline did not continue and would not be granted the Bishops of to-day by the General Conference.

The first elders of the Methodist Episcopal Church were elected by the General Conference, and the office of an elder was: "To administer the sacraments of baptism and the Lord's Supper, and perform all the other rites prescribed by our Liturgy." On the advice of Mr. Wesley, the General Conference elected twelve elders for the above purpose. Bishop Asbury, taking the suggestion of Mr. Wesley, thought out the larger plan of the presiding eldership which has developed into the district superintendency; this office, which for more than a century has been a most useful, if not an absolutely essential part of our polity, originated in the ecclesiastical acumen of Bishop Asbury.

EDUCATION OF CHILDREN URGED

While the rule requiring the preacher "to form Sunday schools" did not appear in the Discipline until after the death of Asbury, nor indeed until as late as 1828, it will be found that the rules respecting the instruction of children were amplified and emphasized by Asbury, and in the notes prepared for the Discipline of 1896 the Bishops called special attention to those rules, using the language which seems to express the advanced thought of our own age: "The proper education of children is of exceeding great moment to the welfare of mankind. . . . The welfare of the states and countries in which they live, and what is infinitely more, the salvation of their souls, do, under the grace and providence of God, depend in a considerable degree upon their education. . . . Let us follow this section (of the Discipline), and we shall meet many on the day of judgment who will acknowledge before the Great Judge, and an assembled universe, that their first desires after Christ and salvation were received in their younger years by our instrumentality." With impassioned eloquence they pleaded for the establishment of Sabbath schools among the poor, as well as among the competent.

Out of that prayer of Asbury and Coke came at last, if all too slowly, the Sunday school movement which is the crowning glory of present-day Methodism.

The possibility of the splendid educational equipment of the Church of our time may never have dawned upon the imagination of Asbury, indeed it has been questioned whether the Bishop was as alive to the educational as to the evangelistic needs and opportunities of the new world. After the burning of Cokesbury college, which he had done so much to found, he said: "The Lord called not Whitefield and the Methodists to build colleges. I wish only for schools. Dr. Coke wanted colleges." Nevertheless, Bishop Asbury had more to do with the laying of our educational system than Bishop Coke.

In that first Episcopal Address of 1789, in speaking of the Discipline, the Bishops say, "We wish to see this little publication in the house of every Methodist, and the more so as it contains our plan of collegiate and Christian education." May we not say that by Asbury's insistence upon the dissemination of Christian literature and his part in the establishment of the Book Concern, with his earnest activity in organizing district schools and others of what may be called secondary, or even primary education, he planted the seed from which has sprung the golden harvest of our splendid seminaries, colleges, and universities? If there have come times such as followed the burning of Cokesbury College, when the cause of higher education has seemed to decline among us, it has never wholly expired, and by all the tokens of the educational revival of the Church to-day, it can never again even decline, but must grow on in universal influence and power forever.

Not only by his influence in founding the publishing interests of our Church did Asbury inaugurate a definite plan and system for the relief of the necessitous cases in our ministry, but by his sympathetic and constant advocacy of the claims of the Preachers' Fund did he plant the germs which at the close of a century are developing into the full flower of the most generous provision for our retired ministers that has ever honored the Church of God. In an unpublished letter he writes to a presiding elder, expressing the hope that "the collection for the Preachers' Fund will be noble, not less than the interest of eight or ten thousand dollars." "If the money is not wanted in the Maryland Conference," he writes, "our poor brethren upon the lakes or away among the rocks of New England will dispense with it." And so his great heart took in the land from Georgia to Maine, and from the Atlantic to beyond the Alleghenies, and the trials, deprivations, and hardships of the preachers were his own. Bishop Asbury took a great interest in the evangelizing of the Indians, and though his hopes with regard to their Christian conversion were never fully realized, we have in a letter written by Bishop

Coke an intimation of the character of this work. He writes: "It gives me great pleasure to find by the last letter of my very dear friend, Bishop Asbury, that we are likely to have a work among the poor Indians, those sons of Shem, as our dear old father in the gospel calls them." It may be doubted whether Methodism has fully carried out the great plan which Bishop Asbury had hoped to have perfected with regard to our mission to the Indians.

OWES A DEBT OF GRATITUDE TO ASBURY

Our country owes a debt of gratitude to Bishop Asbury which no monument of marble or of bronze can ever fully acknowledge even in our national capital. No preacher, no statesman, no man of all our country's history ever did so much to inaugurate the movement for the abolition of slavery as this humane Bishop. When the framers of the Constitution were divided on the subject and dared not make a constitution in which the doctrine of equality, freedom, and the inalienable rights of all men as set forth in the Declaration of Independence would be declared as fundamental law; when Jefferson and Washington, though they abhorred slavery, did not deem it good politics to take a firm stand for its legal abolition, Bishop Asbury ceased not to plead for the freedom of the enslaved, and was as responsible as any or as all others, for arraying Methodism and the Methodist Discipline against the evil which threatened to disrupt the Church and the nation at their very origin. There were slumbering in the Church and the nation the volcanic fires which in time were to shake the social, economic, political, and religious foundation of America.

The original peace and harmony of our early Methodism is a fiction; it never existed; and the division of the Church in 1844 and '45 proved it. So the perfect and harmonious union of the States never existed in those days following the adoption of the Constitution; and the Civil War proved it. But as to-day, with all our sectional political animosities buried in the graves of the Blue and the Gray, we have the most perfect national union the States have ever known; so very soon, please God, with all our ecclesiastical animosities buried, with even the sad, harsh memories thereof in the graves of our noble dead, both North and South, Methodism will experience such a union and solidarity, such a power and spiritual potency, and present such an imposing, all-commanding, all-conquering front to the powers of sin and wrong as she has never anticipated save in the dreams of her prophets, and the visions of her seers. As the name of Washington will ever draw the citizens of our country into a happier and holier political brotherhood, so the name of Asbury will be the name to unite, and unite forever, all the forms of our glorious Methodism.

LIFELONG FRIEND OF TEMPERANCE

Again, Bishop Asbury was one of the mighty men whose lifelong championship of temperance helped to initiate that irresistible movement, which for a century has been gathering force and momentum and is now rushing to the high tide of nation-wide prohibition. Bishop Asbury, perhaps more than any other one man, committed the Methodist Episcopal Church to temperance, total abstinence, and eternal enmity to the liquor traffic. Not only was Asbury championing the cause of God, of the Church, and of humanity in his advocacy of temperance, but his very loyalty to our country, his high-minded patriotism, urged him to leadership in the crusade against strong drink. The century-long battle which he did so much to inaugurate is coming to the universal victory.

Nor did this gospel preacher and Methodist Bishop hesitate to interest himself in the political welfare of our country. When all the other preachers who had come over from England cut for home on the eve of the Revolution, Francis Asbury stayed by the stuff. He believed in the cause of our Revolutionary Fathers; he prophesied that their just and righteous cause would win; he could not, he would not forsake the little Methodist flock in their time of need and danger. He had left his native land for the New World and for the glory of Jesus Christ. With the new land he had cast his lot. On one occasion he wrote: "My dear mother is going swiftly, if not gone, after praying fifty-five years for me. I have often thought very seriously of my leaving my mother as one of the most doubtful sacrifices I have made." And yet at any and all sacrifices he identified himself with the American Methodists and the American Revolution.

SAVED METHODISM TO AMERICA

By that he saved Methodism to the new nation; saved it when the attitude of Wesley threatened to destroy it as an evangelizing power in America. It was, therefore, the right of such a man, such a patriot, and such a saint to seek an audience with the most august personage of the country and of the age. At the suggestion of Bishop Asbury the Conference voted to present a congratulatory address to Washington on his inauguration as President of the United States. Asbury and Coke were appointed to formulate and present the address.

Hence, Asbury notes in his diary, "We waited on General Washington, who received us very politely, and gave us his opinion against slavery." Though Bishop Coke accompanied him in his visit to President Washington, Bishop Asbury presented the address in which he made a plea for freedom and for the President's influence in the extirpation of slavery. Evidently the great frontier Bishop was profoundly impressed by the manner and sentiments of Washington. He became a most devoted

admirer of the Father of his Country, and wrote: "The longer I live, and the more I investigate, the more I applaud the uniform conduct of President Washington in all the important stations which he has filled." The good Bishop received with profound sorrow the intelligence of the death of Washington. It so unnerved him that he ceased from all work and gave himself to sorrowful meditation and to prayer. He wrote in those gloomy days of universal mourning: "I am disposed to lose sight of all but Washington. Matchless man!" Asbury greatly rejoiced on hearing that in his will the great Virginian, the great patriot, the great Washington, manumitted his slaves.

WON LOVE OF THOUSANDS

It is no matter for wonder that a Bishop so devoted to Washington and to the revolutionary cause should have won the esteem and love of thousands of patriots, and been able to set in motion the influences which gained a better understanding, and even awakened the popularity of the people called Methodists.

Well known is the story of the travelings, sufferings, and unparalleled activities of Bishop Asbury. To quote from Dr. Mains: It has been estimated that in his American ministry he preached about 16,500 sermons, and traveled about 270,000 miles; 6,000 miles a year; that he presided in no less than 224 Annual Conferences, and ordained more than 4,000 preachers. Bachelor as he was, he had no home where the devoted wife and loving children greeted him on his return from long and fatiguing journeys. He was the pilgrim Bishop without a home save in the hearts of the thousands he had led to God. In such financial straits did he often find himself, that on one occasion he wrote: "I have served the Church upward of 25 years in Europe and America. All the property I have gained is two old horses, the constant companions of my toil, six if not seven thousand miles every year." But he could treat his poverty with a jest, as when he wrote, "The superintendent Bishop of the Methodist Church in America being reduced to $2, he was obliged to make his wants known."

THE DIGNITY OF A CHRISTIAN GENTLEMAN

Bishop Asbury did not escape calumny, but he ever treated his detractors with a dignity and patience becoming a Christian gentleman and a Bishop of the Church of God. He bore all buffetings, false accusations, and persecutions with the stout heart of a great man.

> As some tall cliff that lifts its awful form,
> Swells from the vale and midway leaves the storm,
> Though round its breast the rolling clouds are spread
> Eternal sunshine settles on its head,

March 31, 1816, at the age of 71, the homeless pilgrim, the frontier itinerant, the weary toiler, the exhaustless giant, sinks at last to rest. Before him has gone the great missionary Bishop, his beloved companion, Coke; Whatcoat, too, the spiritual, saintly Bishop, has preceded him to the skies. Upon McKendree, the eloquent, fiery, glorious McKendree, falls the old prophet's mantle and Bishop Asbury passes into glory and into history.

THEN AND NOW

By Bishop Berry

Personality is the greatest thing in the world. History is but the biography of great men. This republic was builded around forceful personalities. From them our national life took on its ideals and form. The character and aspirations of Washington, Jefferson, and Lincoln, with others, have been indelibly stamped upon our institutions. This is equally true of our Church, whose beginning was contemporaneous with that of the republic. American Methodism is the incarnation of the ideals and spirit of the Wesleys, of Asbury, Lee, Garrettson, McKendree, Dickins, Cooper, Bascom, McClintock, Simpson, Galloway, and the imperial Warren. Being dead they yet speak.

The dominating personality of American Methodism during its formative period was Francis Asbury. His influence among the pioneer preachers and people was almost supreme. His spirituality, heroism, evangelistic passion, and sacrificial service became their chief human inspiration. His type became the type of the infant Church. That type was perpetuated through the years, and though somewhat modified by changed conditions, is with us yet. Francis Asbury has been dead for a hundred years, but he is living still.

WHEN AMERICA WAS YOUNG

Asbury lived in pioneer days. The republic was just struggling into life. The sparse population occupied a narrow fringe of territory along the Atlantic seaboard. Beyond this fringe was a vast wilderness. Public roads were mere trails through virgin forests. Rivers were unbridged. Railroads were unknown. The average house was a cabin. There was no telegraph. Most of the people were strangers in a strange land. Nearly all were poor. But how marvelous the changes which a hundred years have wrought!

The boundaries of the republic have been pushed westward to the sea and southward to the Rio Grande. All sections of our territory have been tied together by bands of steel. The iron horse steams everywhere. Our territory sustains a population of a hundred millions of souls. Wealth has increased. Our

bankers are now the bankers of the world. Colleges and universities dot the land. Great institutions of beneficence and other concrete expressions of the highest forms of Christian conscience and culture greet you every turn.

MEMORIALS OF EARLY DAYS

And the changes in the status of Methodism are quite as amazing. A while ago I traveled the Sam's Creek Circuit in Maryland. I visited the spot where Robert Strawbridge, standing under the great oak, preached the gospel to the eager throngs. I went to the old Evans meeting house, where, in the earliest of early days, the settlers gathered for worship. I lingered some time in the phophet's chamber of the old Warfield home, where Asbury often lodged and where McKendree wrote large portions of his journal.

Returning to Baltimore, I stood for a time in reverie at the site of Lovely Lane chapel, where assembled the Christmas Conference. In fancy I saw the historic group. There was Coke—sensitive, cultured, rhetorical. There also was Asbury—modest, heroic, and aflame with the fever of the evangelist. With these leaders were twenty-three intrepid pioneers, half of them scarcely more than boys. At that time we had a membership of 14,000. There was no Book Concern. There was no Missionary Society. The leaders had scarcely caught a vision of the coming educational victories of their Church. How amazing the change! That one Conference has multiplied into 240. The 23 preachers have expanded into an itinerant army 46,000 strong. The 14,000 members have grown to 8,000,000. We have an equal number of Sunday school scholars.

We have 1,000,000 members in our Epworth Leagues, while those in the republic who may be classed as Methodist members and adherents must make up a company of 25,000,000 of souls. Well may we adopt the words of our own matchless singer and apply them to the growth of the Methodist movement on this continent:

> When at first the work began,
> Small and feeble was his day;
> Now the word doth swiftly run,
> Now it wins its widening way;
> More and more it spreads and grows,
> Ever mighty to prevail;
> Sin's strongholds it now o'erthrows,
> Shakes the trembling gates of hell.

There are other contrasts: Among the unique experiences of my life in Philadelphia are my visits to the old cathedral of our Methodism, Saint George's Church, where Asbury preached his first sermon after landing in the new world. I particularly love to linger in the famous "Conference Room," where the first

American Methodist Conference was held, in July, 1773, with an attendance of seven preachers. The room has been preserved, so far as possible, in its original state. The plates and mugs used to pass the bread and water at the first love feast are still there. And certain entries in a well-preserved account book suggest a marvelous change in the attitude of Methodist preachers concerning liquor and its use.

TEETOTALER WAS A FANATIC

The old book actually shows that no very modest amount of ale and stout was ordered for the occasion. In those days a teetotaler was considered a fanatic, and the consumption of a moderate amount of toddy was not regarded as incompatible with high spiritual attainment. It is not so now. In our day the Annual Conference has become the chief dynamo of the temperance reform. So intense is the conviction of the Methodist preacher concerning the rum abomination, and so susceptible is he to an emotional appeal, that the dullest official speechmaker, failing to arouse interest in behalf of his cause, is sure to turn aside temporarily to the temperance question, and seldom fails to start a tempest of enthusiasm which carries him triumphantly across the barren spot in his discourse, and makes his effort a rhetorical success. If we have 46,000 Methodist preachers to-day, we have 46,000 zealous, uncompromising enemies of the liquor curse. And if we have eight millions of members, we furnish out of that total the most numerous, the most consistent, the most intense, the most dreaded, and the most damaging force in all the republic in the fierce fight to outlaw and forever annihilate the American saloon.

There are still other contrasts. Methodist Churches in Bishop Asbury's time were excessively plain. Interior walls were kept well whitewashed. The floors were uncarpeted. The pulpit was high, resting on a single pillar and reached by a flight of winding stairs. The Discipline of that time contained the question: "Is there any exception to the rule, 'Let the men and women sit apart?' Answer: 'There is no exception. Let them sit apart in all the churches.'" Into these unadorned churches came men and women of utter plainness of dress, the men with straight coats and white cravats without knot in front; the women with coal-scuttle bonnets without flower or feather or ribbon. What a striking contrast to the congregations which now assemble in our elegant churches, or even those in attendance at the General Conference at Saratoga! Yet, who will say that there was more real religion then than now?

NO BEARDS OR SIDE WHISKERS

I remember that Daniel De Motte was arraigned by the Indiana Conference for having come to the session wearing a

beard. It is said that Edward R. Ames lost an election to the General Conference because he wore side whiskers. That same Conference passed a resolution instructing all the preachers to wear straight-breasted and shad-bellied coats, and trousers with broadfalls.

I recall the horrified exclamation of Mr. Asbury when he visited Newport, Rhode Island, and first saw the new church edifice. "A steeple and a bell," he blurted out, "a steeple and a bell; the next thing will be an organ and a choir; then farewell to Methodism!" Well, the steeple and the bell were followed by the organ and the choir, and the Church really survived the shock. And we shall still face the sunrise, and eagerly grasp every new method and appliance that promises to make the dear old Church more efficient amid the new conditions which constantly confront her.

But why are we holding commemorative exercises to-day? Why have we turned aside from the urgent business of the session to spend the hour thinking of our illustrious father, who one hundred years ago went up from a life of marvelous toil to his coronation? It is not to indulge ourselves in fulsome eulogy. It is not because we hope to add luster to his name, but rather that, in the presence of this representative body of world Methodism, we may emphasize again the spiritual endowments and the unique forms of service which made his life so great; and also to remind ourselves that if Methodism is to win large victories amid the complex conditions of modern life she must resolutely hold to certain fundamentals of doctrine and life which the fathers believed were vital. I mention but two of these in as many brief paragraphs.

DOUBT IN THE WORD UNKNOWN

First, I remember their loyalty to the word. Faith in the authority and integrity of the book was absolute. Doubt seldom dimmed their vision nor dampened their zeal. This explains the positive note in their preaching, and accounts for the fact that the pulpit was always on fire. The teaching of the book about the exceeding sinfulness of sin, and retribution for the finally impenitent, the personal deity of Jesus, the atonement, regeneration, the witness of the Spirit, and an uttermost salvation through the cleansing of the blood—these fundamentals were accepted without question, and declared to the people without apology or modification. That is why sinners trembled in their congregations, and accounts for the fact that in almost every meeting held on Sunday or on week day, people were convicted of sin and gloriously saved from its power. We who are the spiritual sons and daughters of Asbury must not let go our absolute faith in the old Book. We have come to a day of ques-

tioning. Men are deciphering hieroglyphics, and studying clay tablets, and uncovering ruins, and exploring tombs, and sifting dust heaps, and are going with their microscopes over every chapter and verse to see if they cannot find a flaw. This scholarship has proclaimed practical evolution. It has sought to eliminate the supernatural, and has transferred into mere myths some of the tallest personalities of the Scriptures.

SHOULD MEET BIBLE CRITICS

Now I am quite sure that our Church should continue to be hospitable toward a scholarship that is reverent and constructive, and which comes to the examination of the book with uncovered head and unsandaled feet—with prayer for the illumination of the Holy Spirit, whose function it is to read into all truths. But for the sake of the Kingdom of God on earth, and the Kingdom of Evangelical Christianity which we so largely represent, we should be most unhospitable to all biblical criticism that is irreverent, ruthless, and destructive.

Dear Brethren, now that the scare occasioned by irreverent attacks upon the Bible has passed away, is it not astonishing how little hurt has been done! The dear old Book has come through the hot fire unharmed. Historically it has stood the test. Abraham still stands tall before the ages. Moses is still the incomparable lawgiver. Isaiah still looks forward with rapturous gaze to the manger and the cross.

DOCTRINES OF BIBLE UNTOUCHED

Daniel still stands in his lot and place. Ruth still teaches her golden lessons of devotion and love, and Jonah, though he has had a rather stormy time of it, has not yet faded into allegorical mist. And the doctrines of the Book are just as they were. The story of the fall, the promise of redemption, the plan of salvation, the virgin birth, the miracles, the sacrificial death, the empty tomb, the supernatural ascension, and the tongues of fire are all there yet.

Hammer away ye hostile bands,
Your hammers break, God's anvil stands.

Second, it will sound very trite to you, but I must say it, the one absorbing business of Mr. Asbury and his colaborers was that of evangelism. They went everywhere delivering the evangelistic message, and telling their experience. They preached for souls. They prayed for souls. They went from house to house seeking souls. Winning men back to God their ministry was a success. Falling short in that sublime mission they were humiliated by a sense of failure. That still is the chief business of the Methodists. We are doing other things very well. We

are building great Churches. We are endowing colleges. We are strengthening our missionary enterprises at home and abroad. We are establishing hospitals, and orphanages, and homes for the aged. We are developing great new forces in our deaconess movement, our Epworth Leagues, and the marvelous Bible class organizations.

But if we do the normal work of Methodism we regard all these agencies as evangelistic agencies. The Methodist minister has been the chief evangelist of the century. He must maintain that preeminence. No tent nor tabernacle evangelism must be permitted to force him to surrender his leadership. Any form of evangelism that discounts the pastor's evangelistic commission and responsibility is a menace to our Church. We must guard against superficiality. It will be no advantage to us to crowd our Churches with unconverted members. Sinners must still be called to repentance. They must still cry to God for mercy. They must still be regenerated by the Holy Ghost, and must still have the definite witness in their souls that they are born of God. There will not be uniformity in external expression, of course, but there must be a blessed uniformity in the reality of a victorious heart experience.

The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son;
His Spirit answers to the blood,
And tells me I am born of God.

I hear the tramp, tramp, tramp of the Wesleyan armies of the world. I lift my eyes, and behold the plains and the valleys are filled with swiftly moving columns, their banners waving in the breeze. They come from everywhere. From the mountains and valleys of the sunset coast. From the fruitful prairies of the middle West. From the denser populations of the East—scenes of Asbury's toils and conquests. From Mexico and the Latin republics to the South. From under blue Canadian skies. From England and her dependencies around the earth. From Norway, and Sweden, and Denmark, and Russia, and Germany, and Switzerland, and Hungary, and Italy, and France. From vast, sable Africa. From mighty India. From China, and Japan, and Korea, and the islands of the seas.

FOR THE CONQUEST OF THE WORLD

What an army! What an army! And the long lines of our sacramental hosts seem ready to move out to the conquest of the world. In the name of Protestant Christianity which looks to us still for aggressive leadership, in the name of every righteous cause whose destiny, in this crucial hour, seems to be trembling

in the balance, in the name of youthful millions who pass through an enemy's country, and whose ranks must be fearfully decimated by the subtle warfare of a hellish foe, in the name of our veterans, scarred and bleeding from wounds received upon a hundred battlefields, by the memory of our fallen heroes; yes, by the memory of the whitened face, and parched lips, and quivering limbs, and breaking heart, and dying agonies of the Son of God, I speak unto you soldiers marshaled under the banner of the Wesleys and of Asbury—I cry—forward march!

Once the glorious morn has broken, who shall say
What the unimagined glories of the day,
What the evils that shall perish in its ray;
Aid the dawning tongue and pen,
Aid it hosts of royal men,
Aid it paper, aid it type,
Aid it for the hour is ripe,
And our earnest must not slacken into play,
Sons of Wesley, eager, earnest, lead the way!

II. BISHOP THOMAS BOWMAN

Read by the Rev. Fred Clare Baldwin

See Journal, May 7, 1916

Thomas Bowman, who, at the time of his departure, was the Senior Bishop of the Methodist Episcopal Church, was born at Brier Creek, Pennsylvania, July 15, 1817; and he died at Orange, New Jersey, in the home of his daughter, Mrs. Burns D. Caldwell, March 3, 1914.

It was a long life that this great and good man had lived, covering as it did an entire century less the trifling discrepancy of three short years and about as many months. It was a long life whether as measured by years, by the grandeur of witnessing events, or by the records of personal achievement. What triumphs of truth were his, both to enjoy and to share! How sincerely did he enjoy those triumphs; and with what humility did he share them!

A search for the causes of his great longevity does not go wholly unrewarded. To begin with, Thomas Bowman was blessed by a good parentage. From his father he derived the philosophic bent and strength of the Teuton; while to his mother he owed that undercurrent of warmth and humor which was so unmistakably Scotch. Both parents were hardy, thrifty, virtuous, and pious. It was in early life that the subject of our memoir took the trail of longevity; and never afterward did he turn from that trail aside. From first to last his life was free from physical vices. Always active, always busy, always achieving—he was nevertheless always able to care for his body as the very justice

of the case demanded. Those who came to know him well soon ceased to be impressed by his appearance of frailty. On the intellectual side of his nature, he continuously lived that self-contained, self-respecting, calm, and tranquil life which marks the man who is sure of himself, sure of his task, and sure of himself in relation to his task. The soul of such a man is filled with song; and his heavens are filled with echoing gladness. Thomas Bowman, throughout his career, was an optimist. He had no occasion to cultivate the self-torturing habit of the backward look. Upon what, for the sake of emphasis, we may distinguish as the spiritual side of his nature, it is enough to say, but not more than enough, that "he walked with God!"

It was a long life; and it was both a busy and eminently serviceable one. In 1837 he graduated from Dickinson College; entered the Baltimore Conference a year later; was a teacher in the Grammar school of Dickinson College from 1840 to 1843; was president of Dickinson Seminary at Williamsport, Pennsylvania, of which institution he was also the founder, from 1848 to 1858; in 1858 was elected president of Indiana Asbury University, where he remained fourteen years, and where he added immensely both to his fund of friendship and his store of success; was chaplain of the United States Senate 1864-1865; was called by the Church to the office of Bishop in 1872, to which office he gave an unbroken period of service amounting to twenty-four years.

In 1896 Bishop Bowman was permitted by the General Conference to lay down the burdens of exacting official routine and to devote his yet wonderful power to a more voluntary but not less useful field of service.

This résumé of a serving life has been briefly stated. The service itself was the efflorescence of a personality whose beautiful spirit has cheered the hearts of many multitudes and will bless the world until the end of time.

It was a long life, a serviceable, an accumulating life. Some of us were so favored as to behold it at short range in the rich aftermath of its more strenuous day of toil, and under the still more opulent foregleams of its approaching coronation. What we more deeply beheld was, an outcome, a product, a repetition of that one unending miracle, Christian character! There it stood, flashing down to us in very truth the light of another world. There it stood like the piled-up grandeur of an autumnal sunset reflecting its splendors upon the mists and shadows of the evening hour. There it stood; yea, and there is stands—the imperishable character of Thomas Bowman—a miraculous, yet natural result of three ideals, which throughout almost a century of personal existence, in cooperation with the Spirit of God, had wrought their wonders in his soul: and those ideals were Purity, Simplicity, and Love!

III. BISHOP JOHN MORGAN WALDEN

Read by the Rev. Henry C. Jennings

See Journal, May 7, 1916

John Morgan Walden was born in a great time; not on the frontier of the country but near it. He was a typical American boy and man. He was not born into wealth or station but into what is far better for a boy of spirit, an honorable and decent poverty; so that from his early youth the necessity of toil was upon him.

His opportunities for education were first a few winter terms in a country school. Fortunate in having a wise teacher, the idea of college life ahead became an inspiration until it was fulfilled while he was yet young.

His religious life was begun under the influence of a faithful Methodist circuit rider who said the wise word to him at the right time, and thus led him into a definite religious experience. After all, who is so near to the fountain head of influence as the country teacher and the country preacher; and who more entitled to the blessing which comes to the faithful, than he who takes a little trouble at the right time with a boy?

He was young when the great issues which have filled our national life were young. He was in at the beginning of temperance agitation; had a great part in the settlement of the slavery question, and did his share in the winning of the West to freedom.

The great revival days of the late fifties which had so much to do with settling and solidifying the American character had their effect upon his own life, and led him from the editorship of a free-soil paper and the certainty of a great political future, into the life and work of the Methodist preacher. Of the details of his preacher life, with the story of his rapid promotions and increasing influence there is no need to speak here; are those things not all written in the book of the chronicles of Methodism? For from the days of his youth his life was spent in the open. Both his nature and his opportunities brought him into publicity. He was always a partisan. He did his own thinking and reached his own conclusions independently; he had a reason for his beliefs and he held tenaciously to his opinions. He possessed an enormous fund of exact knowledge concerning the life of the Church and the details of the work in his hands, and of all the collateral issues related thereto. He was willing to pay the price exacted for the possession of all this knowledge, being a patient, untiring, and constant student. How we all remember that he was known as the statistician of the Church, including exact information concerning all the various Boards and interests of the Church in which he had a part. Never obtrusive, he was ready

to express his opinions and conclusions, which were generally correct, and which were always listened to with respect.

He was not given to imagination; not given to much prophecy; but he had possession of the present facts and upon them based his arguments. From the beginning he seemed to have given himself wholly to his work. He had no side lines and he never tried to turn his abilities or his information into merchandise of any sort. During most of his public career he was occupied with administration, with the large things of the Church. He never startled anybody, and he never disappointed anybody. He was a good example of a man dead in earnest who began in a corner of the largely undeveloped West and did his utmost with the tasks in hand until he was called to a larger, and then a larger responsibility; always giving these the same devotion. The Church has had no better example of the life of a man remarkable in its basis of solid character; in its capacity for study; in its wide and accurate knowledge of the times in which he lived; a most persistent will to carry out his plans, and over and directing all a determined consecration of his life of absolute sincerity to the services of the times and to the Church which he loved.

Especially is it to be noted that he was in the right place and at the right time to be the providential man in the organization of our great work among the freedmen, and to the Freedmen's Aid Society he gave his heart and his wise counsels for almost fifty years.

We can not tell this story without writing his name over the doorway of every school which now exists for these people in the Southland under the management of our Church.

He worked and fought well for the Union in the days when the strife was on, but when it was over he turned his face away from the past and became one of the earliest apostles in the agitation for united Methodism, remaining so until the last. His taking the retired relation made no difference in his industry or in his continuous and almost widening services in the Church, and so he went down toward the sunset with a life mellower and sweeter with each added year, and his hands always full of tasks, some of which he had to leave unfinished; no doubt he will complete them in the larger life to which he has been translated.

IV. BISHOP ROBERT McINTYRE

Read by the Rev. Charles Edward Locke

See Journal, May 7, 1916

The story of the life of Robert McIntyre reads like the annals of romantic chivalry.

He was of sturdy Scotch Presbyterian ancestry and was born

in Selkirk, Scotland, November 20, 1851. As a little lad he came with his parents to America and lived for a time in Philadelphia. A little later his dear mother died. It was necessary for him as he grew older to assist his father in the support of the family; and he assumed the entire responsibility when he was seventeen years of age because of the sudden death of his father.

On the threshold of his public life, as this young, ambitious chevalier was issuing forth as a somewhat daring defender of the false theories of infidelity, he had a vision of the Christ whom he was seeking to persecute; and after an honest inquiry, "Who art thou, Lord?" the young brick mason reverently asked, "Lord, what wilt thou have me to do?"

It was one cold night in Saint Louis that this young man of twenty-six years wandered somewhat aimlessly into the services of the First Methodist Church, South, and listened to a stranger in the pulpit. Dr. J. W. Bushong preached with his characteristic fervency and persuasiveness, and made so great an impression that the young agnostic sought an interview with the earnest preacher. Like the young lawyer, he went to argue and did not intend to be convinced. But Bushong was a man of power; of wonderful faith and sympathy. Instead of debating with his keen visitor, he got him on his knees and persuaded him to talk with Jesus Christ about his doubts and sins.

The next night, with great fear and trembling, and with tears flowing like mountain rivulets down his cheeks he struggled forward to the altar just as the minister was lifting his hands for the final benediction, and prostrated himself at the place of prayer, and there met his Lord face to face.

This young Saul of Tarsus went bravely and gallantly forward, nothing daunted. He spent the next year, 1877, at Vanderbilt University, and in December of that same year was united in marriage to a beautiful Christian girl, a minister's daughter, to whom, next to his Christ, he often declared, he owed more than to all other influences combined for any success which he enjoyed in the ministry.

In 1878 he was admitted into the Illinois Conference and was appointed to Easton, Illinois, where he built with his own hands the little brick church in which he first preached; and which soon was far too small to accommodate the throngs that wanted to hear this unique young minister.

After ten years he was invited to leading Churches; and commenced his remarkable career which culminated in Chicago, Denver, and Los Angeles. In 1908 at the General Conference in Baltimore he was chosen one of the Chief Shepherds of the great Methodist Episcopal Church. He discharged the arduous duties of his high office with great credit to himself and with increasing honor to the Church which he fondly loved.

He was what is sometimes erroneously called a self-made man,

but unlike the charge which John Bright made against D'Israeli, he did not worship his maker; for with all his colossal personality and extraordinary gifts, Robert McIntyre was a man of humble spirit. His reserve could be attributed to his modesty and not to his pride, for while he was a well-poised man who was sufficiently sure of himself, yet he possessed a natural restraint which was the result of his true humility.

In his strong and striking character, dignity and simplicity, reserve and frankness, seriousness and humor, imagination and reality, vigor and gentleness, were combined in such excellent balance as to produce a personality of unusual symmetry, and grace, and power.

He had a warm and tender heart, and was fervently loved by those who knew him intimately. He was an idealist who dreamed the dreams which some future year would realize. Even on the crowded street he was often found so absorbed in his contemplation of the achieving of the impossible that he was perfectly oblivious to men and things about him.

In common with many true prophets he possessed to a marked degree the poetical instinct, and in his preaching he was able to carry his congregation in triumphs of faith and joy to Pisgah's exhilarating summits where the promised land was not only revealed but could be promptly entered.

While he was a prophet, and a mystic, and a poet, yet he stayed with the crowd. His dreams did not separate him from folks. He had his visions on mountain tops and in silent canyons, but he shortly reappeared in the plains and valleys where a suffering and anxious and wondering humanity swarmed in bewilderment and sin; and he would talk to them in familiar and persuasive voice.

He loved the common people and never forgot them. He once said to a newspaper interviewer that if he ever felt any undue swellings of pride because of his humble successes, he always looked at his mason's trowel which he kept in a conspicuous place over his study table, and which reminded him of his lowly beginnings.

With all his extraordinary gifts as lecturer and poet and littérateur, he was preeminently a preacher. His pulpit was his throne, and his lasting fame will rest upon his ability to persuade and convince men to forsake their sins and accept salvation through Jesus Christ. Sometime in each sermon he would break all the fetters which bound him, and soar into the empyreal heights where he would catch glimpses of Christ and heaven; and his breathless audiences would rejoice in new visions of duty and truth; and go forth to humbler and holier endeavor.

Bishop Charles H. Fowler, who was justly considered the greatest pulpit Apollo of this generation, after listening to Doctor McIntyre for three successive Sundays in his pulpit in

Los Angeles, said, "I want to take off my hat now to the greatest preacher in Methodism!"

Yes, Robert McIntyre was a preacher of poetic imagination—an advocate of force and fervor, a persuasive and convincing ambassador of the Christ who saves.

What he saw and felt with confidence he could tell and publish to the sons of men—the signs infallible.

He was a perfect wizard with words and saw pictures which he was able to reproduce in resplendent rhetoric with the facile skill of a masterful artist; and especially when he indulged in delineations of the Christ and of immortality did his transcendent powers reach the climaxes of true genius and entrancing eloquence.

Robert McIntyre was a good man, of sincere, and spotless, and transparent character, a fond husband and father, a faithful friend, a rapturous patriot, a versatile scholar, a brilliant and ingratiating preacher, and a humble and holy disciple of Jesus Christ his Lord. Such men are a vindication of Divine Wisdom in creating man.

When the billows of fatal illness began to roll over his soul and the angry waves of suffering dashed high against the humble magnificence of his noble genius; and death uninvited and ruthlessly crept toward him with the stealth and cunning of a thief; and the firm foundations of life began to crumble into sinking sands, he did not abandon himself to unutterable agony and woe, but he appropriated to himself the sublime assurances of God's own Word: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

In response to some expression of fondest affection from the dear companion of his adversities and his triumphs, he answered "Lovely!" It was his last word, sublime in its poetic music and eloquent in tender ministry; "Lovely," a fitting finale for those lips over which like rills along mossy dells had flowed the sweetness and light of the poet-preacher's great soul.

And he rested his tired head in his hand upon the pillow, and went to sleep; adopting as his own the sweet comfort and true consolation of the One who said, "Our friend Lazarus sleepeth."

"The stars shine over the earth,
The stars shine over the sea;
The stars look up to the mighty God,
The stars look down on me.
The stars have lived a million years,
A million years and a day;
But God and I shall love and live
When the stars have passed away."

For death is not tragedy, but triumph; not despair, but hope; not a sob, but a song; not the twilight, but the morning; not

death at all, but Life—all Life and Life for evermore. Thank God! It is the death of death, and the birth of life everlasting!

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

V. BISHOP CHARLES W. SMITH

Read by the Rev. William F. Conner

See Journal, May 7, 1916

Charles W. Smith was born in Western Pennsylvania, January 30, 1840, and died in Washington, D. C., October 31, 1914. His grandfather was a licensed preacher under the direction of John Wesley. His father was a member of the Pittsburgh Conference and gave fifty-five years to the ministry. He, in turn, joined the same Conference, in 1859, and gave a like number of years to this work.

His career covers near to every phase of service to which a minister in the Methodist Episcopal Church may be called. Beginning as a lad of nineteen on a mountain circuit, he advanced by perfectly natural and well-earned promotions to stations of increasing importance and responsibility. His work as a presiding elder revealed his administrative ability and great capacity for leadership.

In 1884 he was elected editor of the Pittsburgh Christian Advocate, and for twenty-four years he filled that position. Here again he proved himself well fitted for the task.

His editorial work soon attracted the attention of thoughtful readers throughout the whole Church. To have his opinion on matters of Church polity or policy was to have near a final word. His writing was terse, clear, and always easily understood. He was not a maker of striking phrases. He spoke right on, nor cared for the flowers of rhetoric. His chief concern was that what he should say might reveal and not conceal his thought and purpose. Very soon the Church learned to turn to his editorials for the maturest judgment and the decisive word that would be spoken.

This commanding ability found early and commensurate recognition on the floor of the General Conference, of which body he was a member eight times.

The codifying, revision, and adoption of our present organic law, which was effected at the General Conference of 1900, was due largely to his splendid presentation, and defense of it, as vice-chairman of the Commission.

His election to the episcopacy, in 1908, came when he was at the very summit of his influence and power—our votes and the solemn service of consecration were only a recognition, too long delayed, of the inherent worth and fitness of the man for the

high office. It added little to the fame he already had. So perfect had been his schooling in Church law, that almost immediately his associates established him as the court of final appeal in the Episcopal Board. He knew our Church history and polity. He was true to its best traditions. And while reverent of the past, he was cordial to current thought. He feared not to think and let think.

Especially was he wise in counsel. His contributions to any discussion involving delicate and important interests were always valuable. He would bide his time and then gather up the scattered or broken or tangled threads of the debate, arrange them in orderly sequence, unite the broken strands, bringing order and strength, while weaving them into a strong fabric. He was deliberate in coming to conclusions, cautious in proceeding to action, but in the end assured, determined, stable as the strong only can be. His very prudence made him bold. He had tested himself until he had come to have great confidence in himself. He knew his sober, long tried judgment would not betray him.

The man, thus endowed, cannot be a passionate crusader, he can be a princely counselor.

This, then, is the record of the man abroad, serving the Church in its places of high honor and power, the man shaping its policy, and fashioning its destiny.

At home and to his intimate friends, kind, gentle as a child, his was an ideal family life. Humble, but assured and joyous in his Christian experience, this good, great man came to his departing as he would have chosen, busy with his associates of the Episcopal Board at their semiannual session. Stricken unto death, then a few waiting hours, and then "gone to be with Christ, which is far better!"

We venture to quote a paragraph from a memoir Bishop Smith wrote of a brother member of this Conference while editor fifteen years ago:

"In the month of August, 1858, the writer as a boy attended a camp meeting near Richmond, Ohio, and was at that meeting a seeker of religion. One day before the service began there sat down beside him in the 'altar' a young local preacher who spoke to him on the subject of religion. So sincere was the interest manifested and so wise and helpful the counsel given that the memory of these things has remained to the present, and a friendship was then formed which has never been broken. That young local preacher was John Conner, who, with the writer and a number of others, was subsequently admitted to the Pittsburgh Conference in the same class."

Filial reverence and love may be the excuse for introducing into this memoir, where it is assured of abiding record, my father's relation to the religious life of Bishop Charles W. Smith. Among the choicest legacies that same father bestowed on me I

count this near the supreme. He bequeathed to me the certainty that I should always command the counsel, and I believe have some good measure of the love, of him to whose memory we to-day do honor and pay tribute.

He has now been "released from the obligation to travel through the connection at large." He will surely have an assignment to a larger area when they above know him as well as we below have known him. He will not seek it, but it will be thrust upon him by the discerning judgment of those upper country folk. For this cause are we the more resigned to his going, having good confidence that now, "He wears a truer crown than any wreath that man can weave for him."

> But speak no more of his renown;
> Lay your earthly fancies down,
> And in the last cathedral leave him;
> God accept him, Christ receive him.

VI. BISHOP HENRY WHITE WARREN

Read by the Rev. David D. Forsyth

See Journal, May 7, 1916

Bishop Henry White Warren was born on January 4, 1831, in Williamsburg, Massachusetts, and died at University Park, Colorado, on July 23, 1912. With his younger brother, William Fairfield Warren, he graduated from Wesleyan University in 1853. After teaching for three years at Amenia Seminary and at Wilbraham Academy, he joined New England Conference in 1855 and was pastor of a number of Churches in and around Boston. He was later pastor of Arch Street Church, in Philadelphia; of Saint John's Church, in Brooklyn, and finally of Spring Garden Street, in Philadelphia; and, at the General Conference of 1880 in Cincinnati, he was elected to the episcopacy on the first ballot.

Bishop Warren had wide experience in conference administration, having held those in America many times, and practically all of the Conferences and Missions in foreign lands. He administered the work of our Church in South America twice in one quadrennium. He made two trips around the world on episcopal supervision. The Missions of our Church were peculiarly attractive to him, and this perhaps accounts for the profound impression which he made upon our mission field. The Church in the foreign field and the missionary force have never gotten over the influence of his visit, and to this day talk of the time when Bishop Warren was their guest.

Bishop Warren in administering the work of the Church in the home field always had the loyal support and admiration of his brethren. Whether it was holding the larger Conferences of the

connection, or the smaller ones, he exhibited the same kindly spirit. He was always dignified, considerate, and patient. He has been known to devote as many days to the care of the Wyoming Mission, with only seven ministers present, as he devoted to the Colorado Conference, with its hundred or more. The Bishop manifested the same spirit in his ministry to Churches. He once visited a preacher in an obscure community in Utah, for whom he preached ten nights in succession, and spent the days in building sidewalks around the parsonage.

There are three great institutions of our Church with which the name of Henry White Warren will forever be associated. These three institutions are: Gammon School of Theology, the University of Denver, and Iliff School of Theology. The General Conference held in Cincinnati in 1880, at which he was elected Bishop, adjourned on the last day of May, and three days later Bishop Warren was established in his residence at Atlanta. Immediately, he interested himself in theological education for the colored people of the South, and was a large factor in securing the foundation for Gammon School of Theology, the strongest single intellectual and spiritual influence over the colored ministry of the nation.

The Bishop and his family gave lavishly of their wealth to the University of Denver, and the Bishop in a period of six months canvassed the men of means in twenty-eight of the great cities of this country in its interest. He was a mendicant for it, going in the rain and standing on the dripping porch, waiting a chance to get in, and then going away many times with only a few dollars. It was with such cooperation that this great school was saved to the Church.

The Bishop and his family built and very largely endowed the Iliff School of Theology and so gave to the Rocky Mountain region a school of theology. The cause of Christian Education has never had a truer and a more devoted friend than was Henry White Warren.

The Bishop was a patriot. His love for his country was only second to his love for God. In his interest in business affairs and public good, he showed himself an ideal citizen, and it does not seem strange to find him a member of the Massachusetts Legislature. It was in that year when Charles Sumner was sent to the Unites States Senate, Bishop Warren knew Wendell Phillips, and all that line of heroes, and was identified with the great moral reforms of his day. He had a peculiar fondness for Colorado, where for twenty-eight years he had his episcopal residence. He loved its clear skies, its pure air, its mountain peaks, and fertile valleys. He used to walk the streets of New York and London and Tokyo to find apples grown in Colorado.

Bishop Warren spent his life studying great subjects, and always selected such themes upon which to preach. He was mas-

tered by his faith in God, his Son Jesus Christ, and the pure Word of God, so that his life was positive and no negative note was ever sounded. He believed in the Church. He believed that the solution of the world's problems and the relief of the world's woes is in the gospel and grace of Jesus Christ. He had the keenest interest in the agencies of the Church, and in the entire field of the Church's activity. He had a Christian world vision. His intelligence and his sympathies had grown until the whole world gripped him.

By temperament and training, Bishop Warren was qualified to be one of the foremost preachers and pastors of the Church. While he had all the scholarly attainments, the polish, and grace of the greatest preachers and orators of his day, yet in addition to these qualities he had a keenness of insight into God's Word, and he had an evangelistic passion that never left him and was not dimmed with advancing years. Men said of the last sermon he ever preached that they had never been more profoundly moved.

Bishop Warren kept young in spirit down to the last by his interest in all of life. One evidence of his love for outdoor life is seen in the fact that he was a mountain climber, and among the most famous. He was one of the first to stand on the Matterhorn. The time never came when he was not interested in flowers and trees and rocks and mountain peaks. It was not unusual to find him upon a clear night in the Chamberlain Observatory, living with the stars. I sat beside him a few days before his life went out, and his conversation was all about the State and the city, the Church and the school. He was prepared to die, but he was not planning to die. He talked very little about death or heaven. In his thought he was laying foundations and building structures, and thus seeking the increase of the Kingdom.

He has been characterized in these words: "For what he was as a robust, virile man and Christian gentleman, a preacher of the Word, a shepherd of souls, a student of God's work in earth and sky; for what he accomplished as a preacher and general superintendent, as a traveler journeying through many lands and everywhere lifting up the Cross of Christ; as a writer, illuminating with a rare grace many subjects; as a leader and helper of moral forces; we devoutly thank God, to whom be all the glory and honor, for this surpassingly beneficent and fruitful life."

VII. BISHOP DAVID HASTINGS MOORE

Read by the Rev. Austin M. Courtenay

See Journal, May 7, 1916

David Hastings Moore—child of such a household as nurtured Timothy in an indwelling, unfeigned faith; collegian at Athens,

one of those little old-time schools which, despite their restricted curricula, contrive to produce great men by the vital contact of high-powered brains with hungrily receptive young souls; soldier of the republic at her noblest era, in his twenties captain and colonel of hard-fighting infantry; Methodist preacher, up and down in Ohio, of a vital, persuasive, and enthusiastic eloquence, to whom God gave, in every pastorate, scores of converts and lifelong friends; editor of The Journal, which had been guide, philosopher, and prophet to his forbears; Bishop in the Church of God, who was "replenished with the truth of Christ's doctrine and adorned with innocency of life"—David Hastings Moore was very much larger than the measure of the offices he filled in the service of his country and the universal kingdom of our Lord.

What he did therein, or said, need not engage our attention, but what he was; and what he was, not as evidenced in the positions to which he arose, one by one, by an inevitable spiritual levitation, but only as discerned at the heart of his personality. Hence this wreath laid on the altar of memory is not fashioned from a chronology of dates and places, a chronicle of scenes and events, a bead-roll of achievements, an analysis of obvious qualities and ordinary virtues; but woven from those illusive, and if one may catch them, ineffably fragrant elements of character—the spiritual essences—which constitute the distinction, the individual significance, the irreducible oneness of the man.

What, then, was the peculiar endowment which made him David Hastings Moore—the only David Hastings Moore? There were other patriots, prophets, writers, Bishops of his age, and some doubtless superior in one or another sphere, though few in the wide range of these various activities. There are, indeed, yet some preachers and penmen who passed through the fire of the Civil War; but there remains only one Bishop in all the world who has borne arms for liberty. Cranston and Moore were playfellows, college mates, comrades in arms, Conference yoke fellows, and brother-Bishops. These two stand in our annals apart and above all others, alone yet together, in this regard, never to be repeated, please God; for when the dove of peace returns with her olive branch to a world cleansed and sanctified by its baptism of blood, there will be no need for soldier-Bishops.

This distinction he wore proudly. Righteous warfare puts something into the blood of a man which is never inherited, never acquired, but distilled subtly from the supreme sacrifices of a "good fight," with death always touching elbows, and for a cause worth more than a man's life.

Thus segregating our subject, we press on to search for what lay at the very core of his nature. What was the central indestructible entity which he carried over into eternity, where men are no longer soldiers or preachers or editors or Bishops? There

they think and worship and love alike; but what was it which made him on earth a separate unit in the mass of men, and still qualifies him so that when he greets us at the gate, we shall know him even as we are known? I venture to believe that it is this—a certain attitude of spirit, composite of these elements, optimistic faith, instinctive courage, veritable delight in labor and service, temperamental cheeriness, a very gracious gentleness, a deep sense of human values, the outward rather than the inward gaze, which makes for sympathy, an inviolable loyalty, a high ideal of the honor and dignity of manhood, a certain valorous and chivalrous bearing which is the efflorescence of deeply-rooted sentiment, constant good will and good spirits; and, permeating all, first last, and always, love—love for everything and everybody worthy of love. That, to me, was and is David Hastings Moore.

Strangely enough, the expression in literature of this manner and habitude of spirit is Rostand's "Cyrano de Bergerac"; if we imagine that redoubtable character minus his eccentricities and plus a genuine piety.

No wonder David Hastings Moore was loved by multitudes of all sorts and conditions of mankind, and when the white sail of his soul rounded the misty cape, the promontory death, many mourned him but had in their sorrow a newly quickened desire and purpose to sail, by the grace of God, the same course into the heaven which is fullness of life for evermore.

VIII. BISHOP NAPHTALI LUCCOCK

Read by the Rev. Eli P. Anderson

See Journal, May 7, 1916

Bishop Naphtali Luccock was the son of devout parents, whose ancestry was English, Methodist, and Puritan. They believed in children being able to know God; hence, this son who was to become so distinguished in the Church was led to yield his heart and life to Jesus Christ when a child.

When only fifteen years of age he became a student in Ohio Wesleyan University, and the religious atmosphere and influence of College days was one of the determining forces of his life.

His faith in God and his Word was steady during the years of his student life, and holy aspirations were in his soul amid all the struggles of his remarkble career.

The following lines written by him a number of years ago give evidence of his grip upon God:

A HYMN OF ASPIRATION AND VICTORY

Condemned I stand—thou knowest all,
The sin, the guilt, the stain;
O Holy One, on thee I call,
Make thou the temple clean.

O Jesus, full of truth and grace,
My advocate above,
Bestow the legacy of peace,
The whisper of thy love.

My prayer prevails; begone, ye fears,
To me the gift belongs,
Faith seals it mine; be dry, ye tears,
My heart o'erflows with song.

Here at thy Cross, O, wondrous Love,
My soul finds hiding place,
Here bleeding Lord, my heart doth prove,
Thine uttermost of grace.

Bishop Luccock possessed a rare personality, and into whatever society he entered—the rich, the poor, the ignorant, the learned—he was always the center of attraction.

He lived in the sunlight, nevertheless he knew of the lonely road where shadows often fall.

There was a winsomeness about his preaching which led multitudes to wait on his ministry. He was so humble and quiet and unpretentious about his aims and purposes that to a stranger he seemed to have none at all.

He never referred to himself; he never asserted himself; he never advertised himself. Life itself, without any of the accompaniments and trappings which usually go with it, was to him the center of his whole philosophy of contentment. Hence, he loved simple things, old things, plain things. His luxuries were sunsets, and trees, skies and clouds and common, everyday human things. He liked learning, as long as it was not pretentious. He liked scholarly people if they had sense enough and perspective enough not to take themselves too seriously.

A human being, to him, whether on a throne or in a cottage, was a human being, and all the distinctions or ranks by which men divide themselves were to him artificial and mechanical.

Bishop Luccock has taught us how to make a beautiful world for each one of ourselves by idealizing the realities around it. His religion was expressed through every act and word of his life. He was like the sunlight, quiet; but managing to get itself embodied in trees and flowers, so did he manage to embody his beautiful spirit in his sermons and in all the relations of his life. When you entered his home, or his study, you felt a subtle, genial presence resting on everything about his dwelling place. He was so approachable and attractive to young men of the ministry that they sought him all the while for help, advice, and sympathy. And no one ever sought in vain. He was the young pastor's best friend.

Bishop Luccock possessed a rare charm of humor and wit, always as pure as a mountain stream. This rare gift was powerful in drawing others to him. He knew when to use this gift and never was any utterance which was not most fitting to the person or the occasion and was ever free from any stain.

After a pastorate of a dozen years in the great Union Church, Saint Louis, he felt led of the Lord to take hold of the Hyde Park Church, then a Mission, in Kansas City, Missouri. To this Church he came with a zeal and an optimism which gave hope to the small number of heroic members of that Mission Church. Ministerial support was not his claim, but a place to add to the building up of the Kingdom. It may be said that he received less than half of the salary paid to him by Union Church. From Hyde Park Church Bishop Luccock was called to the episcopacy. After his election he took his assignment to Helena, Montana, with great glee. He said it was the only scriptural field for him. "For," said he, "do not the Scriptures say, 'And of Naphtali he said, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West."'"?

Bishop Luccock threw himself into his task with the greatest enthusiasm. The work was a real joy to his heart, but the burden too heavy for his strength. Nevertheless, he worked on and on. The mountain roads were none too steep or none too rough; his delight was to dedicate a humble and remote Church to the worship of Almighty God. He won the hearts of all, and the hopeful spirit so characteristic of his life was most contagious, and his whole area felt the force of his wise and brotherly leadership.

To Bishop Luccock more than to any other leader in the bounds of the Saint Louis Conference, and especially the City of Saint Louis, belongs the credit for the good fellowship among our people and that of the Methodist Episcopal Church, South. He was a strong believer in Organic Union, and he did his utmost to hasten the day when the two Episcopal Methodisms might be one.

To be brief, this Bishop, author, peacemaker, pastor, and preacher, was the friend of man, and gave out of his life to others, hoping for nothing in return. He, like Moses, was with his Lord on the mountain, and while we beheld him as one who had talked with his Lord, he wist not that his face shone.

When passing through a great bereavement a few years ago Bishop Luccock was asked by a friend concerning his faith and he answered, "I have seen the face of the King." And now he "sees the King in his beauty," and dwells with him, "in the land which is afar off."

IX. REV. ADNA BRADWAY LEONARD

READ BY THE REV. C. G. SCHENK

SEE JOURNAL, May 7, 1916

No human life with a record of eighty years, fifty-six of which were filled with prodigious labors for the Kingdom of God, can be portrayed in eight minutes, no revelation of the soul of such a man can be put into words at all. Life finds its only full interpretation in terms of life and the soul of man ever eludes language. The spirit which animated Adna Bradway Leonard can be told as well in eight minutes as in eighty, because the soul does not stand revealed by the multiplication of terms. The influence of a true and great life is felt but never told. This is the sublime philosophy of Jesus, and this also is the clear revelation of the reason why the profoundest Gospel is not found in a creed but in a person.

On August 2, 1837, in Mahoning County, Ohio, Adna Bradway Leonard was born. On April 21, 1916, in Brooklyn, New York, he entered into rest. Between these two dates as rugged a Christian character, as fearless a champion of human rights, as faithful a minister of Jesus Christ, as keen a Christian statesman as our Church had in this period, lived the life which challenges our faith in and loyalty to the Son of God. Twenty-four years for growth, education, and the finding of himself; twenty-eight devoted to the active work of parish and pulpit; twenty-four years in unexcelled service in the cause of missions; four years of quiet helpfulness in counsel and benediction in life for the Church he loved—and then his tired eyes fell on sleep. And his Spirit wakened to the value of all the toil and travel of his life and was satisfied.

Ohio Methodism which may claim to have given Dr. Leonard to the Church he loved, by whom he was honored and unto whom he brought great honor, might say of him what Goethe said of Schiller:

> He was our own—
> Fruitful a life in counsel and in deed;
> This have we proved, this tested, in our need.

But to say this would be to exalt ourselves and shrink him—for

> His giant step, as ye full surely knew,
> Measured the circle of all will and deed.
> Each country's changing thought and morals too,
> That darksome book, with clearness could be read.

Not even world-wide Methodism dare say, "He was our own." He was the Christ's, and Christ is God's and the world's, and so by a logic irresistible this man belonged to all the Chris-

tian toilers 'neath the sun who labor for the appearing of Jesus Christ in the hearts and homes of men.

Humanity enamored of analysis is prone to treat character and the soul as subject for the microscope and the test tube. This scientific age believes this to be in the interests of knowledge and clear thinking. No man should complain, for not even the soul of man is too sacred to be excused from making its contribution to the facts of life. Even an epitaph ought to be true. But this also should be remembered, that the heart can be trusted as well as the head; that love registers truth no less clearly than logic; that the measure of the influence of any life on our lives is as trustworthy an appraisal of the worth of the man thus influencing us as the more studied intellectual observation of his words and deeds. Laying aside then any analytical study, refraining from the appraisal of a biography of a man dead and turning our thought toward the hearts of the living who came under the spell of Dr. Leonard's character, life, and ministry, we find ourselves in the presence of a man of Christlike courage, of intense devotion to his own high convictions of truth, and a man with a consuming passion to bring the whole round world to the heart of God. These conspired in him to make him a great leader of men.

Thomas Carlyle says that great men are sent of God like lightning out of the heaven. And that when they appear humanity, like tinder, catches fire at their flame. If this be the test, A. B. Leonard had the element of greatness within him. In the sense of his powers, if not in the line of his work he was a pathfinder and not a camp follower. He had the power resident in great spirits to make our drowsy humanity, loving rest, leave their tents, march and fight. His was a call to action, and men answered it. By the contagion of his own haste for the Kingdom of God he carried men with him. Of him it might be truly said that

> No moment drooped between his thought and action,
> No moral died his dream and deed,
> Within his soul there was no fatal faction
> That could betray him in his hour of need.

Robert Louis Stevenson tells us that there are men so incandescent in their soul life for the reflection of the life and light of God that when one of them comes into our presence it is as though some one had lighted another candle. Dr. Leonard was not without this power. Men loved him and men do not often love the man without spiritual sweetness and life. It was the pure soul of our brother always at white heat with the indwelling of God, which gave direction to his courage, balance to his aggression, and method to his intensity. Men did not follow him because he or they loved the battle, but because they trusted and loved him.

Nevertheless, let it be said that this man was as the lightning rather than as the candle. Christina Rossetti when urged to go and see a sunrise refused, saying, "The souls of the living are my sunrise." So, too, the deepest feeling of this man of God was enlisted when he saw the woes of men, when the opportunity was his to grapple with the eternal facts of our humanity, when he knew that—

"Men his brothers, men the workers were being exploited by ungodly and social and political forces, and in such hours with lightning flashes and indignation and wrath he revealed and struck

> **Those social lives that work us**
> **From the living truth.**

As Bedivere fought for the kingliness of Arthur, so A. B. Leonard, a true knight of the Cross, was the enemy of all who stood against the Kingship of Jesus—and

"Bold in heart and act and work was he whenever slander breathed against his King."

This man believed that extensively and intensively the program of Jesus embraced the salvation of the world. And to this end he literally laid down his life.

Naturally the danger of a life lived at white heat, the peril of a ceaseless energy and burning conviction, the weakness of the Lord encased in armor is this: that in the shock of constant battle the vision of man will be narrowed and his short life obscured. Dr. Leonard said of himself that he preached the Word and the Christ, and not about them. He contended for his own conviction until some said that he was not hospitable to new truth. It is certain that no interpreter of truth should be without a large place in both his thought and affection for the scholar and new revelations. It is, however, equally true that to be naked of profound convictions and to hold all truth in solution is not the mark of great life. It is not wise

> **To sit as God, holding no form of creed**
> **But contemplating all.**

This man may have lacked some hospitality toward scholarship; I do not know. What I do know is that he lacked no hospitality toward God or Christ or man. The sublimest reaches of the Gospel of Jesus Christ—the eternal fact of that Gospel concerning God's descent to man and man's ascent to God did not await, for A. B. Leonard, any confirmation from the scholar. Happy should we be to-day like him, if we have great convictions concerning God and Christ. Sin and redemption lies in immortality, which all the woe and wickedness of the world cannot crush or destroy.

Intellectually wrong? Perhaps, but we can afford to wait and see. What we know is that A. B. Leonard has left us all—

> **The record of a face sublime,**
> **And home through cloud, far off discerned**
> **The incense of a love that burned**
> **Through pain and toil, defying time.**

and reading our own hearts, wherein he is evermore enshrined, what more can we say? What more need we say? Every cause of the Church and the Christ owes him an infinite debt. He was a Prince in Israel who scorned honor bought at the price of subterfuge, who spurned the suffrages of men at the cost of stifling his convictions, who coveted friends, but friend and foe were alike to him when that which he believed to be the Truth was challenged. We shall see his like again. O yes, his going does not even leave us empty of his time. This also is true, that we are in no danger of having too many such brave, resolute, devoted, aggressive soldiers of the cause in the Church of God. When in that Brooklyn home A. B. Leonard ascended to the sky, the watchers by his side might have said, O! so truly,

> **Silence here, for love is silent coming**
> **Gazing on the lessening sail;**
> **Silence here but far above us, many voices crying,**
> **"Hail! All hail!"**

X. REV. HOMER EATON

Read by the Rev. William H. Hughes

See Journal, May 7, 1916

Homer Eaton was born in Enosburg, Vermont, November 16, 1834, and died in Madison, New Jersey, February 9, 1913. Between these two dates he lived a fruitful career, notable in the story of the Methodist Episcopal Church.

He had a good start in life. He came of robust New England stock and was nurtured in a consecrated Methodist preacher's home. Both his father, the Rev. Bennett Eaton, and his mother, Betsey Maria Webster, were Christians of finest quality and largest measure. At the age of sixteen, in a revival service, conducted by his father, he gave his heart to the Saviour and was immediately persuaded he must preach the Gospel. He began his preparation in the Bakersfield Academy and continued it in Concord Biblical Institute from which he graduated in 1857. In the same year he joined Troy Conference, in whose membership he remained until his death. During this period of fifty-six years of splendid activity, he served eleven Churches as pastor, two districts as presiding elder, and for twenty-four years he was one of the publishing agents of our Church. He held high place

in the great councils of the Church. He was a member of ten General Conferences, a fraternal delegate to the Methodist General Conference of Canada, delegate to the Ecumenical Conference of 1881 and 1901, a member of the Book Committee, and a delegate to the great Edinburgh Missionary Conference of 1910. In all of these, his was a commanding presence. Not given to frequent or lengthy address, he had a singular aptness to say the right word at the right time, often the final word of debate because it was the decisive word.

As publishing agent he rendered his most conspicuous service. He met all the perplexing problems of a great business enterprise with a masterly ability that commanded the respect and high esteem of all classes—manufacturers, merchants, contractors, mechanics, authors, editors, customers, clerks, and all employes alike were his friends and his admirers. He gave to the Methodist Book Concern a whole-hearted service, and demonstrated that a Methodist preacher could be a great financier, never for himself but always for the Church he so greatly loved.

We must not forget that this man of large business success was a preacher, and a good preacher. His royal appearance in the pulpit awakened expectation of great thoughts and they came, spoken with a ringing voice and clothed in simple but most forceful language. The clearness of his statement of truth evidenced the vigor of his faith. He used few adjectives or adverbs, for they were not needed either to strengthen or to modify his confidence in the gospel he preached. He preached the gospel and the gospel only. When his Conference brethren asked him to preach a semicentennial sermon, he said to the writer, "Do they think I will give them a sermon of personal memories? I will not," and he did not, but gave a vigorous sermon on "Sacrifice and Its Reward," from the text, "Behold, we have forsaken all and followed thee; what shall we have therefore?"

He was a great presiding elder, justly yet generously measuring the ability of his brethren, correctly judging the needs of each charge and counseling the wisest possible adjustment of men to the work. He did so much more than this; now and then he urged a larger opportunity for some brother, gave him a task a bit too big for him, but not only by his words of wisdom and experience, but by the very largeness of his presence helped him to do more than he could have done, standing alone. Homer Eaton was always in this big brother business.

In 1858 he married Miss Hannah Saxe, of Sheldon, Vermont. After over half a century of choice companionship, one Sunday evening Homer Eaton, reclining on his couch, listened to this beloved woman reading to him of the tasks and toils of the Church below, and as she read he slipped away and entered into the rewards of the Church above. His most striking characteristic was his repose. He did his tasks so easily, so often we

thought he could do more if more was needed to be done. He has gone, not only to rest, but gone where service large enough for his great soul is given him.

XI. REV. JOHN THOMAS McFARLAND

Read by the Rev. Lemuel H. Murlin

See Journal, May 7, 1916

"During the past two or three weeks I have been passing through experiences which, while often casting me down, in much discouragement, have ministered to my soul's discipline in patience and faith and a better knowledge of things divine. When I preached in your pulpit in 1888 on 'The Higher Values,' I must have spoken inadequately, for I poorly appreciated then the heights and depths of the subject; but during the subsequent twenty-five years God has opened the eyes of my heart to a better understanding of spiritual values, and some great unfoldings of the subject have come to me in recent months; of some of these things, which alone can give significance to life, I will wish to speak with you if we can find an hour adapted to such communion. I am not sure when I can get back to my office. Many things are calling me back, and there are some which I am very anxious to complete before I go hence; after that, my faith is, there will be other work and better opportunities beyond."

Thus wrote John T. McFarland to his friend, William V. Kelley, late in the fall of 1913. On a Monday morning in the following December, breakfast just over, while seated in his easy chair ready for his morning paper, suddenly his head bent forward and his spirit passed from his earthly house to his heavenly home. It was fitting he should go so quietly and so simply, seemingly wishing not to interrupt with a formal farewell; "courteously nodding a good-bye to us and to all the world," he quietly and unobtrusively slipped out into his place in the heavenly life, to "the other work and to the better opportunities beyond."

These closing words of his and the manner of his going are illustrative of the man. Born in the humble home of an Indiana pioneer, growing into manhood on an Iowa farm, graduating from Simpson College at the age of twenty-two, preaching for two or three years, then taking up his studies in the Boston University School of Theology, from which he was graduated in 1878, he was ever learning "the higher values," and by every endeavor was seeking to live by them; and he was ever eager to be in the place of work and service.

Following his graduation from the theological school he engaged in pastoral service, where he continued until he was elected

president of Iowa Wesleyan University, to which institution he gave nine fruitful years. Thence he returned to the pastorate where he rendered distinguished service until the General Conference of 1904 elected him editor of Sunday School Publications, in which position he soon became the recognized leader in Sunday school work, not only in our Church, but also in the councils of interdenominational Sunday school work. The Board of Sunday Schools in its minutes, noting his death, truly said:

"During the crucial years of the rapid and splendid development of the religious educational work of the Sunday school, he more than any other man determined the course and largely also the measure of the advance achieved. The rich fruitage of his labors is before the Church in an improved and highly specialized Sunday school literature and a system of graded instruction in which both the subject matter and teaching methods are adapted to the changing needs of a developing religious life."

Thus seeking for, and endeavoring to live by, the "Higher Values" of which he loved to preach and write, there came to him a wideness of vision, a largeness of faith, a sweet reasonableness of spirit, and a dignity and nobleness of manhood that had wide appeal and response in the young life of his congregations and of his college, and among all classes of his readers. He never doubted that God is in his heaven, that the world's foundation standeth sure, and that God's truth is its own credential, needing no defense but declaration only. He came nearer to believing in the total divinity of man rather than in the total depravity of man; he loved children; he understood the religious nature of childhood and sought to find ways of education by which to preserve the child rather than to let its course in life drift into ruin and then requiring much endeavor to rescue; he preferred formation to reformation; he believed in preservation and conservation rather than ruin and rescue; he brought the child back into our midst where Jesus had placed it. His appreciation of childhood is beautifully expressed in his own lines:

"They are clear, the eyes of a child,
Clear as the blue of the sky;
No marks of a spirit assoiled
In their limpid azure lie.

"They are keen, the eyes of a child,
Keen as the lances of light;
The pure in heart alone can stand
Unshamed in their searching sight.

"They are strong, the eyes of a child,
Strong as the strength of God;
They rule the world with gentle sway,
For love is their scepter-rod."

Young men trusted him and sought his service as an older brother or as a noble father. He tells of his conversion in a remarkable story, How a Student May Begin, published in a tract by our Board of Education. It has had a wide circulation, and this writer can testify to the power of its message among hundreds of students; but it is a good strong message, not only for college students, but also for every young man and woman. The event described occurred at the close of his junior year in college as he was riding home beside his father in the old farm wagon. For many years he had desired to be a Christian and believed he should be a minister; with each successive revival winter after winter he had gone to the mourners' bench, but no "light had broken in on his soul." He had concluded that the experience of conversion and the joy of the Christian life was not for him. The story is too long to recite here in full; we make a brief extract from one paragraph:

"And so I had become a Christian! I had expected to be converted at a revival, under the stress of great feeling, coming out into a great light and into a great joy; but instead, it was in a lumbering old farm wagon on a dusty road in midsummer. And it all began by my father's saying that 'the chief thing is what you are, and I have been anxious that you should be a Christian before you get through college.' And then the voice within me took it up and kept asking me, 'Why not give God your pledge that you will begin to do the things that you know a Christian ought to do?' When the old barnyard gate was reached, I had settled it. My face was turned in a new direction. I had put my life under the mastery of a new purpose. The rest from that day to this has been only the working out of details. I have been trying—with many blunders, I know, but always trying—to do what I think a Christian ought to do."

Dr. McFarland saw life whole. He walked with God through all the years and thus never grew old in spirit. Many of us know how his big strong body went to wreck and ruin, but we also know that the spiritual man was renewed daily and made stronger, richer, and freer with each passing day. He saw clearly that our yesterdays make our to-days, and our to-days make our to-morrows; that "the tissues of the life to be we weave in colors all our own." This experience of "seeing life whole," and of ever walking onward unafraid, he beautifully expresses in these lines:

An old man met me at the dusk of eve;
  A something thrilled me as his steps drew nigh,
  A fear, the starting of an inward cry;
An air of other-world did seem to cleave
To his bowed head, bent form, slow step, and leave
  The sense that falls when comes the call to die;
  His face was mantled, but his deep-souled eye

Told me the words he spoke I must receive.
I spoke; he answered, and his voice was low;
"Nearer of kin art thou and I than son
And sire; by bands of fate the moon and sea
Are not so closely bound; thou didst not know,
But I am thou, as when the years are done,
Thy final self, the man that thou shalt be."

But he had no fear of that "final self, the man that thou shalt be." Since the first days of self-consciousness, thanks to the atmosphere, spirit, and training of that humble farmer's home, his spirit had always been "upward drawn to God": he was ever seeking for, and growing in, the knowledge and experience of the "higher values." And when, riding along that dusty road in midsummer, in an old farm wagon beside his Christian father who was deeply concerned that his son should "be a Christian before he got through college," he thereupon definitely "set his face in a new direction," and put his "life under the mastery of a new purpose," and ever since had been working out the details, "always trying to do what a Christian ought to do"—from that day and through all the years since, he enjoyed the heavenly companionship. He was ever conscious of the presence of the One who met the disciples in the way and who had said, "Lo, I am with you to the end." The following beautiful lines relate his life's experience even to its close:

They walked and talked—a Man and God;
A fragrance lingered where they trod,
A music ended as they spoke,
And over them a glory broke.

They talked and walked, down many years—
The way was called The Vale of Tears;
But he who walked with God received
Such comfort that he little grieved.

And walking thus, and talking so,
The Man and God fared onward slow,
Until they reached a secret spot—
God took him, and the man was not.

XII. REV. ROBERT FORBES

Read by the Rev. Melvin P. Burns

See Journal, May 7, 1916

Dr. Robert Forbes was born, reared, and educated in the dominion of Canada. He came to the United States in his early manhood, and entered the ministry of the Methodist Episcopal Church in the year 1870. He was twenty-six years of age when he united with Minnesota Conference. He at once won great popularity with all classes of people. He was not long forging his way to the front ranks.

He was a strong pastor, an exceedingly vigorous district Superintendent, and by far the leader of his Conference. He was elected delegate to the General Conference of 1888 and of each succeeding General Conference including 1912. In 1903 he was chosen assistant corresponding secretary of the Board of Church Extension, and continued in the office till 1907, when, upon the death of Dr. James M. King, he was elected corresponding secretary of the Board of Home Missions and Church Extension, and reelected by the General Conferences of 1908 and 1912. He came to his death at the close of an extended series of visitations to the Pacific Conferences, and after a succession of masterly addresses.

Dr. Forbes was one of God's great workmen. Every door of his big wholesome, generous, tremendous personality was forever open to receive and succor and save the sorrowing and the dying. Did a man fall by the wayside, Forbes was immediately present to uplift, to comfort, and to defend. Did a man sin against him, he at once was moved with tenderest compassion to forgive and reclaim him as a friend. Perhaps no man has left so great an impression on middle Northwestern Methodism as Robert Forbes. He was a finder of new pathways, an establisher of new Churches, and a builder of new houses of worship. He thought not of his own personal comfort and convenience, but by night and by day, in summer and in winter, in sickness and in health, in poverty or abounding in wealth, he pushed the interests of the Kingdom of God to the extreme limit. He always proceeded with a pressure of at least 240 pounds. He literally redeemed and reconstructed the Christian manhood of Northern Minnesota.

Dr. Forbes was a platform orator of no mean ability. His reputation in this respect was international. He was a defender and champion of God's gospel; he was a great promoter of righteousness; he profoundly stirred the hearts of men, and by the preaching of eternal truth turned away from the way of sin and moral death to the way of spiritual life and immortality. He had a splendid voice, rich and gracious in its persuasiveness, a charming personality, forceful and magnetic, forever binding his friends to him who would sacrifice their own best interests and willingly and gladly lay themselves upon his altar; however, he was the sort of man who would never allow a friend to yield himself unstintingly to him in sacrifice.

He was much more than fair and just both to his friends and opponents. A man might antagonize and scandalize and even insult him; in reply he would love, cherish, and assist. In fact he seemed more anxious, if that were possible, to show himself fair and right and equitable toward those who cooperated with him. His honesty was phenomenal. He was broad in moral vision, deep and true in religious instincts, and his view of God's redeeming grace and man's continuous need gave him a

tremendous influence and power over those with whom he came in contact from day to day.

As corresponding secretary of the Board of Home Missions and Church Extension he rendered invaluable services to our great denomination. His platform ability, his first-hand knowledge of the needs of rural, frontier, and city conditions was a mighty contribution to his usefulness in this great field. His greatness and richness of soul, his love and devotion to the Kingdom of the Christ, and fervent sympathy and consecration to his friends, and to his own Conference and its immediate environment, led him at times, in the thought of some, to be more indulgent, perhaps, than the absolute letter of the law might indorse. In other words, his life was an enlarged and enriched expression of the gospel of love, and not a curtailed and circumscribed expression of the letter of the law always exacting the "pound of flesh."

He was a marvel of a man, he possessed a marvelous soul, and accomplished a marvelous work. He loved his fellows, he loved the Christian ministry, he loved the Church of Christ, he loved his God and Father, and we of his own home Conference and surrounding country loved him with an undying devotion and are deeply grateful for this high privilege of presenting to this General Conference and to the Methodist Episcopal Church of the world this small expression of appreciation and tribute to this our friend and brother, Dr. Robert Forbes, of Northern Minnesota.

XIII. MR. JOHN ALANSON PATTEN

Read by Rev. Wilbur N. Mason

See Journal, May 7, 1916

"Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3. 38.

So spoke the king in his brief concerning the strong leader of long ago. The same truth was borne with almost overwhelming shock to a host of friends when the announcement went out that John Alanson Patten had died Wednesday morning, April 26.

Born in Illinois less than forty-nine years ago, his training and growth into manhood came to him in the South. Early in life he entered business, beginning as office boy with the firm in which he later became chief owner and managing partner. His energy and business sagacity promptly gave him extraordinary success and enlarging influence. His ability for leadership put him into the forefront of any company of men, and easily won for him a prominence willingly accorded, because his associates knew that his plans were the result of clear insight

and masterly analysis of all the interests involved. He gave himself with almost prodigal devotion to his work. It was the habit of his life to obey the Pauline injunction, "Whatsoever ye do, do it heartily, soulfully, as unto the Lord." Though his family connections might naturally have led him into the Protestant Episcopal Church, he became a member of the First Methodist Episcopal Church in Chattanooga, at a time when it required real courage to unite with that poor and lightly esteemed people. With characteristic heartiness, he set himself to the task of making his Church and his denomination a real power in the land. The history of Methodism in the South for the past twenty-five years reveals the dynamic force of his vigorous personality, inspired and led by the Holy Spirit. Though engrossed in multiplied business activities demanding thought and energy of most exacting kind, the outstanding fact in the crowded life of this remarkable man was his passionate interest in, and devotion to the Kingdom of God. A list of the business organizations with which he was connected leads one to wonder how he could find either time or strength to give even passing attention to these varied activities; yet in all these affairs his associates valued him as a helper second to none in pushing an enterprise to success. But amid the exacting cares of business, he was never so busy that he could not spare both time and effort in behalf of any cause making for the betterment of men. He systematically divided his time, giving his mornings to his private affairs; his afternoons he spent at his downtown office where the humblest and poorest found hearty welcome to Mr. Patten's sympathetic and helpful counsel. Struggling ministers from hard circuits in the mountains were cheered with help in both word and gift; men who had lost out in the battle of life came to him despairing and hopeless, only to go away with a new confidence in themselves, because John A. Patten had shown that he had faith in them and had given them a new chance to prove that they could make good. Organized benevolences and philanthropies did not appeal in vain for his help. With lavish hand he gave his money—but more than that, he gave himself.

Much is said of the tithe as the rule for giving, but Mr. Patten followed no mechanical rule in his benevolence. He knew no rule save the rule of need. It was no mere chance that only the garage instead of a beautiful house crowned the truly magnificent location on which he planned to build his country home. He lived in the modest structure originally planned as his garage, because he wished to use his money to help the many good causes that urgently claimed his interest and support. In a letter written months ago amid the stress of business concerns that required an almost staggering outlay of money, he expressed no word of bitterness; his great regret was that these

enormous demands on his finances prevented him from giving to many good causes to which his heart went out.

Mr. Patten was a master of the arts of friendship. His joy was at its full when he was surrounded by his friends. In union with his noble wife—an elect lady, formerly Miss Edith Manker, daughter of an honored member of this General Conference, Dr. J. J. Manker, Mr. Patten made his home a center of radiant hospitality. With wondrous art he made his friends so truly at home and so sincerely thanked them for accepting his hospitality that one left his door with a certain exhilarating glow that made one's visit a precious memory. The most conspicuous features of his home were a wide extending porch and a spacious living room—fitting symbols of the open-armed welcome always accorded to his friends. This same element gave him exceptional influence over men discouraged and defeated in the struggle of life. Mr. Patten had a remarkable faculty of discovering good in others and leading it out into vigorous expression. His disinterested friendliness gave men a new faith in the worthwhileness of life and in the value of keeping up the fight even against great odds. He had within him that energizing and life-giving power that put new strength into the weakened will; cleared the mist from bedimmed eyes so that they could see a new opportunity opening before them; set the halting spirit again upon its feet so that it ran eagerly forward gladdened by the optimism of his infectious faith.

The breadth of his sympathies and vision brought him into close relation with all that was worthy and good. Though he was not a graduate of the schools, he was a man of broad and exact knowledge. His acquaintance was nation-wide and brought him into close contact with leaders in all lines of human effort. His spacious spirit gave cordial welcome to all that was noble and good.

He truly "lived by the side of the road and was a friend to man."

The secret of his life was his unswerving loyalty to Jesus Christ as his Saviour and Lord. His love for Christ was a real and living daily experience. In many years of close acquaintance, I have known him in widely varying circumstances, but I have never known him to do a mean or un-Christian thing. No word of evil suggestion, even in jest, ever passed his lips. In the press of life, he and Mrs. Patten took time to gather their six children about them and daily commit the household into the loving care of Almighty God. He was always at Sunday school, and at public worship both morning and evening. He was regularly present at prayer meeting, contributing his part to the warm, spiritual atmosphere through prayer and testimony. His pastor could ask no better preparation for the morning sermon than to sit in Mr. Patten's great men's Sunday

school class and hear his clear presentation of Bible truth with his illuminating application of the lesson to common life.

Simple in his faith, unostentatious in his sacrificial and devoted service to Christ, a lover of his fellows, generous helper of all good causes, strong and progressive leader in the Church; serene in the midst of strife; courteous and gentle he met death with calm confidence. Almost his last words were, "I have always tried to do my duty."

At the passing of such a man it was natural and fitting that all business in the city cease; schools of all grades—public and private—were closed; the Church of his love was crowded even to the window ledges, while thousands lined the streets—white and black, rich and poor, mingling in the fellowship of their common sorrow over the death of their beloved and honored friend and benefactor.

XIV. REV. PRESTON WOOD

By Francis A. McCarty

See Journal, May 7, 1916

The members of the Illinois Conference delegation come up hither with heavy hearts. One of us is not, for God took him.

Preston Wood fell at the post of duty, March 18, 1916. He was born in Lincoln, Illinois, May 26, 1867. He is survived by his wife, Mrs. Eliza Wood; his aged mother, Jayne K. Wood, of Jacksonville; two brothers: Col. William T. Wood, U. S. A., Washington, D. C., and Rev. Albert E. Wood, pastor of First Methodist Episcopal Church, Leavenworth, Kansas; also three sisters: Mrs. James Galford, Clear Lake, Iowa; Mrs. W. S. Philip, wife of our pastor at Cerro Gordo, Illinois; and Miss Katheryn Wood, of Jacksonville.

Brother Wood was born in the parsonage. His father was that stalwart and beloved son of the Illinois Conference, Preston Wood, Sr., who gave fifty-three years to a heroic ministry, serving four terms as presiding elder and was repeatedly elected a member of the General Conference. He was a man of unusual administrative ability, and his counsel and advice was sought by the appointing powers until his death. He was a contemporary of the pioneers, and perhaps more than any other was the tie binding that early period to our day. When such giants of our Conference as Peter Cartwright, Peter Akers, Rutledge, Buck, and Prentice are mentioned, Preston Wood, Sr., must be included. The young man idolized his father and grew up in the atmosphere of such a character.

Preston Wood, Jr., graduated from the Illinois Wesleyan University in 1891. His ambition and intention was to practice

law. But after teaching for one year he told his father he must heed the call to preach the gospel of Jesus Christ.

He joined the Illinois Conference in 1892. When Bishop Fowler informed the father with some enthusiasm of the appointment he expected to give Preston, that old veteran stoutly protested and said, "No, Bishop, I would send the boy to some hard circuit where he must win his spurs." Accordingly he was sent to the Topeka circuit. His subsequent appointments were: Kenney, Maroa; Brooklyn, Jacksonville; Delvan, Taylorville, and Kimber Church, Danville, where after a great pastorate of seven years, he was appointed by Bishop McDowell superintendent of the Springfield District.

Preston Wood, Jr., was married to Miss Eliza Bronson, of Jacksonville, September 12, 1900. She has proved a helpmate, sympathetic and capable in every way. The great sorrow of their wedded life came six years ago when their only child, Eliza, slipped away to be with God.

Bishop McDowell has made few appointments which have met with more enthusiastic approval upon the part of the Conference than this appointment to the Springfield District in 1914. Few have proved to be more fitting. It was the last district traveled by his father and the home of his boyhood. Preston Wood seemed to be born for the district. He took hold of the administration as well as cabinet work like a veteran. His men and his Quarterly Conferences were loyal and quick to follow his leadership. He organized Springfield Methodism into a closer union and fellowship.

No one of our delegation looked forward to this General Conference with more genuine interest. It was during the unusual press of work incident to preparation to leaving his district for a month that he heard the summons to the Church Triumphant. On Sunday, March 12, less than one week before his death, he preached three times with his usual vigor. He held a Quarterly Conference on Monday, another on Tuesday, and two on Wednesday, arriving home about midnight. On Thursday morning he suffered an attack of appendicitis, submitted to an operation that evening, and Saturday night fell on sleep.

When Preston Wood, Sr., was called home the Conference mourned as for a father, but that was a fitting close of a long and faithful life. The shock of corn was ripe for the garner. How different when this son was stricken in the midst of his years and at the height of his usefulness. Then were we smitten and dumb, and our hands groped in the dark. Was it any wonder the heroic wife said, "During all these years my life, my thought, and prayers have been in Preston's work, and now the world seems empty."

It was a dark blow, but the world was not empty. Out of the darkness was extended an arm to her and to us, which led

and strengthened us, and we knew we were in God's hand. Mrs. Wood has learned anew the meaning of Christ's message, "My grace is sufficient."

On Monday, March 20, the broken-hearted preachers gathered at Springfield, where brief funeral services were held at First Church, conducted by the Methodist pastors of the city. The body was then taken to Jacksonville, the home of Brother Wood's mother, and Mrs. Wood's parents. Here services were held on Tuesday and were in charge of his colleagues, the District Superintendents. Bishop McDowell, who was not able to be present at the funeral on account of other engagements, wrote thus discriminatingly in a letter from which I quote one paragraph: "Dear Preston Wood; how we loved him! He was a son of the Conference; he loved it like the old Jews loved Jerusalem. Nothing I have done pleases me more this morning than the fact that I gave him a district. He had a sentiment about it. It was not ambition for place, but a sentiment to stand in succession to his father, and now they two with clean hands and clean hearts have ascended the hill of the Lord."

BALLOTS

I. Bishops

Ballot	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Number votes cast	815	812	812	800	812	818	821	811	805	796	819	809	812	805	803	798	763
Defective	10	2	2	2	2	1	1	2	7	3	1	2	1	0	0	0	0
Number votes counted	805	810	810	798	810	817	820	809	798	793	818	807	811	805	803	798	763
Necessary for a choice	537	540	540	530	540	545	546	540	532	529	545	539	541	537	536	532	509
Thomas Nicholson	412	457	444	388	439	465	501	527	553	...	...	...	...	...	...	...	...
Charles B. Mitchell	337	422	448	420	387	365	352	351	344	345	359	403	434	501	569	...	...
Matthew S. Hughes	333	434	466	454	419	418	418	403	408	430	489	549	...	...	...	...	...
Franklin Hamilton	323	426	450	409	396	366	341	322	330	350	383	412	430	459	504	503	514
Adna W. Leonard	299	409	459	439	428	439	450	475	485	531	...	...	...	...	...	...	...
Herbert Welch	293	392	445	430	444	474	509	554	...	...	...	...	...	...	...	...	...
Ezra S. Tipple	285	372	382	386	365	351	348	327	318	313	304	328	274	235	203	26	...
Charles E. Locke	237	239	286	285	288	275	257	238	225	187	155	...	...	...	...	...	...
William F. Oldham	199	268	327	405	424	426	423	392	383	385	398	448	484	527	579	...	...
Joshua Stansfield	178	175	150	160	165	170	160	157	123	121	100	82	47	...	...	...	...
William H. Crawford	150	167	171	164	155	130	132	112	92	58	32	31	25	...	...	...	...
E. G. Richardson	149	174	219	273	298	304	326	318	305	306	311	354	324	312	329	250	232
Horace L. Jacobs	145	153	158	154	145	140	131	127	112	67	45	29	...	...	...	...	...
Robert E. Jones	116	132	156	167	178	192	194	193	167	129	120	100	84	72	...	...	...
Lauress J. Birney	111	71	41	25	...	...	...	...	...	...	...	...	...	...	...	...	...
Wilbur F. Sheridan	105	92	111	125	138	140	144	136	106	80	43	25	...	...	...	...	...
Albert E. Craig	104	88	64	65	67	75	65	47	40	35	...	...	...	...	...	...	...
Merton S. Rice	103	127	142	183	230	280	289	291	275	256	247	251	189	170	128	...	...
Joseph B. Hingeley	89	84	65	60	48	45	33	...	...	...	...	...	...	...	...	...	...
Joseph W. Van Cleve	82	72	59	79	93	116	113	110	91	89	67	53	33	26	...	...	...
F. T. Keeney	67	62	60	66	77	76	64	56	42	43	48	53	36	26	...	...	...
Benjamin Young	66	48	43	45	50	47	40	26	...	...	...	...	...	...	...	...	...
John L. Hillman	64	53	42	43	38	35	34	28	...	...	...	...	...	...	...	...	...
Henry C. Jennings	63	42	35	30	28	31	32	25	...	...	...	...	...	...	...	...	...
David G. Downey	61	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
R. B. Urmy	59	52	43	29	26	25	27	37	31	...	...	...	...	...	...	...	...
F. W. Luce	56	28	28	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Frank M. North	56	41	26	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Edward S. Ninde	54	47	38	41	54	52	55	48	36	27	...	...	...	...	...	...	...
Edgar Blake	53	56	45	41	47	52	58	64	45	31	31	...	...	...	...	...	...
James M. Melear	48	35	29	35	27	32	39	60	41	29	...	...	...	...	...	...	...
W. F. Conner	46	42	40	34	37	49	66	61	45	28	...	...	...	...	...	...	...
John G. Wilson	37	26	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
J. F. Harmon	34	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
John W. E. Bowen	28	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
David D. Forsyth	24	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
George Elliott	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Edwin A. Schell	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Albert E. Smith	19	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. W. Hannan	16	...	...	...	33	55	70	82	70	46	28	...	...	...	...	...	...
O. D. King	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. R. Wedderspoon	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
I. B. Schreckengast	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Clarence T. Wilson	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
John L. Fort	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Allan MacRossie	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Otho F. Bartholow	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
George P. Eckman	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Titus Lowe	...	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
George R. Grose	...	...	...	...	34	...	...	...	...	...	...	...	...	...	...	...	...
Scattering	...	236	308	150	112	114	69	86	119	79	112	110	73	87	97	19	17

Besides the votes reported in the above table, votes were received on the first ballot for Bishops, as follows:

Nine votes each: S. Alonzo Bright, J. J. Wallace, G. R. Grose.

Eight votes each: J. P. Brushingham, C. A. Tindley.

Seven votes each: George H. Jones, E. A. Dent, C. M. Van Pelt.

Six votes each: W. A. Wiant, E. E. Burriss, R. F. Hurlburt, A. G. Kynett, G. W. Izer, E. S. Johnson, H. B. Johnson.

Five votes each: J. S. Hoagland, C. C. Jacobs, Edwin Locke, L. C. Murdock, C. L. Mead, G. W. Anderson, J. G. Bickerton, C. W. Drees, D. H. Bailey, C. M. Boswell, J. M. Carter, F. H. Coman, T. P. Frost, A. W. Stalker, H. F. Ward, J. H. Race, William Shaw.

Four votes each: J. P. Burns, A. P. Camphor, J. R. Day, F. A. DeMaris, H. F. Gravatt, W. C. Hanson, D. B. Holt, E. M. Jones, J. W. Marshall, W. L. McDowell, G. H. Neal, L. C. Sparks, Robert Watt, W. F. Ward.

Three votes each: R. E. Wilson, G. F. Bovard, A. D. Ball, N. B. Burns, Anton Bast, M. W. Clair, A. M. Courtenay, W. J. Davidson, C. E. Guthrie, J. F. Goucher, J. W. Hancher, F. Palladino, H. L. Smith, John Stevens, T. W. Stout, C. E. Schenk, J. C. Sherrill, I. L. Thomas, J. S. L. Thomas, J. H. Willey, J. M. Arters.

Two votes each: W. N. Brewster, Robert Brumblay, W. S. Bovard, Frank Cole, M. M. Figley, C. N. Garland, J. M. M. Gray, C. C. Hall, E. L. Hoffecker, Edward Hayes, Fletcher Homan, Harry A. King, O. E. King, R. S. Ingraham, L. F. W. Lesemann, F. M. Larkin, W. A. Nutchell, Perry Millar, D. L. Marsh, Frank Neff, T. A. H. O'Brien, R. F. Stephenson, R. K. Stephenson, G. H. Trever, F. W. Warne, H. E. Wolfe, M. B. Pratt, G. F. Ream, E. R. Ryland, C. F. Reisner, W. P. Shriner, J. W. Summerville, M. E. Snyder.

One vote each: S. Anderson, E. P. Anderson, H. S. Atchison, F. C. Baldwin, W. W. Barnes, S. R. Beatty, G. W. Benton, W. Burris, L. H. Bugbee, J. W. Butler, D. B. Brummitt, B. W. Blessing, F. D. Bovard, W. M. Brackney, W. Brown, C. W. Baldwin, C. K. Carpenter, A. L. Chase, J. C. Craig, J. H. Clemons, J. C. Crawford, J. E. Crowther, B. F. Crissman, J. M. Cox, D. Clinton, W. G. Clinton, James Coe, H. J. Coker, M. S. Davage, W. F. Dunn, W. J. Davidson, W. P. Eveland, A. S. Fasick, T. Fessenden, W. H. Finch, P. L. Frick, M. B. Fuller, J. L. Frost, J. W. S. Fast, D. J. Givan, E. D. Giddings, W. P. Grant, B. S. Haywood, J. A. Hensey, R. H. Hirse, U. F. Hawk, R. H. Hughes, F. W. Harrop, B. E. Koontz, J. C. Kendrick, J. F. Knotts, A. S. Kavanagh, Alfred Inwood, J. J. Lace, H. G. Leonard, A. B. Leonard, W. H. Logan, F. C. Lockwood, H. C. McDermott, J. M. Mitchell, F. E. Mossman, G. H. Murphy, W. S. Marsh, G. A. Miller, P. J. Maveety, W. Mac-

Mullen, John Maclean, E. M. Mills, J. H. Morgan, J. C. Nicholson, C. B. Nichols, Thomas Nichols, A. G. Ogden, G. C. Peck, A. H. Pitkin, Franz Pichler, H. L. Rockey, L. L. Rogers, J. H. Ryan, M. A. Rader, Thomas Richardson, M. J. Rosen, E. M. Randall, A. C. Stephen, A. C. Smith, J. C. Stetson, J. I. Smith, W. C. Stuckslager, J. W. Springer, A. B. Storms, E. S. Stafford, E. S. Smith, J. H. Scott, W. B. Slutz, T. T. Sherrill, J. I. Taylor, J. B. Trimble, John Thompson, A. A. Thompson, E. H. Todd, W. H. Teeter, Robert Warner, Clark S. Wheeler, W. F. Wright.

II. Missionary Bishops

Africa, of African Descent

	1	2
Total ballots cast	786	738
Defective ballots	8	2
Total ballots counted	778	736
Necessary for a choice	519	491
A. P. Camphor	447	**706**
C. A. Tindley	108	16
J. C. Sherrill	78	...
W. B. Brooks	68	...
E. A. White	55	...

Bishop for Africa

	1	2	3
Total ballots cast	788	773	790
Defective ballots	3	...	...
Total ballots counted	785	773	790
Necessary for a choice	523	516	527
E. S. Johnson	297	476	**732**
J. E. Crowther	216	185	38
A. E. Smith	122	81	...
J. M. Springer	75	...	...

III. Publishing Agents

Total ballots cast	794
Defective ballots	1
Total ballots counted	793
Necessary for a choice	397
E. R. Graham	**691**
J. H. Race	**660**
H. C. Jennings	**575**

E. H. Cherrington..... 231
Ray Allen..... 82
A. J. Benjamin..... 55
T. E. Newland..... 25
W. F. Conner..... 21
Rolla V. Watt..... 20

IV. Corresponding Secretaries

1. *Board of Foreign Missions*

Total ballots..... 779
Necessary for a choice..... 390

S. Earl Taylor..... **715**
F. Mason North..... **711**
A. E. Smith..... 112
Titus Lowe..... 14

2. *Board of Home Missions and Church Extension*

	1	2
Total ballots	779	765
Necessary for a choice	390	383
D. D. Forsyth	288	**470**
C. M. Boswell	247	265
C. B. Allen	92	30
F. D. Bovard	69	...
J. I. Bartholomew	42	...
U. G. Leazenby	18	...
G. G. Vogel	12	...

3. *Board of Education*

Total ballots..... 781
Necessary for a choice..... 391

A. W. Harris..... **417**
J. W. Hancher..... 195
Guy P. Benton..... 129
H. W. Rall..... 30

4. *Board of Sunday Schools*

Total ballots..... 783
Necessary for a choice..... 392

Edgar Blake..... **777**

5. Board of Conference Claimants

Total ballots	782
Necessary for a choice	392
Joseph B. Hingeley	**766**
E. P. Dennett	13

6. Epworth League

Total ballots	783
Necessary for a choice	392
W. F. Sheridan	**753**

7. Freedmen's Aid Society

Total ballots	781
Necessary for a choice	391
I. G. Penn	**660**
P. J. Maveety	**594**
S. S. Idelmann	163
C. C. Jacobs	140

V. Editors

1. Methodist Review

Total ballots	778
Necessary for a choice	380
W. V. Kelley	**421**
George Elliott	251
J. A. Geissinger	53
J. H. Willey	49

2. The Christian Advocate

Total ballots	778
Necessary for a choice	380
J. R. Joy	**768**

3. California Christian Advocate

Total ballots	778
Necessary for a choice	380
F. M. Larkins	**742**
F. D. Bovard	16

4. *Central Christian Advocate*

Total ballots	778
Necessary for a choice	380
C. B. Spencer	**760**

5. *Methodist Advocate-Journal*

Total ballots	778
Necessary for a choice	380
J. M. Melear	**625**
R. L. Selle	137

6. *Northwestern Christian Advocate*

Total ballots	778
Necessary for a choice	380
E. R. Zaring	**517**
E. A. Schell	152
A. A. Thompson	54
A. C. Stevens	49

7. *Pacific Christian Advocate*

Total ballots	778
Necessary for a choice	380
R. H. Hughes	**519**
E. M. Randall	144
Robert Brumblay	93
J. D. Gillilan	18

8. *Pittsburgh Christian Advocate*

Total ballots	778
Necessary for a choice	380
J. J. Wallace	**771**

9. *Southwestern Christian Advocate*

Total ballots	778
Necessary for a choice	380
R. E. Jones	**768**

10. *Western Christian Advocate*

	1	2
Total ballots	778	728
Necessary for a choice	380	365
E. C. Waring	361	**493**
C. E. Schenk	179	135
A. N. Courtenay	143	89
P. A. Crow	84	11

11. *Epworth Herald*

Total ballots	778
Necessary for a choice	390
Dan B. Brummitt	**749**

12. *Christliche Apologete*

Total ballots	778
Necessary for a choice	390
A. J. Nast	**755**

13. *Haus und Herd*

Total ballots	778
Necessary for a choice	390
A. J. Bucher	**757**

14. *Sunday School Publications*

Total ballots	778
Necessary for a choice	390
H. H. Meyer	**478**
G. H. Trevert	172
Edwin Locke	113

REPORTS TO THE GENERAL CONF.

BISHOPS IN CHARGE OF EPISCOPAL AREAS IN THE UNITED STATES

1. BOSTON EPISCOPAL AREA

REPORT OF JOHN W. HAMILTON, RESIDENT BISHOP

I have been employed so constantly in traveling "through the connection at large" I had forgotten that I must tell to the General Conference where I had been and what I had been doing. To do so now, will require some painstaking, for I recall Paul said to Timothy, "A bishop must have a good report." To make a report interesting to the reader, as reading goes nowadays, the worldly minded have a proverb that "A traveled man has leave to exaggerate." But I have only "a round unvarnished tale to deliver." While I have always determined that my ministry should be a spiritual one, my diaries have included so much of bookkeeping that I find accounts in day-book, cash-book, and ledger, with hundreds of churches where I have been called "to deliver the needy when he crieth; the poor also and him that hath no helper."

In the meeting of the bishops at Minneapolis after the adjournment of the General Conference, I was designated to represent the church at the dedication of the Central Wesleyan Building in Westminster, London, England, and was invited by Bishop Nuelsen to accompany him and assist in the administration of the Conferences in Europe, to which he had been assigned for the first time.

Returning from Minneapolis to my home, I began on the way in Wisconsin, a series of appointments to raise money for churches and schools, which has scarcely been discontinued, when I have been in this country, from then until now. I have not worshiped with the family in our home-church on a single Lord's Day in the four years.

After meeting a half dozen Sunday engagements, I sailed with my family from New York for Rotterdam, where I found letters and telegrams from Bishop Nuelsen asking me to come immediately to Linköping, Sweden, and close the Conference, that he might go on to Finland. I arrived in time to preside one day and read the appointments, which fortunately were printed, or from the reading, the preachers might have had difficulty in finding their charges. I followed the bishop, stopping at Norköping to reopen the church which had been undergoing repairs, and arrived in Björnberg, Finland, in time to assist in the services of the Conference Sunday. We came from there to Helsingfors, where we were cordially received on a week evening by a large congregation. The church in that city is the leading church in the Finland Conference. The same night we

went by the midnight train to Saint Petersburg, Russia, where a warm welcome was extended to us by the Rev. George A. Simons, Superintendent of our Mission. We found our societies graciously received in Russia and giving promise of rapid growth. During our stay in that country, Bishop Nuelsen and I dedicated a new Methodist Church in Sigolova, an old village out on the Siberian Railway, less than a hundred miles from Saint Petersburg. We received many courtesies from the American Consul and Ambassador while we were in that city.

I went from Saint Petersburg to Moscow, and down through Poland into Germany, where I visited a number of cities, inspecting our church properties and going through the deaconess homes and hospitals. I continued the journey into Switzerland, stopping in several cities and towns, where I called upon our pastors and preached in our churches. After a few days rest along the lakes, I went to Italy, and joined Bishop Nuelsen again, in the old city of Bologna, where the Italy Conference was in session. Coming back to London by way of Paris, I preached one of the dedication sermons in the Central Wesleyan Building, and returned to this country in time to be present in the annual conference of the bishops.

During the winter, I conducted religious meetings, lectured in the schools or dedicated churches in each of the States in my residential area, and until the meeting of the Spring Conferences when I presided over the Eastern Swedish, New Hampshire, New England Southern, and New England Conferences. After the semiannual meeting of the bishops, I gave myself up to collecting moneys for the schools, particularly the Montpelier Seminary in Vermont, delivering baccalaureate sermons, attending the meetings of the Commissions on Finance, Faith and Order, and the Ecumenical Conference. Through the summer I attended the camp meetings in New England and lectured at some of the Chautauquas. During the autumn I presided over the Pittsburgh and West Virginia Conferences, attended the Bishops' Conference and the meetings of the General Committees. In the later fall and during the winter of 1913 and 1914 I continued the work of dedications, and reopenings of churches, and debt-raisings. I attended thirty-five Brotherhood, Epworth League, and other church banquets, several meetings of the trustees of the schools, and public meetings of philanthropic and charitable organizations. In the spring, I presided over the New England Southern, New Hampshire, East Maine, and Maine Conferences, and attended the Bishops' Conference.

Having been assigned to the Conferences in Southeastern Asia and Malaysia, I sailed *en route* from New York for Europe in July, intending to be present at the Peace Conference in Constance, to which I had been appointed a delegate. But war was declared before I arrived in England and travel to the East

was interrupted. I was detained in France, where I served by the appointment of the American Ambassador on the committee for the relief of stranded Americans. After a month's absence in France and England I returned to this country, and was advised by representatives of the church and nation to delay the visit to Asia until the conditions in Europe had so changed as to make the visit feasible.

The first Sunday after my return I began my engagements at the Hamilton camp meeting and I was not without a Sunday appointment until the annual Conference of the Bishops in the fall. In this Conference I was elected to write the Episcopal Address, and was released from the assignment to Asia.

While the preparation of the Address has taken much of the time which it was possible for me to give to it, it was impossible to be released from other imperative home-cares, and to remain in my residential area, and neglect responsibilities which were imposed upon me. When the heart is heavy and low and every day is a Doomsday, and when at length "the night is long that never finds the day," grief is no easy workshop. Nevertheless, I have tried to believe "all work properly so called is an appeal from the seen to the unseen—a devout calling upon higher powers," and so have trudged along. I have taken part in the Missionary and Evangelistic Conventions, devoted weeks of my time to saving some of our church schools from closing their doors permanently, and to aiding the churches from New Brunswick to New York. I presided over the New England, Maine, and Northern New York Conferences during the spring of 1915, but was released from the care of any of the Fall Conferences that I might have the more time to write the Episcopal Address which was read to the Bishops in their Fall Conference.

Since the beginning of the present year, I participated in the "Working Conference on the Union of American Methodism," which was held in Evanston, Ill., and presided over the "Laymen's Missionary Convention" in March, in Worcester, Mass. I addressed the clergymen of the Protestant Episcopal Diocese of Eastern Massachusetts in their monthly meeting and assisted the preachers in New Hampshire in their campaign to increase the Conference Endowment for the support of the retired preachers, widows of preachers, and their orphans. Visits have been made to each one of the New England States, in the interest of the local churches, and personal letters addressed to each member of the Vermont, East Maine, and New England Conferences, over which I presided, and before they had been held. I have also attended the Semiannual Conference of the Bishops, where the final revision of the Episcopal Address was made. I have since superintended the printing of it for the General Conference.

The responses given by the people in my area to this constant

care of the churches has relieved every society in New England from such burden of indebtedness as threatened the integrity and even existence of a number of them. The smaller rural churches have given the greatest solicitude. Owing to the removal of members, and their places in the communities being taken by persons of foreign birth, with allegiance to a foreign church, 28 churches had either closed their doors or were federated with other denominations. But with the reopening of some of them, and the building of others 30 have taken their places, so that there is a net increase besides the federations, of two churches in the four years. With all the deaths and emigrations to other parts of the country there has been a net increase in the six English-speaking Conferences of 16,231 members and probationers. The Zion's Herald has secured the largest list of subscribers it has ever had and other church periodicals have increased the number of their subscribers in New England. There has been expended for new buildings and improvements and paid on old indebtedness in four years to the beginning of the Conference year 1915-16, one million eight hundred and seventy-one thousand two hundred and twenty-eight dollars, which has been increased since to more than two millions. The increase in the ratio of benevolences leads the entire church. Scores of thousands of dollars—more than a hundred thousand—have been added to the equipment of the church schools, and each and all of them are now self-supporting, living within their incomes. The Methodists of New England have their eyes in their foreheads.

2. NEW YORK EPISCOPAL AREA

Report of Luther B. Wilson, Resident Bishop

For the Conferences of the New York Area, the report for the quadrennium, according to the Minutes of 1915, is as follows:

	Members	Sunday School Scholars	Church Property Valuation	Disciplinary Benevolences
East German	5,560	6,866	$1,024,503	$9,766
Eastern Swedish	4,714	4,485	530,091	6,457
Newark	60,539	67,656	6,226,499	101,881
New York	61,564	50,934	7,421,505	86,596
New York East	72,861	80,016	9,530,505	113,259
Troy	51,778	56,332	3,151,248	84,288
	257,016	266,289	$27,884,123	$402,247
As compared with the reports of 1912, the *gain* is as follows	8,550	49,984	$922,924	$87,802

In this tabulation, reports as to Non-Resident Members have been disregarded. From church property valuation, the present indebtedness has been subtracted. The aggregate receipts for Ministerial Support, including amounts paid for Conference Claimants, were in 1912, $1,592,629; and in 1915, $1,624,383, a gain of $31,754.

Deaconess Homes are maintained in Albany, Burlington, Newark, Jersey City, Brooklyn, New Haven, and New York, with Training Schools in connection with the Brooklyn and New York Homes. The New York Training School during the quadrennium has broadened its educational program and strengthened its faculty.

The Watts de Peyster Home for Children, at Tivoli, N. Y., is carried on under the care of the Woman's Home Missionary Society, and the Saint Christopher's Home for Children, at Dobb's Ferry, N. Y., is one of our most enthusiastically supported philanthropies.

Homes of the Aged are maintained in New York and Brooklyn. The last-named Home during the quadrennium has added accommodations for about fifty persons. The Brown Memorial Chapel, the gift of Mr. James N. Brown, has also been erected. The success of these Homes finely illustrates the financial ability of our consecrated women. During the year the Eastern Swedish Conference has purchased property to be used in caring for its aged members.

The following City Societies are throughly organized and are

doing important work: Jersey City, including Hoboken and Bayonne; Newark; Paterson, N. J.; New Haven and Derby, Conn.; Brooklyn; New York, N. Y.

The Methodist Episcopal Hospital, Brooklyn, has continued its work of ministering to patients of all nationalities and creeds. During the quadrennium a solarium has been constructed and a Nurses' Home erected. The number of patients treated last year was 14,063; of whom 2,065 were free patients. Bethany Hospital, Brooklyn, supported by the East German Conference, has treated during the year 555 patients.

The quadrennium has marked important changes at Drew Theological Seminary. In 1912, the Rev. Henry A. Buttz, D.D., LL.D., retired from the presidency after thirty-two years of most successful administration, and the Rev. E. S. Tipple, D.D., LL.D., was chosen as his successor. Three new departments have been created, those of Homiletics, Biblical Theology, Missions, and Comparative Religions. The Samuel W. Bowne Hall, a reproduction of the Refectory of Christ Church, Oxford, has been erected at a cost of $100,000. The endowment has been increased by $250,000. Advanced courses are now offered looking to the Degree of Doctor of Theology. There has been a marked increase in the number of students and an advance in their educational preparation for the Seminary.

Wesleyan University, under the presidency of the Rev. W. A. Shanklin, D.D., LL.D., has progressed steadily. An addition of more than $1,000,000 has been raised for endowment. A swimming pool and observatory have been completed and a new dormitory costing $150,000 is approaching completion. Provision has been made by gift for the enlargement and substantial improvement of the College Chapel. The student body has increased from 292 to 504, and serious consideration is given to the question of limiting the number of undergraduates to approximately 500. In equipment, as in educational ideals and accomplishment, Wesleyan takes rank as one of the foremost colleges of our land.

For the Secondary Schools of the Area, the report for the year is as follows:

	Faculty	Students	Value Grounds, Buildings, and Equipment	Total Income
Troy Conference Academy.....	14	220	$245,020	$22,248
Drew Seminary for Young Women.	13	65	68,900	26,997
Centenary Collegiate Institute....	18	165	250,105	59,665

The Conferences report the general adoption of the New Financial Plan, including the Every-Member Canvass, although the introduction of the Duplex Envelope has not been quite so general. The importance of the foreign-speaking Conferences

is not to be measured by any statistical report. So long as Methodism seeks to carry on its work in all lands, these Conferences in the United States constitute the nexus of sympathy between the home base and the foreign field.

The work of evangelism is, perhaps, the outstanding feature of the quadrennium. Each of the Conferences of this residential area has shown deep interest in the "Forward Movement" of the church, and in every one of the districts Efficiency Conferences have been held. In some sections interest has found expression in the support of union evangelistic meetings, but in general the emphasis has been upon the evangelizing function of the local church as the constant factor in our supreme work, and there has been held steadily before us the need of systematically improving every opportunity for the winning of men to Christ.

Those who know the conditions in and about Greater New York do not need to be reminded of the difficulties of the field. In the city there has been the shifting of population, and there must be adaptation to the new order of things. We need not only the message of the pulpit, but also the coordination of activities in strong religious centers, with the intensive cultivation of territory. The rearrangement necessary to meet the need is in progress, but cannot be hastily effected. Some of the problems faced are distinctly our own; others of the problems are as distinctly those of the nation, and, indeed, of world-wide Methodism. To the question, "What Can New York Contribute to Methodism?" another question must be added, "What Can Methodism Contribute to New York?" In good measure we command the zeal of our own loyal and devoted local membership. We covet also that sympathy on the part of the whole church which, in some worthy way, shall bring to the task before us the strength of Methodism in its solidarity.

New York is for multitudes the gateway to America and a training school for citizenship. Its influence—commercial, political—must mightily affect every problem of patriotism and faith. It is one of the greatest student centers of the world and the influence of its ideals must go out to the very ends of the earth. Truly, to sober thought, the city with its environment, must appear as one of the world's greatest mission fields. An aggressive church will note the gravity of its insistent challenge, but also will hear its appeal as the call of alluring opportunity.

The districts of the area are well manned. In general the pastors and churches are giving themselves to the legitimate work of Methodism with courage and confidence, and there are many signs of promise.

3. PHILADELPHIA EPISCOPAL AREA

REPORT OF JOSEPH F. BERRY, RESIDENT BISHOP

The quadrennium has been one of steady work and moderate success. Harmony has reigned within our borders. Without exception the district superintendents have been loyal to our economy, and to the tasks committed to them. In the main, the pastors have been faithful. I think we all regret that the exhibit of the results of our four years of toil is not more imposing.

The figures I submit cover three years only. At the time this report is furnished to the printer it is not possible to obtain accurate returns for the current year. Here are the major items:

Increase in Full Membership	42,278
Net Increase in Property	$1,984,794
Increase in Ministerial Support	$92,000
Increase in Disciplinary Collections	$23,645

An estimate of membership for the present Conference year based upon reports from twenty churches, selected at random, indicates almost as large an increase as during any two previous years of the quadrennium.

Zealous education campaigns added $200,000 to the endowment funds of Wyoming Seminary, and canceled $100,000 of the debt of Pennington Boys' School. Preparations are now under way to secure an adequate endowment for the Wilmington Conference Academy.

A bishop's residence costing $24,000 has been bought and paid for.

The increase in the value of church property has been somewhat notable. But the debts on our properties are very heavy. One eighth of the church debts of the entire denomination are found in the Philadelphia area. The plan of building expensive church edifices and loading them with a heavy mortgage indebtedness for future generations to pay, is all too common in our latitude. The payment of large interest bills and the constant struggle to reduce the original indebtedness compels meager pastoral salaries and dwarfed benevolent offerings.

Just now a systematic crusade is being made to increase the circulation of *The Christian Advocate.*

In each of the Conferences of the area the campaign is on to build up an enlarged endowment for the Conference claimants. The goal at which we aim is about $1,000,000, and the determination is to push the work until that goal is reached.

Several highly organized campaigns have been conducted

within our borders by renowned evangelists. Communities have been greatly stirred, many converts have been reported, and much good done. But the actual accessions to the churches have been disappointing. Our pastors have discovered that the most spiritual and permanent evangelistic results are secured when the pastors themselves are the evangelistic leaders. The normal Methodist Episcopal minister is an evangelist, and the normal Methodist Episcopal church is a life-saving station where the evangelistic invitation rings out strong and clear during the fifty-two weeks of every year. We have preserved in our territory many of the ideals and traditions of pioneer Methodism, and in a large number of our churches the spirit of an intense evangelism still dominates the life of pastor and people.

In all that concerns spiritual and financial conquest, the Philadelphia area has fallen far short of the ideals which have inspired us. But if we should be permitted to work together for another quadrennium, we hope to do better.

The Porto Rico Mission

The Methodist Episcopal Mission in Porto Rico is the most important and successful of the Protestant missions on the island. Rev. Manuel Andujar is the superintendent. For nearly four years he has given the work a wise and successful administration. We have fourteen church edifices, nearly all beautiful and substantial buildings. The value is $134,000. We have twelve parsonages, valued at $34,200. There are a little more than 6,000 full church members and probationers, and 6,400 Sunday-school scholars. There is an institute at Hattilo for the manual training and Christian culture of orphan boys, and a superb girls' orphanage at San Juan, conducted by the Woman's Home Missionary Society. A training-school for young ministers and lay workers has lately been opened at Hattilo, and a suitable building will be erected at once. This building is the gift of our great Porto Rico benefactor, the late Mr. George O. Robinson.

During the first year of the quadrennium the work was organized into a mission conference by Bishop Burt. During the other three years of the quadrennium, the mission conference has been presided over by Bishops Bristol, Thirkield, and Berry. At the last Conference the territory was divided into three districts, to which three superintendents were assigned. One of these is the general superintendent of the mission, and the other two are pastors of important churches, who have the help of assistant pastors, and whose work is done without cost to the districts. The object is to secure closer supervision of the churches, and to promote evangelism among the multitudes who have not yet been touched by any Protestant churches. The

masses of the people of Porto Rico are not Roman Catholics, as many persons assume. They have drifted away from that church, and are now as sheep having no shepherd. The opportunities for fruitful evangelism are exceeded in no other Latin-American country. At the close of the Sunday evening service at the last Conference there were forty-two eager seekers.

My judgment is that for three or four of the strongest reasons the administration of the work in Porto Rico should be transferred from the Board of Home Missions and Church Extension to the Board of Foreign Missions.

4. WASHINGTON EPISCOPAL AREA

Report of Earl Cranston, Resident Bishop

Fathers and Brethren: Assuming that it was the purpose of the General Conference of 1912 that the bishops should present in a brief and comprehensive form such facts as might serve to show the progress of the church in their respective supervisional areas the bishop resident at Washington, D. C., submits the following report for the Baltimore, Central Pennsylvania, Pittsburgh, West Virginia, and Washington Conferences. It will be at once apparent that statistics for the Spring Conferences for the year 1915-16 cannot be available in time for this statement.

By way of preparation for this quadrennial report the bishops made an earnest effort to secure from every pastor semiannual reports covering all the disciplinary points of pastoral duty. They hoped to thus secure a mid-year showing as to the church benevolences and local finances. Persuaded that such a mid-year checking up would greatly increase the efficiency of local church administration I tried faithfully to operate the plan in the Washington Area. I have no doubt that for all the pastors and charges that responded to the call the effect was wholesome and helpful. Many of our most successful men welcomed this episcopal cooperation, while others were indifferent, and a few resented the requirement as being arbitrary. After two years' trial the bishops decided to discontinue the plan, chiefly perhaps because of this criticism; but I still believe that a mid-year report from every charge to the resident bishop would serve to stimulate effort and greatly promote every interest of the church. If the General Conference should make it a part of the regular system of reports and instruct the bishops to give attention to it such action would doubtless silence the objections to a plan which provides just the reminder that dilatory Official Boards and procrastinating committees and pastors need, while at the same time reenforceing every vigilant pastor at the point where his hands need strengthening.

I trust I have not erred in the opinion that the General Conference will not expect from the Bishops a duplication of figures which coming from other sources will cover all the various activities of the church, and that what is required is a showing of such items as will most distinctly reveal the efficiency of the episcopal administration. In the perplexity arising from confusion of figures as given in various reports covering the same facts, I have turned to the compilation prepared by Dr. Holl-

ingshead, the expert Apportionment Secretary of the Commission on Finance. To conform the report to the quadrennial requirement it is necessary to include the statistics for 1912—which were not in the figures reported to the General Conference of that year. The essential facts as gathered from the Conference reports presented at the sessions of 1912, 1913, 1914, and 1915 are as follows:

BALTIMORE CONFERENCE

	Year 1911–12	Year 1914–15	Increase
Membership	53,516	58,135	4,619
Church and Parsonage Property	$5,102,720	$5,071,880	Dec.[$30,840]
Ministerial Support	293,264	326,912	33,648
Disciplinary Benevolences	92,742	98,992	6,250

CENTRAL PENNSYLVANIA CONFERENCE

	Year 1911–12	Year 1914–15	Increase
Membership	72,445	85,386	12,941
Church and Parsonage Property	$4,582,457	$5,030,849	$448,392
Ministerial Support	309,389	328,480	19,091
Disciplinary Benevolences	90,174	95,591	5,417

PITTSBURGH CONFERENCE

	Year 1911–12	Year 1914–15	Increase
Membership	80,444	106,112	25,668
Church and Parsonage Property	$7,251,063	$7,732,574	$481,511
Ministerial Support	387,483	436,870	49,387
Disciplinary Benevolences	122,402	147,599	25,197

WASHINGTON CONFERENCE

	Year 1911–12	Year 1914–15	Increase
Membership	30,045	30,389	344
Church and Parsonage Property	$1,340,796	$1,440,011	$99,215
Ministerial Support	107,089	115,103	8,014
Disciplinary Benevolences	9,313	10,763	1,450

WEST VIRGINIA CONFERENCE

	Year 1911–12	Year 1914–15	Increase
Membership	62,876	74,159	11,283
Church and Parsonage Property	$2,648,451	$3,243,572	$595,121
Ministerial Support	230,759	275,487	44,728
Disciplinary Benevolences	37,633	40,329	2,696

NOTE.—The increase in Ministerial Support includes the items of Conference Claimants and Episcopal Fund. Church and Parsonage Property reported *net*. Disciplinary Benevolences do not include the amounts raised for college debts and endowment, Hospitals, Homes, Annual Conference Home Mission auxiliaries, Anti-Saloon League, and other Conference collections.

AREA TOTALS

	Year 1911–12	Year 1914–15	Increase	Per Ct.
Membership	299,326	354,191	54,865	18.32
Church and Parsonage Property (net)	$20,925,487	$22,518,886	$1,593,399	7.6
Ministerial Support	1,327,984	1,482,852	154,868	11.6
Disciplinary Benevolences	352,264	393,274	41,015	11.6

With reference to the above figures certain explanatory comments are due to several of the Conferences concerned.

Referring to the decrease in the value of church property as reported by the Baltimore Conference in 1912 and 1915 it is hardly necessary to state that since the introduction of the equitable apportionment plan many Quarterly Conferences have become much more conservative in their valuation of local churches and parsonages. This is not unwholesome but it must for the time affect statistical aggregates even in Conferences where there have been new churches and parsonages built, others improved and old debts paid, as has been the case in the Baltimore Conference.

Again, in regard to the Church Benevolences, it is only fair to say that the Baltimore Conference assumed $50,000 in the great Debt and Endowment campaign for Goucher College which large amount is being paid in installments of 20 per cent annually. Of this pledge the sum of $37,000 has already been paid and the remainder is still being gathered. This fact, together with depressed condition of some of Baltimore's chief industries, has in a measure handicapped the Conference as to the benevolent collections. The record really does not need apology, but the loyal men of that body deserve great commendation rather than criticism at this point.

For the Central Pennsylvania Conference it should be said that it has had to overcome the depletion of resources due to the exhausting of large lumber areas and the consequent removal of considerable numbers of church adherents. In this Conference as elsewhere the mining industry does not afford a stable reliance for either pastoral support or benevolences. Labor strikes and other complications intervene to embarrass church work and disappoint calculations. Nevertheless the Conference has made a fine record. Nobly coming to the side of the Baltimore Conference in aid of Goucher College the Central Pennsylvania also pledged $50,000, which I regard as one of the most remarkable expressions of connectional loyalty to be found in the annals of the church. Other eastern Conferences followed this appealing example.

Turning now to the *Pittsburgh Conference* it will be at once seen that it has made a notable record. With the advantage of

firm financial foundations and of great industrial plants that *must* be kept in operation, this Conference has gone more steadily and scored a remarkable advance since 1911, as its statistics show. Among its working institutions the Pittsburgh Church Union should be mentioned as one of the most efficiently organized auxiliaries of its class. Besides its Church Extension and Home Mission features the Union maintains an evangelistic department, a relief and correction department, and a department of social service, which interprets itself in a dozen different Christian activities.

The *West Virginia Conference* occupies a mountainous territory including many coal mining and other related interests. It is well understood that mining populations are shifting rather than permanent. As would be expected, therefore, the membership roll of this Conference does not keep pace with its remarkable reports of conversions and probationers. Much of the territory is really missionary ground and the appropriations made for its cultivation have not been adequate to the opportunity. Towns that spring up quickly with new commercial developments cannot be occupied promptly by the church for lack of initial support for pastors. Some of the circuits are large and difficult to travel. But the preachers have been heroic and under all their difficulties they have garnered with excellent results. This Conference had a great part in making West Virginia a dry State by a tremendous majority—a victory that did more perhaps to hearten the forces of prohibition everywhere than any other single achievement in the history of that movement. This Conference has also made a great record in building churches and parsonages. It holds to the old practice as to districts, maintaining nine busy district superintendents. This is due to the topography of the country and the lines of travel as related to remoter mountain points.

The *Washington Conference* is one of our best Negro Conferences. Its field is Western Maryland, the District of Columbia, all of West Virginia except three counties, all of Pennsylvania west of the Susquehanna River including the towns on said river, and a good fraction of the State of Virginia.

I have given this Conference an uninterrupted supervision during the last four years, presiding at every session. While the increase in membership has been very slight I think there has been a distinct advance in the morale of the Conference as a whole. In the matter of church property there has been notable improvement. Baltimore, Washington, Pittsburgh, Charleston, Richmond, Roanoke and other points have excellent houses of worship and the services are conducted in a befitting manner wherever I have visited the charges. I have the impression that there has been in years past in this Conference as in most of our white Conferences, too great laxity in receiving ministers. It

has been too easy to get in, and men who are admitted unprepared do not afterward as a rule recognize the need of hard study —an observation that knows no color-line. While I have presided three times at this Conference and at this writing stand assigned for the session of 1916, I have given the other Conferences in the area the benefit of the presidencies of other bishops twice each during the quadrennium.

EVANGELISM

Much attention has been given by all the Conferences to revival work. West Virginia with old time altar work reports yearly many thousands of conversions. Central Pennsylvania works its territory systematically and successfully. Pittsburgh Conference shows not only the result of Mr. Sunday's great campaign in its chief city but constant fidelity in its own behalf. In Baltimore Conference territory, as in West Virginia, allegiance is divided with the Church South but the traditional call of Methodism sounds from the pulpits of both churches. The demand for home missionary work among the foreign populations has been far in advance of the appropriations in every one of these Conferences. We are sadly deficient in this.

CONVENTIONS

Conventions financial, conventions evangelistic, conventions for Sunday school and Epworth League work, laymen's conventions, and others have been frequent and enthusiastic and have had the attention and support of the resident bishop.

SUNDAY SCHOOLS

Without taking space to present figures which will come to the General Conference from the Board of Sunday Schools I must express my great joy in the progress of this most hopeful field of church activity throughout the area. The growth of membership by almost one third, the marvelous Bible classes of men in many of our churches, the constantly improving methods of instruction, the devotion of officers and teachers, the increased attention given to the religion of the child—all go to confirm the hope of the church in this her chief reliance for her to-morrow of growth and usefulness. Conversions reported, 89,873.

THE EPWORTH LEAGUE

If the day of great spectacular conventions seems to be passing for the League its usefulness is evidently not diminished thereby. Not a disheartening note has reached my ears. With good leadership and pastoral oversight the League accomplishes its mission. The young people cannot be expected to lead themselves.

CONFERENCE CLAIMANTS' FUNDS

The general campaign ordered by the last General Conference in the interest of retired ministers and their widows and orphans has been entered into heartily by all the Conferences, and as will be seen by the reports, the effects are already felt while the outlook for these wards of the church is brightening every day.

THE WOMEN'S MISSIONARY SOCIETIES

My aim everywhere has been to bring these two great societies, Home and Foreign, into cordial working alliance. Admirably organized and industriously at work both have made noteworthy progress. But what bishop, even, can supervise Christian women whose habit it is to take sealed orders directly from their one acknowledged Master? They are thoroughly alert, well disciplined, always under a practicable program and are ever on the march. Their undertakings are tremendous but they succeed. They ask help, not instruction or command. Their work is *their* work. But for the most part they keep the order of the church better than their occasional critics, and, they never tire and quit—God bless them!

Sibley Hospital in Washington is one of the most conspicuous achievements of the Woman's Home Missionary Society. Other hospitals in the city receive government aid, but Sibley with its perfectly adapted great new building, up-to-date equipment, and first-class nurses trained in the National Training School for Deaconesses, is a monument to the faith and labors of Methodist women. This is not their only conspicuous institution in this area. But they will tell their own story:

Schools and Colleges

THE AMERICAN UNIVERSITY

The hopes of the church in the American University have been apparently a long time in coming to realization. The pressing needs of our local institutions throughout the country, due to the rapid advance of educational standards and the consequent demand for improved equipment, have taxed the normal resources of every Conference constituency to the limit. This fact, together with the fear that the American University might be so administered as to make its upbuilding a menace to already existing schools of high grade, has seriously retarded the gathering of funds for the more connectional enterprise in Washington. With the advent of Dr. Franklin Hamilton to the chancellorship and chief management of the university there came a new interest and a quickened hope in the hearts of its friends. His leadership very soon commanded the confidence of the trustees. Every property interest was carefully investigated and industri-

ously conserved. Every unremunerative form of expense was guarded against. The extension of the street railway to the grounds of the University was secured. Best of all, with the cooperation of the Board of Education a practical working coordination of the University with our other leading institutions was attained through a constructive interpretation of the field and functions of the university by which at one stroke the competitive aspect of its mission disappeared and the immediate opening of the University, in a very modest way to be sure, was made possible. At last the Washington public knows that the two beautiful buildings which have been so desolate in their grandeur on the valuable ninety-acre site on Massachusetts Avenue (extended) stand for more than a name and a dream. Not every enthusiastic leader would have been willing to curb his ambition to an initial expression so utterly unspectacular. But it is a safe beginning. Already the second year's classes are at work. The list of lecturers comprises some nationally recognized specialists, and modest as are its undertakings thus far the University is in no undignified way declaring its existence, its Christian inspiration, and its faith that the church will soon perceive the magnitude of its opportunity and the incalculable value of its program to the kingdom of our Lord on earth. May God raise up among his trusted stewards of wealth some men or women whose vision and consecration shall make the American University a fitting exponent of the highest ideals in the symmetrical culture of immortal intelligences.

GOUCHER

Dr. Guth, the new president, came to a tremendous task at the successful close of the great Million Dollar campaign, but he has already wrought wonders in the business affairs of the college, besides creating a fine religious atmosphere in the institution and attracting a larger number of young women who are ready and eager for the superior training being offered under constantly improving conditions. The debt is paid, the endowment materially increased, the interest bills abated, and the prospect inspiring.

The resident bishop gratefully acknowledges the devoted, untiring, and victorious leadership of Bishop Lewis in that historic financial achievement, and the self-sacrifice of Bishop Bashford in making it possible for Bishop Lewis to remain in America until the task was accomplished. Bishop Henderson also rendered very timely and effective aid.

WEST VIRGINIA WESLEYAN

The Conference early in the quadrennium rounded up its effort to improve the financial condition of the college. New

buildings, worth $60,000, erected, and debt reduced to $30,000. The institution lost Dr. Doney, who had for years so successfully administered its affairs, but secured Dr. Fleming, who bravely enters upon the successorship. West Virginia needs its Methodist College. Few Conference institutions can show better results than appear in the contributions made by this struggling college to the leading pulpits of Methodism outside that State as well as at home. A new endowment campaign is projected.

DICKINSON COLLEGE

at Carlisle, continues its work with renewed vigor under the new presidency of Dr. Morgan of Central Pennsylvania Conference. The student body has grown and the Conferences round about give evidence that the graduates of Dickinson are to be counted among the loyal ministers of the church as well as among our successful and earnest Christian laymen.

WILLIAMSPORT DICKINSON SEMINARY

Williamsport Dickinson Seminary thrives as of yore with Dr. B. C. Conner in the presidency. It holds the remarkable record of having contributed in first-class tuition and other aid to the children of ministers and to young men preparing to preach, $161,010.96 since 1874, when note first began to be taken of this item. It has now a roll of 327 students in attendance and is enjoying a fine new building costing $36,000, just about paid for. *Its receipts meet its expenses.* Think of fifty boys at one secondary school fitting themselves for the ministry!

BEAVER COLLEGE

The Beaver College, for women, has had its embarrassments but seems destined to overcome its handicap and continue its usefulness. Relieved of its immediate need by a special campaign in 1914, it faces its opportunity, which is no small one, with better heart. Some wealthy friend of Christian training for women will yet provide for the future of Beaver College in a fashion commensurate with its possibilities of larger service. So President Weller prays.

The Morgan College of the Freedmen's Aid Society is also within this Conference group. Dr. Spencer has been made glad by the addition of $100,000 to its resources. To make available the liberal offer of the General Education Board the Colored Conferences contributed fifty thousand dollars. With its affiliated schools the college is doing a greatly appreciated service for its Delaware, Maryland, and Virginia constituency.

In concluding this, which is not only my first official report

to General Conference, but, in view of my near retirement, my last in the active relation as a bishop, may I be indulged in a few words of not irrelevant comment.

First, I thank the General Conference for giving to the bishops in legal form and individually this privilege of direct official communication with the governing body of the church. While the Episcopal Address speaks for the board of bishops their agreed judgment on the subjects created, this new method of a separate report from every bishop affords opportunity for the expression of individual judgment, not only as evidenced officially in administration, but also in the way of official suggestions made on the individual responsibility of each bishop reporting. I regard this as a significant gain to the church—as is every new avenue of communication that makes the judgment of any consecrated and well informed man available for the committees that so largely shape legislation.

Next, I am very grateful to the church for the privilege that has been mine in rounding out my forty-nine years of ministerial and episcopal service at the capital of the nation. I came to Washington with a feeling of hesitancy which was modified only by the reflection that I had marched through its streets as a soldier armed for its defense just forty years before—and that I was coming this second time to represent a church that had borne a major part in the city's protection. This reflection gave me courage to enter any presence and account myself the peer of any American official, and certainly of any foreign dignitary in any assembly. Thus doubly credentialed I could be at ease with public men in the highest representative stations by all of whom, from Presidents to District officials, I have been received with uniform courtesy, and, by many of the most distinguished among them, with cordial friendliness. From the outset I have declined to use my official relation, as a representative of the church, to influence political appointments even for our own people; but I have felt free to interpose boldly and persistently—not always I regret to say effectively—to prevent injustice being done to good men, already in the service.

As the departments in Washington are organized, political expediency is sometimes stronger than justice; and in some cases a cabal of subordinates actuated by base motives but working under the guise of the "good of the service" may mislead a departmental head into official acts that would irremediably impeach the integrity of a faithful public servant.

Unless the truth can be made to appear promptly the victim goes out discredited. It is a patriotic and Christian act to save both the misinformed chief and the traduced official if one can do it. A bishop may also, consistently, I think, appear before Congressional Committees in advocacy of reform legislation, or to serve the moral welfare of the army and navy, or to antagonize

bills that in their tendency are contrary to public morals, or unjust to women and children.

It is a pleasure to assure the church that I have found in every succeeding administration a ready regard for the rights and sentiments of the nation's religious population. We do not secure all we ask, but we do make steady progress toward just government and better citizenship.

In this constant agitation the churches of Washington are an indispensable factor. They create an atmosphere that is absolutely necessary to counteract the social extravagances and follies as well as the demoralizing political insincerities that infest this great capital. But for their steady light and their wholesome reminders of home associations and of the vows registered at home altars, Washington would not give back to the country so many men and women unspoiled by their official residence here as it has been doing for two decades. More and more it behooves the churches all over the land to encourage their people whose duties call them to the capital for most of the year, or all the year, to become affiliated with some congregation of their own faith, and to share in making and keeping the nation's capital city a fit abode for law givers, supreme judges, and Presidents, and a model to great capitals. May the General Conference be constantly under the guiding hand of God in all its doings, and may the lot fall on God's chosen man to carry forward the work I am now about to lay down.

5. CHATTANOOGA EPISCOPAL AREA

REPORT OF THEODORE S. HENDERSON, RESIDENT BISHOP

To the General Conference of the Methodist Episcopal Church, 1916:

DEAR FATHERS AND BRETHREN: Herewith is submitted a brief report of the work of Methodism in the Chattanooga area to which I was assigned by the General Conference of 1912. The area comprises the entire States of North Carolina and Tennessee, a portion of Virginia in the southwest part of that commonwealth, and a small section of West Virginia. From east to west the area stretches from Cape Hatteras to the Mississippi River.

From the statistics which were available at the time of the writing of this report, I can give only those from 1911 to 1914, inasmuch as the complete statistics for 1915 were not available. The area comprises the Blue-Ridge Atlantic and North Carolina Conferences in the State of North Carolina; the East Tennessee, Tennessee, Central Tennessee, and Holston Conferences in the State of Tennessee, while the Bristol District of the Holston Conference and the Pulaski District of the East Tennessee Conference are in southwestern Virginia, and the Bluefield District of the East Tennessee Conference covers a portion of the State of West Virginia. Three of the Conferences are white, viz.: the Blue Ridge-Atlantic, Central Tennessee, and Holston; three of them are colored, viz.: East Tennessee, North Carolina, and Tennessee.

The statistics for the three years 1911-1914 are as follows:

	1911	1914	Increase
Probationers	2,611	3,848	1,237
Full Members	77,021	89,446	12,425
Total Membership	79,632	93,294	13,662
Sunday School Enrollment	68,142	90,312	22,170
Ministerial Support	$194,080	$216,023	$21,914
Disciplinary Benevolences	20,142	21,956	1,814
Property	2,270,239	2,648,516	378,277

Considering the territory and the times some of these gains are phenomenal. They are due to the force, fervor, and fidelity of district superintendents, pastors, and laymen. Cooperation was never better exemplified than in the work of the church leaders of this area. It must be remembered that our entire gain in membership is by conversion and not by transfer of church membership by certificate. The increase in total church membership for three years for the area is nineteen and one

tenth per cent, and the increase in Sunday school enrollment for the same period is thirty-two and one half per cent. In Sunday school enrollment the increase has been almost bewildering in size when the territory which much of the area covers is considered. From the pen of a Sunday school missionary is this sketch:

"From the time we alighted from the train at ———, several miles from the nearest point on the circuit, we had no conveyance until our return to the railroad. We tramped between 65 and 70 miles. We held nineteen services, organized two schools, and did all we could to improve the condition of others. It is said this circuit has never paid the pastor, with one exception, as much as $100 for the year's services." This is from the mountains of North Carolina where Francis Asbury traveled and toiled. The salaries of our preachers are pitiably, almost tragically inadequate. The following table tells its own story:

Average yearly salary of pastors in

Central Tennessee Conference	$252 00
Tennessee	260 73
Blue Ridge-Atlantic	298 00
East Tennessee	356 48
North Carolina	403 62

Thus it will be seen that the average salary of the pastors in five Conferences out of six in the Chattanooga area is but $314.17. No more heroic, devoted, cheerful ministers of Christ's gospel labor any where in God's world. This partly accounts for the small gain in benevolences and when the financial conditions, which seriously affected the South, are considered even the slight increase means much.

Throughout the area there has been no more significant advance than in our institutions for higher education. Among the institutions for white people are the University of Chattanooga, at Chattanooga and Athens, Tenn.; Baxter Seminary, at Baxter, Tenn.; McLemoresville Institute, at McLemoresville, Tenn.; Murphy College, at Sevierville, Tenn.; and Washington Collegiate Institute, at Washington, N. C.; while among our institutions for colored people are Bennett College, Greensboro, N. C.; Morristown Normal and Industrial College, Morristown, Tenn.; Walden College, Nashville, Tenn.; and Meharry Medical College, Nashville, Tenn. During the quadrennium $500,000 for new buildings and equipment in the University of Chattanooga was subscribed of which $400,000 has already been paid; a new men's dormitory has been erected at Athens, Tenn., in the preparatory department of the University; a new gymnasium has been erected in Chattanooga, and a new library and a new Liberal Arts building are in process of erection to be finished in July, 1916; the student body has increased proportion-

ately with the growth in material equipment, the institution having by far the largest enrollment in its history.

At Baxter Seminary a commodious new school building has been erected, and a similar one at McLemoresville, these two preparatory schools in western Tennessee affording to the vast population of the mountain country an educational opportunity hitherto delayed or partly denied. In Murphy College, our Methodism confronts an unrivaled educational obligation to the belated white population of the Smoky Mountains. It stands in the midst of a vast school population among the mountaineers and in a county in which every seventh person over ten years of age can neither read nor write. Last year we turned away scholars because we had no room. It is a ringing challenge which may turn to a curse if Methodism forgets or fails.

Among our colored institutions Bennett College is closing the best year of the quadrennium; at Morristown Normal College a $40,000 administration building, the best in the whole range of our Freedmen's Aid work, has been completed; at Walden College, a complete transformation in material appearance has taken place including the erection of Whetstone Memorial Hall at a cost of $17,000; the making over of a building into a modern boys' dormitory; the transformation of the chapel until its beauty is an inspiration to worship; and the foundation laid for a new girls' dormitory. Meharry Medical College is the most outstanding institution in America for the education of the Negro in medicine, pharmacy, and dentistry. It numbers among its graduates fully one half of the Negro physicians of the South. During the quadrennium Hubbard Hospital was built at a cost of $40,000, and is but one expression of the value of this unequaled institution which deserves the sympathy and support of American Methodism as a definite and epochal contribution to the solution of the Negro problem.

If any one doubts the necessity of the presence of our Methodism in the South he would be cured of his doubts by the study of the work in this area. No one doubts such necessity who works and worships with the people of this territory. On one district with nearly one hundred preaching places we are the only branch of Methodism represented in over seventy of the communities. Our church is demanded in the Chattanooga area until real organic union of the two branches of Methodism takes place after the pattern of union known to Francis Asbury.

Whatever progress has been made during the quadrennium is due to two factors: the first, a constant reliance on God to work in and through us to the accomplishment of his will without whom none of the successes here recorded would have been possible; the second, the outlining of a definite program for the area which called upon every loyal Methodist for concerted and constructive service. We set before the area the following goal of

endeavor: (1) an annual minimum net gain of 10 per cent in full membership for every charge; (2) a family altar, a Methodist Hymnal, a Methodist Discipline, and a Methodist paper in every Methodist home; (3) every apportionment for ministerial support and benevolences paid in full according to the principles of stewardship in the Discipline, ¶ 70; (4) the enlistment of our young people in the Christian life and for Christian service especially through the Sunday school and the Epworth League; (5) every church a community center ministering to the whole life of all the people. These ideals have not been fully realized; what has been accomplished has been due to the favor of God, and the cooperation of district superintendents, pastors, and laymen in an earnest, continued effort to actualize a worthy program as an expression of the Kingdom of God within the territory of the Chattanooga area.

6. ATLANTA EPISCOPAL AREA

Report of F. D. Leete, Resident Bishop

To the Thirty-second General Conference of the Methodist Episcopal Church:

Dear Brothers: I have the honor to report to you that during the four years of the quadrennium now ending our forces at work in the Atlanta Area have produced the following results:

GENERAL STATEMENT

Membership increase	10%
Increase of apportioned benevolences	29%
Church property increase	30%

Gains in the number of plants used in Christian worship and work are:

Church buildings begun before 1912, and since finished	39
Church buildings begun and completed since 1912	90
Church buildings begun, part of which will be completed by May	51

Besides these 180 churches, 5 school buildings have been erected. It is to be understood, of course, that most of the new church plants are simple affairs. However, they serve their constituency as well as present circumstances permit.

Two years out of the past four have witnessed the hardest times which the South has had in thirty years. In view of this fact the expenditure of $750,000 upon debts, improvements, and new church property has required no little labor and sacrifice on the part of a very loyal people. Some outside aid has been secured, but the amounts were inadequate to the most pressing needs. They were indeed barely sufficient to furnish leverage in a few very difficult cases. The great bulk of this money was raised on the field. Of the sum named $548,240 is shown in the tables of the General Minutes; $100,000 is in uncompleted properties not yet reported at Conferences. The balance was spent for debts which though many and vexing had never been acknowledged in the Minutes, and for improvements unreported as yet or never added to property values. Besides these sums $71,005 has been put into new school property. The refectory at Gammon, built out of accumulated endowment reserves, and $53,678 insurance money received after the Claflin fire and used in rebuilding do not enter into any of the above totals.

OUTLINE OF THE AREA

The Atlanta Area comprises seven Conferences and one Mission, located in the four States of Alabama, Georgia, South Carolina, and Florida. The colored Conference in Alabama does not belong to this Episcopal Area. The territory covered is three times the size of New England, and almost exactly equals the acreage of the six New England States, with New York, Pennsylvania, and Ohio added. The population is almost wholly American. In 1914 it was reported that the total number of aliens naturalized in eleven southern States was 1,092.

Church buildings	1,109
Church membership	115,000
Value of Church property	$2,538,338
Vested Church funds	200,000
Vested school funds	550,000
School buildings and grounds	702,164
Stewart Missionary Foundation	115,000
Total property values	$4,105,502

The Stewart Missionary Foundation for Africa aims to increase interest in one of the most important fields of Christian opportunity. The Livingston Mission Fund helps plant missions in the Saint Johns River Conference of Florida. The white schools of the area have but $135,500 of the total school funds and properties, which are valued at $1,252,164.

SCHOOLS AND COLLEGES

The following institutions are within our borders:

Gammon Theological Seminary,
Clark University,
Claflin College,
Cookman Institute,
John H. Sneed Seminary,
Mallalieu Seminary,
Mt. Zion Seminary,
Epworth Seminary,
Union Hill Seminary.

Of the above named institutions the first four are for colored students. Haven Academy for colored pupils, and Edwardsville Seminary for whites, having ceased to be useful as denominational schools, have been surrendered. Gammon Theological Seminary, with excellent properties and half a million dollars' endowment, is the only adequate theological institution for Negroes in the world. Clark University is land poor, but in the last two years the Atlanta and Savannah Conferences have begun an endowment fund with $3,200 paid in cash. Two property

sales, which will ultimately net $25,000, have aided progress toward better days. Claflin has a good plant, but needs not less than $100,000 endowment, or it cannot survive. The white seminaries are useful, but exceedingly poor. John H. Sneed Seminary, Boaz, Ala., with between five and six hundred mountain boys and girls, is educating more men for the ministry than are being trained in some of the largest colleges. A single eastern college has more property than have all southern colleges and universities combined. The Woman's Home Missionary Society conducts homes at Boaz, Ala., and Cedartown, Ga., for white youth, and at Atlanta, Savannah, and Jacksonville, for colored youth.

CONDITIONS AND REMEDIES

The natural results of long neglect are debt and discouragement. Without close supervision, and with slight intelligent aid from without for twenty-eight years it is small wonder that an interesting and hopeful part of the church should have become embarrassed and disheartened. The problem was to stop the loss of church properties for their mortgages, to put an end to unnecessary borrowing, to repair, paint, and paper ugly churches and schools, to get more decent plants, properly kept, and above all to invigorate the organization.

Better leadership has in part, been secured.

No church property has gone for debt in four years.

Many church buildings have been cleaned and beautified.

A large number of debts are paid, but others remain.

New and better churches are reported above.

Much of the credit for the new life of the area is attributed to the Atlanta undertakings, Ponce de Leon Avenue Church, Warren Church for colored people, and the Clark Endowment movement. These large efforts were put forth, not merely as ends in themselves, but as inspiration to the wide field. The effect is well known to our southern people, whose felt need and evident satisfaction with their achievements to date are ample justification for labors and sacrifices made.

Our people in Atlanta have not ceased to grieve over a suit imposed upon them by the Federal Council, and advertised as if a quarrel existed in Atlanta. This action cost the Ponce de Leon Avenue building over $5,000 in interest and other taxes. The responsibility is not laid primarily at the door of the church whose officials, under influence, allowed its name to be used in a so-called "case." There has been absolutely no unpleasantness whatever in Atlanta between individuals of these churches, some of whom are personal friends. The matter was from without, in prosecution of a plan of strategy. Our best information is that locally no actual opposition to the just plans of our church here would ever have been made.

Throughout the entire area our people are at great pains to be fraternal towards other churches, and while doing the work which devolves upon them, in no way to injure the interests of others. Most denominations cooperate cordially with our leaders. Whatever may be the case in some border towns, the talk of evils of over-lapping Methodisms in the South generally is greatly exaggerated. In most towns there is room for more churches, and need of far more effective work. In cities great is the opportunity for all present forces and more. One Free Methodist Church exists in Atlanta, for example, but there would seem to be plenty of room for it in a town where a leading paper asserts that the Protestant white church membership is less than one third the population, and where the seating capacity of all white churches, including Jewish, Catholic and Christian Science structures, is also less than a third the population. The situation in the general field may be illustrated by a careful canvass of 201 preaching places in Alabama Conference. In 177 of these no Methodist Episcopal Church, South, is nearer our buildings than from one to twenty-five miles. Most of the 24 remaining churches are in places of sufficient size to permit both denominations to do a useful and mutually supplementary work for the communities which they serve. If without outside pressure these churches may for a time work together without prejudice and with emphasis placed upon Christian courtesy and regard, they will soon become so united in spirit that outward and formal combination could add little either to their respect for each other or to their combined efficiency.

DETAILS OF PROGRESS

Four years ago I had reason to refuse to indorse a nearly consummated sale for $60,000 of Central Avenue Church, our leading colored property in Atlanta. An offer of $100,000 has since been made, but by good management this property should soon bring a much greater sum.

The large colored church at Tampa, Fla., was about to be sold for $7,000 debt. The $7,000 has been reduced to $700, and this sum is now in sight. The back-bone of a similar situation at Rome, Ga., has been broken, and a $20,000 property has been saved. The brick church at Palatka, Fla., is now in process of redemption by a similar means. $1,700 debt on the white church at Boaz, Ala., is fully paid, and a beautiful parsonage built.

Among new churches erected, three in the white Conferences are to be classed as great properties, Miami, Fla., and Ponce de Leon Avenue, Atlanta, worth with lands $100,000 each, and St. Petersburg, Fla., $75,000. Colored properties of first grade have been completed at Anderson, Florence, and Bamberg, S. C., and St. Augustine, Fla., fine brick and stone structures, well

adapted to their work. Warren, Atlanta, as soon as finished, will add another remarkable plant. On the last Sunday of February I assisted the pastor in inaugurating a rebuilding fund, which will soon result in a suitable University Church in South Atlanta, to be the home of our people of that vicinity, and of many of the faculty and students of Clark University.

The Nottingham Primary School, $5,500, and the boys' dormitory, $25,000, add greatly to the efficiency of Sneed Seminary, Boaz, Ala. The refectory at Gammon, Atlanta, $15,000, is usually supposed to have cost at least $25,000. The women's building at Claflin, $55,000, is well adapted to its purpose.

The leading Conference gains are: Georgia Conference, property advance 61 per cent, Saint Johns River Conference, membership increase 71 per cent, disciplinary collections from $3,437 to $5,899, a gain of 74 per cent. The South Florida Mission, colored, has gained 85 per cent in membership, and has increased its property three fold, to $75,099. Every Conference has made some gain in each department of work, but several have been robbed of credit by carelessness in pastoral reports. This is especially true of Alabama Conference returns as to property.

RECOMMENDATIONS

The South has a great future in which our church ought to share in a large way, separately, or if God wills in just union with other Methodist bodies. Among excellent reasons why service in the southern field is imperatively needed are:

The greatest illiteracy of the nation.
Present poverty of large classes of people.
Homicides beyond the numbers elsewhere.
Mob excesses, increasing in number.
Intellectual and spiritual narrowness of lower classes.
Increasing immigration, thus far from American sources.

I would earnestly contend that this portion of our land has by no means all the needs or problems. Many of these are here, however, and they demand the best labors and consecration of our three fourths of a million people below the Mason and Dixon line. They deserve also the loyal aid of our church as a whole. A prominent officer of the church has compiled figures to show that in the past twelve years a million more people have immigrated to the south than have emigrated to the northwest. This fact as to transfers of American peoples, taken together with the certain accelerating increases of future years, deserves attention.

Three million American mountaineers need education, material betterment and Christian culture. Vast numbers of exceedingly poor and illiterate cotton-mill operatives and miners

await intelligent aid that their good blood may assert itself in training and progress. Cotton mills have moved South during the past twenty-five years, and have created new fields of responsibility. Miners, cotton-farmers in the poorer districts, and millions of Negroes, with the Southern Highlanders and the working classes give to all churches opportunities of self-denying service to which it must be confessed not all of them together are at present equal.

For these four years I have lived on this field and in its work with much love of the Southland, of boyhood memories and of recent laborious travels and duties. With no personal ambition with reference to a sphere of effort which presents many crosses for my family and myself, conscience and candor impel me to a final conclusion: all present Southern Episcopal residences of our church I believe to be needed. At some time Jacksonville might fittingly be made the episcopal seat of this area, with its more than a thousand miles extension. In my judgment the interests of the church would be best served by maintaining the Atlanta Area, perhaps leaving for the present the episcopal residence where it is, in the Gate City of the South, its banking and jobbing center. The fruitfulness of this developing country, where the progress of our church for the next few years ought easily to double the rate of increase during this quadrennium, taken together with actual conditions and needs existing, points but one way. With this in view it seems that future failure to give supervision to this field would result in serious losses, and could hardly be justified by a Church seeking to serve manifest human necessities.

With high Christian regards, and with prayerful desire that the councils of the Church may be guided by the wisdom of the Divine Spirit.

7. CHICAGO EPISCOPAL AREA

REPORT OF WILLIAM FRASER MCDOWELL, RESIDENT BISHOP

The Conferences included in the Chicago Area are the following: Central Swedish, Central Illinois, Chicago German, Illinois, North Indiana, Northwest Indiana, and Rock River. Since the death of Bishop Smith, the Southern Illinois Conference has been attached to this area for purposes of residential supervision. The Conference has been held, however, during two successive years by Bishop Thirkield and has not been held at all by the bishop resident in Chicago. I have held each of the Conferences in the Chicago area throughout the entire quadrennium, with the exception of the Central Illinois which was presided over in 1915 by Bishop Berry, in which year I presided in the Philadelphia Conference.

It is impossible in the brief space of this report to give more than a limited amount of statistical information. The membership of the seven Conferences has increased in four years from 323,762 to 365,259, an increase of 41,497. The value of church and parsonage property has increased from $21,033,565 to $24,600,762, an increase of $2,973,197. Ministerial support has increased from $1,637,302 to $1,829,889. The disciplinary benevolences as reported by Conference treasurers have increased from $348,700 to $636,724 an increase of $288,024. The total value of the colleges, universities, and theological seminaries, as represented in their buildings and grounds, equipments and endowments, has increased from $11,290,662 to $13,334,796, an increase of $2,044,134. These statistics are very gratifying, in view of the fact that the conditions in the area are fairly well settled and regular.

I have endeavored in every way to promote all the interests of the church within this area, and to this end have given especial attention to districts and district meetings. In three of the Conferences, Central Illinois, Rock River, and Northwest Indiana, I have reduced the number and increased the size of the districts. In the others, the number has been permitted to remain as at the beginning of the quadrennium. This policy has been adopted partly for the purpose of experimenting so as to determine, on the basis of actual experience, the relative advantages of large or small districts in an area like this.

The area embraces the following educational institutions: Northwestern University, Illinois Wesleyan University, Hedding College, Illinois Woman's College, Garrett Biblical Institute, the Swedish Theological Seminary, the Norwegian-Danish Theolog-

ical Seminary, and a number of institutions of seminary grade or of special character, and not classified as colleges and universities. De Pauw University is under the patronage of two of the Conferences in this area and one in the Cincinnati area.

Among the special movements during the quadrennium has been the unique program adopted by the Illinois and Central Illinois Conferences and faithfully carried through a four-year period embracing all of the educational institutions within those two Conferences in a common movement. The plan itself was most wise and statesmanlike in its conception and was carried through in very noble spirit, with splendid results to all the institutions. More than a million dollars was added to their resources, all of them sharing. A special movement for the better care of Methodist Episcopal students at the State University of Illinois has had most sympathetic consideration by the Methodists of the entire State and bids fair to furnish a model of what such work should be at State Universities everywhere. And the institutions are all interested in the Forward Movement which will be presented to this General Conference by the Board of Education and the College Association.

As a matter of interest to the whole church and not to the area alone, I have pleasure in reporting that Garrett Biblical Institute, one of our leading schools of theology, has adopted new and enlarged plans, some of which are already in operation, looking toward the larger service to the church, in the adequate training of the ministry for the whole church. This item is reported because of the relation of Garrett Biblical Institute to the church as a whole, both at home and abroad.

The area contains a goodly list of philanthropic institutions, such as hospitals, old people's homes, and orphanages. The largest single gift of the quadrennium was a gift to the Wesley Memorial Hospital in Chicago, made by Mr. James Deering in memory of his sister, Mrs. Abby Deering Howe, and his father, the late Mr. William Deering, long an honored layman in the church. The hospitals at Peoria, Mattoon, and Indianapolis, the latter of which is under the care of all the Conferences in Indiana, have had gratifying prosperity during the quadrennium.

It is a pleasure to report that the large increase in ministerial support has related to the Conference Claimants more in proportion than to any other class of ministers. In every Conference a distinct advance has been made in this respect, both in the way of securing permanent funds and in raising larger sums in the churches on the current budget.

Within this area the Board of Sunday Schools, the Board of Conference Claimants, the Board of Control of the Epworth League, the Epworth Herald, the Northwestern Christian Advocate, and a Branch of the Book Concern have their headquarters. These interests have all received interest and consideration

throughout the entire area. The Board of Sunday Schools and the Board of Control of the Epworth League are each conducting within Conferences in this area certain special activities of great value to the young life and to the total life of the church. These two interests were never so well cared for in the churches within this area as at the present time.

A diagnosis of the area shows it to contain pretty much every kind of problem and just about every condition to be found in any area. In Chicago particularly we have the city problem, the foreign problem, the industrial problem and the rest of the problems belonging to such a city. In the area we have the problem of the town and the country, the large town and the small one, and all the rest of the problems that belong to modern life. In no other area are these problems more acute. Within recent years, for example, there has grown up in Northwest Indiana an industrial situation as distinct, as large, and as difficult as any in the United States. This region, known as the "Calumet region," must engage the attention of the church, local and general, as it has not yet done.

In reporting the area I wish to record my growing and emphatic sense of the value of the district unit as a means of promoting all those interests which the church has in hand. In consequence of this growing conviction, I have in all of the Conferences emphasized the importance of the district unit. With a district meeting composed substantially as a District Conference would be under the Discipline, though not necessarily organized into a District Conference, we have a unit large enough for power and compact enough for cooperation and efficiency.

My close contact with the area through the quadrennium and indeed through the twelve years past has led me to believe with great firmness that the program of evangelism which is being promoted under the direction of the Commission on Evangelism is of the utmost value in an area like this. This evangelism makes every church the evangelistic agency for its community, puts responsibility upon the church, composed of pastor and people, and does not turn this work over to other agencies or limit evangelistic activity to any one form of it. It seeks to use all the power there is to save all the people, old and young, within our reach.

I am greatly concerned about the question of candidates for our ministry. The area is not producing enough men from within its own borders to supply the needs of the area itself. There is need here and doubtless everywhere for a new and deeper consecration on the part of parents, and a far larger response from the best of our youth to the call of the Master for the ministry and other forms of special Christian service.

My close acquaintance with the area convinces me also of the necessity of swift and efficient adjustment to new conditions as they have arisen within these Conferences. These Conferences are

not at all conventional any more if they ever were. Industrial problems, race problems, rural and city problems, educational problems, relating to the area and to the whole church are urgent and overwhelming. The home missionary problem in the city of Chicago alone or in northern Indiana alone constitutes a challenge to the church at large as well as to the church within the area, and either larger help must come from the church at large, or these Conferences must be permitted to use a larger percentage of their missionary strength on the missionary problems within their borders.

I am also convinced that the continued jurisdiction of the resident bishop and his constant contact with the area throughout the Conference year is a great advance over the old order. I am not so sure that the continued presidency over the Annual Conferences is wise. Indeed, my own judgment is that, taking the church as a whole, the residential jurisdiction and a somewhat free succession of presidencies over the sessions of the Annual Conference will more perfectly administer the general superintendency and more satisfactorily serve the whole church.

The area is blessed with the presence of Bishop John H. Vincent, residing in Chicago, bringing continued honor to the church by his character, life, and services.

8. BUFFALO EPISCOPAL AREA

Report of William Burt, Resident Bishop

I landed at New York on March 18, 1912, after twenty-six years of service on the continent of Europe, eighteen of which were spent in Italy, and eight as resident bishop at Zurich.

My first duties were in connection with the New England and East Maine Conferences over which I presided in April. I hold my local preacher's license from New England signed by Jefferson Haskell.

On April 17 I attended for the first time a meeting of the Trustees of Drew Seminary. Thirty-two years ago I represented the student body in an address of welcome to Dr. Buttz as President, and to-day I heard him read his resignation. Thirty-two years of magnificent service!

By the General Conference of 1912 I was stationed as resident bishop of the Buffalo Area. The area plan was not new to me, indeed I had never known any other, having been in Zurich for eight years.

We came to Buffalo in July and not many days later our goods arrived from Europe. There came to me a very keen sense of my personal responsibility as I walked through the rooms of the episcopal residence in which Bishops Hurst, Vincent, Mallalieu, Fowler, and Berry had lived before me.

My first thought was to get acquainted with the city in which I was to live, with the area in which I was to work and to get into personal touch with the district superintendents and all the ministers. As early as possible I visited every District Conference in my area where I came into happy fellowship with the ministers and with many of our noble laymen. I saw at once that the District Conference was the unit through which to do efficient service. More can be accomplished and with less expenditure of money and energy through the sympathetic cooperation of our regularly constituted agencies than in any other way.

During the quadrennium I have held the Central New York and Genesee Conferences four successive times; I have held the Detroit, Erie, Michigan, and Northern New York Conferences three times, and the Italian Mission also three times.

Outside of my area I have held the East German Conference twice and the Baltimore and Central Pennsylvania once each.

During parts of February and March, 1913, I visited our work in Porto Rico and organized the Mission into a Mission Conference. This was very interesting to me after my long residence

in Rome. The effects of Romanism are the same everywhere. It destroys individual initiative, mocks modern progress, falsifies the Christ religion and produces ignorance, superstition, servility and immorality.

Our program has been simple but intense. Here are a few sentences from the reports that have come in from the area. "The residential plan of episcopal supervision meets with almost unanimous favor." "Methodism is more cohesive and hence more mighty for God." "Our connectionalism has grown." "The Spirit of Evangelism is much stronger." "Sunday school work is much more effective." One writes, "The outstanding characteristics for the past four years are, less discontent among the ministers; more hearty cooperation; increased interest in revivals; better financial methods in the churches; retrogression in nothing."

We have given some attention to the foreigner in our midst but the problem is simply appalling. One Superintendent writes, that in his district he has "Germans, Swedes, Dutch, Belgians, Italians, Poles, Bulgarians, Austrians, Syrians, Assyrians, Greeks, Turks, and Egyptians," all of whom are accessible to the love of Christ expressed in human kindness.

We are pleased to report three additional churches in our area for the Italians—one in Rochester, one in Syracuse, and one in Frankfort, N. Y. Our work among Italians in this country is yet a serious problem. I cannot believe that our plan of segregation is right because it does not seem to me to be Christian in its conception. These Italians are all about us, three millions of them, and nearly all accessible to our Christian influence. Their children are to be our future citizens. How can we expect to save our country, our Christian ideals or ourselves and not save them?

A review of the statistics for the quadrennium affords us some satisfaction and much food for reflection. It delights us to report that the Buffalo District shows an increase in the disciplinary benevolences of 30 per cent, in church membership of over 33 per cent and in valuation of church property of 125 per cent. We have dedicated five new churches in the city and have erected two buildings for our Children's Home.

There are now 1,741 ministers, including probationers, in the several Annual Conferences of the area, 21 less than four years ago. This means that more places are being supplied. It is a pity that we cannot constitute the smaller places into circuits under the care of well equipped men. This must be done if we would guard the future interests of our church. The country church problem is simply a question of trained consecrated men.

Our church membership is 328,907; probationers, 18,201 or 347,108, a total net gain of 43,669. In our Sunday schools we have scholars and teachers, 435,822 or a total net gain of 92,030.

In ministerial support there is a total increase of $148,204. The collections for the Episcopal Fund have increased $9,424. Last year the total for the area for that fund was $23,038. There has been a considerable fluctuation in the contributions for missions because of special gifts. The banner Conference of the area is the Central New York, which last year reached the high average of 98 per cent in all the benevolences. There is a reason not difficult to find.

Our area is rich in Educational Institutions, Syracuse University growing into gigantic proportions; Allegheny College rivaling the best; Albion College doing splendid work; Lima and Cazenovia Seminaries renewing their youth, while Folts Mission Institute has had a genuine resurrection.

The campaign for the Conference Claimants' Permanent Fund has been inaugurated in all the Conferences and vigorously pushed in some. The Central New York was the first to reach the goal, and we had a great jubilee at its last session. The others are in the race and will report later.

Many of our ministers have done heroic pioneer work especially in northern Michigan. It is my conviction that a new Annual Conference ought to be created in northern Michigan.

Church Extension work has been phenomenal in Detroit, where we have eighteen new Societies, and seventeen new church buildings. Our magnificent new First Church at Grand Rapids is a monument of which we are justly proud. Michigan ought to have an episcopal residence at Detroit.

We have pushed to the best of our ability the program on the Commission on Evangelism, encouraging and exhorting our pastors to become their own evangelists. During the past winter and up to this hour there have been revivals everywhere, the results of which will be recorded in this year's Minutes.

Our ministers and people are learning that the key to success is consecrated, personal, cooperative work. We must give ourselves in sacrifice for others if we would save them.

With all my heart I thank Superintendents, Pastors and People for their loyal devotion and cordial cooperation!

9. CINCINNATI EPISCOPAL AREA

Report of William F. Anderson, Resident Bishop

The Cincinnati Area includes the following Conferences: West Ohio, Ohio, North-East Ohio, Indiana, Kentucky, Central German, and Lexington.

Growth of the Church in the Area for the Quadrennium and Grand Totals

Church membership	94,388	572,673
Sunday school membership	136,449	627,666
Church property	$2,309,286	$23,602,798
Parsonage property	267,917	3,221,492
Church improvement	46,119	1,024,114
Reduction of indebtedness	115,266	356,726
Disciplinary benevolences	102,031	605,213
Total benevolences	336,240	850,645
Ministerial support	192,427	1,879,960

Evangelism. Throughout the area an increasing emphasis is apparent, upon a sane, steady, and earnest spirit of evangelism. It is encouraging that more and more the pastors are leading the forces, reinforced by an increasing number of laymen. There is a growing tendency to use the Easter season for special services, and the results are most encouraging.

Disciplinary Benevolences. In view of the general canvass made under the auspices of the Commission on Finance in the interests of the disciplinary benevolences, the small advance is disappointing. Many of our people are doing well. The difficulty is that many of them do little or nothing in the interests of our world-wide activities. The problem is to enlist our entire membership in active participation.

Institutional and Philanthropic Work. It is only fair in this connection to call attention to the large amount of institutional and philanthropic work carried forward in the area. The work of the Elizabeth Gamble Deaconess Home Association, including Christ Hospital, with its new annex costing $300,000, made possible by the munificent generosity of Mr. James N. Gamble, the Cincinnati Training School, the Deaconess Home, and the Neighborhood House, represents a total investment, including equipment and endowment, of $1,100,000. The investment of the German Deaconess Home Association, with Bethesda Hospital, the new Maternity Hospital, Scarlet Oaks Sanitorium, Dorcas Institute, the new Home for the Aged, and Wyoming Rest Home, totals an equal amount of $1,100,000. This includes equipment and endowment. The Methodist Home

for the Aged, on College Hill, Cincinnati, represents a property valuation of $450,000. Our Methodist Hospital in Indianapolis is making rapid progress. Its property valuation now reaches $550,000. The North Indiana and Northwest Indiana Conferences of the Chicago Residential Area cooperate in this enterprise. Saint Luke's Hospital in Cleveland has made a notable record in its brief history, and now possesses property of the value of $250,000. The Flower Hospital at Toledo, with the Deaconess Home for Working Girls, represents an investment of $130,000. Our Methodist constituency in Columbus gives expression to its philanthropic effort in what is known as the Protestant Hospital. The charter provides that two thirds of the trustees shall be members of the Methodist Episcopal Church, and as a matter of fact, the institution is supported very largely by the gifts of Methodist people. It now represents a property valuation of $225,000. Our German Methodists in Louisville are building a Deaconess Hospital of high grade, and have accumulated property of more than $50,000 in value. Besides the institutions already named, there are a Deaconess Home and West Side Settlement House in Cleveland representing a valuation of $40,000; a Deaconess Home in Bridgeport, Ohio, of the value of $12,000; a Deaconess and Industrial Home in Columbus of the value of $15,000; a Deaconess Home in Indianapolis of the value of $10,000; and a Children's Home at Worthington, Ohio, with property of the value of $81,000. Our people are giving careful attention and investing largely of their energy, thought, prayers, and substance in the care of these important local interests.

Educational Institutions. The educational institutions for the most part are in a flourishing condition. Ohio Wesleyan holds its preeminence and registers steady progress. Mount Union-Scio College is vindicating the wisdom of the merger, and goes steadily forward year by year. Ohio Northern at Ada has made notable progress. It is of a different type from the other colleges in the State and has an important mission to fulfill. Near the beginning of the quadrennium a union was formed between Baldwin University and German Wallace College. It had been a matter of unfavorable criticism that we had been endeavoring to support two institutions of like grade in one small city. The union between them is a union in fact, and Baldwin-Wallace is occupying an increasingly large place in the educational program of the State and the nation.

Meantime, the conditions at our State educational centers have been carefully studied, and a systematic effort has been made to meet the situation. A Methodist pastorate at the Ohio State University at Columbus was established early in the quadrennium. Already the results are most gratifying. Appointments to the churches of such educational centers as Athens and

Oxford are made with special view to the adaptation of men to student and university communities.

An effort has been made in the interests of a more consistent educational program in the State of Indiana, thus far, unfortunately, without appreciable results. Moores Hill College, in this residential area, is having a hard struggle.

Arrangements have been completed for the appointment of a student pastor at the State University of Indiana, at Bloomington, during 1916. The local Methodists in Bloomington are much interested and the enterprise has been approved by vote of the Indiana Conference.

Union College at Barbourville, Kentucky, is showing renewed vigor under new and efficient leadership. Its perpetuation is imperative to the interests of Methodism in the State of Kentucky.

Conference Claimants. The movement in behalf of Conference Claimants is well under way. The West Ohio, the Ohio, and the Indiana Conferences have each appointed a special agent to present the cause to the people. In the North-East Ohio Conference our veteran layman, Mr. Frank A. Arter, is leading the forces with fine generosity and remarkable success. It is certain that the coming quadrennium will register more notable progress in the interests of Conference Claimants.

Rural Life. There has been a phenomenal quickening of interest in the rural life movement and the care of our country work. There is much need of this throughout the area, and many signs indicate that a new day is at hand for the country church and for the improvement of country life conditions.

City Redemption. Side by side with this, there is a notable deepening of conviction that we must tackle the city problem with greater vigor. The growth of the cities of the area is noteworthy. The leaders in these centers are alive both to the peril and the opportunity of the situation. A special emphasis upon city betterment and redemption is sure to occupy a large place in the program of the Cincinnati area in the years near at hand. Large and important movements in this direction are under way in several of our cities.

OTHER INTERESTS CENTERING IN THE AREA

Publishing Interests. The phenomenal results of our publishing activities are reported elsewhere. The publication of our Sunday school literature in Cincinnati adds new significance to the importance of the work. These enlarging interests have required the erection of a fine new building.

Board of Trustees. The Board of Trustees of the Methodist Episcopal Church continue to render important service to the affairs committed to their hands.

Origin of Missions in the Church. Steps have already

been taken for the suitable commemoration of the one hundredth anniversary of the founding of the John Stewart Mission to the Wyandotte Indians at Upper Sandusky, Ohio.

Woman's Home Missionary Society. The Woman's Home Missionary Society celebrated the thirty-fifth anniversary of their organization during the summer of 1915, by the erection of a suitable tablet in Trinity Church, Cincinnati, the birthplace of the Society. Besides their active interest in the Deaconess Hospitals of Indianapolis, Columbus, and Bridgeport, they are carrying forward important redemptive work at Glenn Home, Cincinnati, and Aiken Hall, Olive Hill, Kentucky.

Freedmen's Aid. The coming year will register a half century of the work of the Freedmen's Aid Society. It is desired that the event be celebrated by the raising of a generous sum of money to be devoted to the interests of our Southern schools.

Lexington Conference. The work carried forward under the auspices of the Lexington Conference, the one colored Conference in the area, is showing notable progress. The outlook for the future is bright.

Temperance. During the quadrennium there have been two two State campaigns in Ohio in behalf of the restriction of the liquor traffic. The wets were victorious in each case, but by a rapidly decreasing majority. Every indication points to a different outcome in the next struggle. The day of the open saloon in Ohio hastens to its close. Notable progress is also being made in Indiana and Kentucky. God be praised!

"Awake, O Zion!"

There is apparent a decided quickening of interest in all directions. If the church could but become conscious of its unrealized possibilities, there is nothing which ought to be done which it could not do, in the name and by the strength of its Lord and Master. "Awake, O Zion, put on thy beautiful garments!"

10. SAINT PAUL EPISCOPAL AREA

Report of William A. Quayle, Resident Bishop

The Resident Bishop reports as follows for the Saint Paul Area:

First: *The suggested line of work for the Area is contained in this letter sent to each Quarterly Conference of the Area:*

Dear Brethren of the Quarterly Conference:

I congratulate you on your being sons and daughters of the Almighty God and called by him to help him in the lordly undertaking of saving the world and I suggest through your District Superintendent the following as a program for the Conference year:

1. To practice "The Still Hunt for Souls," to be carried on by every member and minister so that there shall be fifty-two weeks of revival on each charge and everybody not a Christian shall be personally invited by somebody to God.

2. To do the church business in the church way, which means the carrying out the financial plan adopted by Methodism, paying every week in both the local church budget and the benevolence budget, so that at the end of each week the church shall be paid up to date for all the things pertaining to the Kingdom of God and in any case that all our bills be paid at the first of each month so that church credit may be first-class.

3. To take and use as the financial motto of the charge, "All collections taken and all in full," to the end that at next Conference session every minister may answer, "Every claim met in full."

Brothers, will you help to carry out this program for God?

Your brother in Christ,

William A. Quayle.

Second: *The Special Features in the Area.*

The special features in the region that may compel remark here are:

(a) The completion of a Methodist cathedral in Minneapolis, the Hennepin Avenue Methodist Episcopal Church, erected at a cost of over half a million dollars, and, including its superb art gallery, the gift of Brother and Sister T. B. Walker, bringing the cost to a million dollars and over, making the stateliest cathedral in universal Methodism. (b) The completion of the Asbury Hospital in Minneapolis. (c) The erection of the Green Bay Hospital at Green Bay, Wisconsin, thus giving the Wisconsin Conferences a hospital under their special supervision. (d) The

launching in Minnesota a wide plan called *"The Million Dollar Fund for Methodist Institutions in the State of Minnesota."*

THIRD: *The following things represent the attempted activities spiritual and temporal:*

The Area has tried:

1. To put first things first and give primacy to the Spirit, subordinating the temporalities to the spiritualities.

2. To magnify the leadership in the Church rather than sacrifice it to Episcopal super-activity, that is, to give to District Superintendent, Pastor and Membership of the church, the sense of their majesty.

3. To put the Methodist Hymnal into every place of worship, school or church in the area.

4. To enforce the doctrine of the solidarity of Methodism so that foreign-speaking Methodism and American-speaking Methodism might feel at home with each other and know themselves one.

5. To put the world on the brain and in the blood of this region so that nothing might be foreign to our love and gift to the end that the utmost parts of the earth might be our next-door neighbor in our prayer and experience and generosity.

6. To lift the most burdensome debts in the area.

FOURTH: *The Desires of the Area.*

(a) The Saint Paul Area has thought it wise not to be provincialized but to be allowed the world mood and the world movement guaranteed under the Constitution of the Methodist Episcopal Church.

(b) They wish Methodist machinery to be reduced to its disciplinary proportions and such commissions and organizations as ask cash, time and attendance, be either eliminated or merged. They believe our world benevolences cover the ground.

(c) They wish to have some degree of spontaneity left in their church movement and not to be tied up to so many programs and so many Sundays given over to varying causes that they have scant time left for preaching the gospel. They desire that the number of programs that are suddenly put down on them so that they have no opportunity for individual initiative for a charge and a ministry to work out liberal plans for the Kingdom of God, be eliminated.

(d) They wish to be freed from raising money by spasms and wish to be allowed to do their work quietly and efficiently.

The spiritual condition is improving. The generosity of the churches will be greatly improved if they can be let alone to their stated church benevolences and be manumitted from so many semi-official calls.

In the main, laymen and ministers have been lovely and have wrought under the heavenly impulse of the gospel of the Son of God. We have tried to get to know what the gospel meant,

and practice it in its sanity, its sweetness, its depth, its power, its ministry.

The love for and fealty to the Methodist Episcopal Church, its doctrines, spirit, love for souls, eagerness for their redemption through the church by the amazing Christ, are increasing in a gratifying degree, for which the Triune God be thanked in Jesus Christ.

11. NEW ORLEANS EPISCOPAL AREA

Report of Wilbur P. Thirkield, Resident Bishop

The Resident Bishop has found New Orleans a central and congenial place of residence during the quadrennium. His time and energies have been given primarily to the Conferences of his Original Area. He has held sixteen out of twenty sessions of these five Conferences. During the first two years he was out of his Area but once each year between the Bishops' Fall and Spring Conferences, and then to attend important board meetings.

The following Conferences out of this Area have been held through assignment in 1914-16: Southern Illinois, two sessions; Ohio, Kentucky, Saint Louis, Missouri; Northwest Kansas, two sessions; Southwest Kansas, two sessions; Central Missouri; Southern German, two sessions; Kansas, Lincoln, and Porto Rico. Following the death of Bishop McIntyre the Southern German, Texas, Arkansas, and Little Rock were assigned to his supervision. Only limited time could be given to the work of these Conferences, but two sessions of the same being held by him.

This Area is essentially missionary in character. It seems unfortunate that the systematic, consecutive, intelligent, and constructive oversight provided for in the plan of residential supervision was not long ago made available for this broad and important field. District superintendents and pastors have met the new methods of administration with eager and sympathetic cooperation. The reforms that went to the heart of things and that to some seemed unusual have been welcomed by responsible leaders in these Conferences. The outcome is altogether encouraging. The marked contrast between the work of our Church and that of other ecclesiastical bodies, especially among the colored people, vindicates the principles, methods, and ideals inculcated in our Church life and work. The reflex influence of the work of our Church is not the least of its abiding results. Numerous District and Efficiency Conferences have been held with the discussion of fresh practical themes relating to church-life and work in their broader aspects. Both in ideals and methods we have looked to intensive rather than to extensive results; to unifying and strengthening the work rather than to undue expansion. The introduction and enforced use of the "Ideal Church Record," properly kept under the supervision of the district superintendents, has given an accurate rather than a loosely estimated record of church membership. The first

result was to decrease the number of members in some Conferences. Emphasis on the care and instruction of baptized children organized in classes under the provision of the Discipline has brought most favorable results.

To encourage the use of the great hymns of the Church, the selection of one hundred hymns, seventy of them with tunes, was prepared. Sixty thousand have been printed by the Book Concern, bound in heavy card-board and sold for $5 per hundred. The use of these hymns has done much to displace weak, sentimental, false, and irrational religious ditties. Their use has also inculcated a spirit of reverence in worship and contributed an elevated sentiment to the services of the Church. The methods and ideals of the Forward Movement and the Commission of Finance have been rather widely adopted with favorable results.

Depressing conditions have widely obtained throughout the Area during most of the quadrennium. First, the boll weevil swept the entire southern part where cotton is the chief crop, and in Mississippi, Alabama, and Texas practically the only crop. Second, unprecedented floods have covered a wide area in Mississippi, Louisiana, and Texas, entailing great losses to homes and crops. Third, the modified tariff paralyzed sugar interests in Louisiana, throwing thousands out of employment. Fourth, as a climax, the terrible hurricane of September, 1915, swept the entire Gulf Coast, destroying millions of dollars of property. Hundreds of churches were damaged. Many were utterly destroyed, seven in New Orleans and suburbs being razed to the earth. The increase in membership and the marked advance in benevolences is all the more creditable to our people under these distressing circumstances.

The total increase in membership in the Area during the quadrennium, 1912-1916, is 7,949.

Two colleges and two academies in the Area are in a prosperous condition. Considerable sums have been spent on equipment and repairs. The attendance has increased and scholastic standards have been advanced, with enforcement of methods looking to thoroughness and practical efficiency.

Under the Bubonic Plague Act the Sarah Goodridge Hospital building was condemned and demolished. The General Committee of the Freedmen's Aid Society indorsed the plan to give up the hospital and nurse-training work in New Orleans. This meant the closing of the only door of hope and healing under Protestant auspices available for a million of Negroes; the wiping out of the only hospital to which any one of the twenty-seven colored physicians could take a patient for operation or treatment. Having gained the concurrence of the Committee, the Resident Bishop undertook the responsibility of transforming the large brick building formerly used by the Flint Medical

College into a hospital, agreeing also to guarantee increase of endowment to $50,000 on a five per cent basis. As a result, the new Flint-Goodridge Hospital was opened last January. It has fifty-four beds, a number of them free. It is modern and scientific in all its appointments, and leading white physicians who with the colored physicians jointly use the well-equipped operating rooms, pronounce it to be equal in appointments to any hospital in the city. Together with the Nurse Training building, the property is now valued at $60,000. This, with other enterprises in the Area, has required the Resident Bishop to carry unusual financial burdens and he has raised through personal solicitation the sum of over $50,000, including $8,000 for the proposed Biblical Institute in Porto Rico. The Italian Mission, which for nearly thirty years had used a store room for a place of worship, now has a noble concrete church, stuccoed on the outside, with tile roofing and an attractive interior, Italian in design. The old church house has been transformed for a parsonage and social service center. The Gulf Conference has made great progress in church building. Nineteen churches, costing $67,650, with 11 parsonages, costing $11,350, have been built, the recently dedicated church at Port Arthur, costing over $30,000, being the finest in the Conference; over $10,000 have been put into repairs and improvements. At San Antonio $60,000 will soon be available for a new church plant.

12. SAN FRANCISCO EPISCOPAL AREA

Report of Edwin H. Hughes, Resident Bishop

To the General Conference of the Methodist Episcopal Church, assembled at Saratoga Springs, New York, May, 1916:

Dear Fathers and Brethren:

In harmony with the order of the General Conference of 1912 I am pleased to submit herewith a report, covering somewhat the work of the quadrennium, in the area assigned to myself by the vote of your body.

The statistics of the four years may be given briefly. They are based on a comparison of the figures in the General Minutes of 1910 with those in the General Minutes of 1914, inasmuch as at the time of preparing the Report the General Minutes of 1915 were not available. For the English-speaking part of the area, which includes the Arizona Mission, the California Conference, the Nevada Mission, and the Southern California Conference, the figures are as follows:

	1910	1914	Increase
Full Members	61,855	78,091	16,236
Probationers on Roll	3,280	4,734	1,454
Pastoral Support	$517,063	$624,433	$107,370
Church Property	$5,748,782	$7,654,141	$1,905,359
Sunday Schools (enrollment)	83,339	112,422	29,083
All Benevolences	$165,983	$206,508	$40,525

These increases are very remarkable. They show that our English work on the South Pacific Coast grows rapidly. A study of the statistics for 1915 would increase the aggregate, but would probably decrease the per cent—due to that pruning of the Church Records which always follows a period of noticeable growth. It is the opinion of the writer that these records, at the frequent instance of official boards, are often mercilessly, and sometimes illegally, trimmed—particularly in the first year of a new pastor following another pastor who has had a long and vigorous ministry.

The inclusion of the two Oriental Missions in the above figures would not greatly increase the totals, but greatly increase the per cent, if figured separately. The Pacific Chinese Mission has increased her full members from 209 to 329, while her Sunday school scholars have grown from 385 to 522. The Pacific Japanese Mission has increased its full members from 855 to 1,082, and her Sunday school scholars from 381 to 514. One hopeful feature in connection with our Oriental work is that family life steadily increases, even though Oriental immigration

decreases. Hence there is a most significant growth in our Sunday schools.

Our other Foreign-speaking Conferences show rather meager increases, even though our superintendents and pastors are very faithful. The California German Conference gains 52 full members for the period, going from 1,234 to 1,286. The Pacific Swedish Mission Conference and the Western Norwegian-Danish Conference grow slowly. It has been thought that the opening of the Panama Canal would stimulate European immigration to the Pacific Coast, inasmuch as the steamship rates would be but slightly more for western ports than for eastern; but this expectation has not yet matured. Unless there is such an increase of European immigration, we cannot anticipate any large growth in these Conferences.

The Hawaii Mission continues to make steady and solid progress. While its growth in the last eight years has been most gratifying, its relation to our work in the Orient makes its work meaningful quite beyond its mere numbers.

In Southern California our Spanish work has been vigorously prosecuted. We have started an Industrial School for Spanish boys and have in every way solidified and extended our work until at length it is taking on strength and substance.

Our Hospital in Los Angeles which was an infant enterprise four years ago gains size and vigor constantly. Its splendid new building gives cause for greater pride, even as it gives opportunity for greater service.

Our two institutions of higher learning, the University of Southern California and the College of the Pacific, have both strengthened their positions measurably in this quadrennium. Both have fine increases in their student bodies; and both are in much need of greatly enlarged endowments.

All our other institutions, Orphanages, Old People's Homes, Oriental Homes, have been improved and put upon better foundations, while our Deaconess Training School renders a constantly improving account of its work.

Our denomination was splendidly represented at the Panama Pacific International Exposition, its Book Concern Exhibit being especially successful in gaining appreciative attention and high award. We were also closely related to the general religious work in connection with the exposition, your Resident Bishop having been chosen Chairman of the Committee of One Hundred, appointed for such work by the Federal Council of Churches in America. This Committee expended about $90,000 in its important work. It is safe to say that, by means of its exhibit, its congresses, and its evangelistic meetings, it gave to this wonder-exposition the largest and most efficient witness to Christ that has been known thus far in the history of such movements.

The California Christian Advocate is the natural organ for

the area, giving unity and cohesiveness to all our plans and rendering a service that could not possibly be figured in any financial account.

All this covers somewhat sketchily the statistics and institutions that represent our work. One or two general statements may well be added. The work in the area varies markedly in its nature and difficulty. In Southern California we have been wonderfully strengthened by a constant flow of our people from the East and Central West. In Arizona the coming of Statehood, the building of the Roosevelt Dam, and the irrigation of the immense Salt River Valley have helped us to reach a huge per cent of growth. In Northern California we contest for every inch of ground. The first start of that region came from the Spanish priest, while the second start came from the adventurous and unconventional gold-seeker. Neither of these picturesque groups has been especially favorable to our Methodist Puritanism. None the less we make a steady gain. It is gratifying to report, particularly, that San Francisco, where we made such a great investment from the Treasury of the Board of Home Missions and Church Extension immediately following the double disaster of earthquake and fire, has maintained a per cent of membership increase somewhat beyond that of the general church. In Nevada our work is bitterly difficult, owing to the lack of a large agricultural basis in the State and consequently to a meager and shifting population. Still we have strengthened our cause in Nevada and are prepared when the new peoples come to meet them with the saving message.

In the State of California, which makes the larger section of the area, our work has been a mighty partner in bringing in new moral sentiments resulting in new laws. Ten years ago it did not seem possible that, in so brief a period, we should secure a strong anti-gambling law; a stringent prize-fight law; a Supervisorial District Local Option Law; a law freeing actual colleges from taxation; or that, in general, we could make our influence so felt in the legislative halls at Sacramento. But more and more the proper Puritanism of California is making itself heard and is winning victory as well as respect.

It is my sure conviction that the section included in the San Francisco Area is destined to play an ever increasing part in affairs, both national and international. This conviction is based both on the rich and diversified territory covered, and on the close relation of the region to the awakening Orient and to disturbed Mexico. Even the hasty traveler sees this Coast as in the early morning of its day of meaning, while the more careful student of its life is captured by an almost overpowering sense of what its work may mean to the future of the whole world. The representatives of the Methodist Episcopal Church, presenting to the General Conference well-nigh $2,000,000 of

new property and an increase in benevolences of over $40,000 for the quadrennium, have the right to feel that our beloved church is already receiving a large return on her generous investment in our work. While large portions of this territory must be proper subjects for missionary aid for years to come, more and more the Methodist Episcopal people of this Coast are coming to strength and self-support. Your servants in the San Francisco Area, in the spirit of a righteous denominational pride, and more in the spirit of loyalty to our Lord and Master, are devoutly grateful to God because they can present to the General Conference such a hopeful report of our work's progress. To God be the glory!

13. PACIFIC NORTHWEST EPISCOPAL AREA

Report of R. J. Cooke, Resident Bishop

The Pacific Northwest Episcopal Area covers an immense territory extending from Nome, Alaska, to the borders of California and from the Pacific Ocean to the mountains of Idaho. In its wide sweep it includes the Alaska Mission, Pacific German, Western Norwegian Danish, Columbia River, Puget Sound, and the Oregon Annual Conference. The population of the entire region is nearly two million, mostly in towns and cities; the products of the soil are, as the climates, varied—east of the Cascades being mostly fruits and wheat, while on the Coast the principal industry is the cutting and preparation of lumber. Throughout these Conferences, all of which are within the States of Washington and Oregon, the various religious denominations are established, the Methodist Episcopal Church leading all others in numbers, in contributions to church enterprises and progressive expansion of its borders. A comparatively new country into which have flowed people from all States in the Union with all varieties of political, religious, and social antecedents, the social, political, commercial, and religious character of its institutions must be considered as still formative. The church certainly, in many respects, is yet in the making. New communities face new conditions. In sparsely populated towns and villages useless multiplying of churches paralyzes cooperation; radical individualism finds fruitful soil for dissension; hence commanding ability in ministerial service in many communities is impossible because of impoverishing support. But it must be said that there is decided improvement in things Methodistic, especially in the increasing solidarity of our people, loyalty to our institutions, customs, and polity, faithful work on the part of the ministry as a whole, deeper respect for the church among those outside, and a holy conviction that Methodism has a great spiritual mission in the building of the Empires yet to be on the Pacific Coast.

Financially the quadrennium now closed has been among the most distressing periods in the history of the entire Pacific Northwest Area. East of the Cascade Mountains wheat crops have been fairly good year after year, but the fruit industry has been a dismal failure long continued. On the Coast, where nearly our whole strength as a church is found, the record is still worse. Never, or scarcely ever, was there such stagnation, such utter loss in trade and commerce, deeper unrest among wage

earners more widely spread, or more men out of employment. According to the Federal Reserve Bulletin, Washington, D. C., October 1st, it is said, the average loss in the Timber industry, which is the chief industry on the Coast, during the past four years has been about thirty millions of dollars every year. The effect of this on all social conditions and church activities may be imagined when it is estimated that about sixty per cent of labor on the Coast is dependent upon this one industry. The Metropolitan Life Insurance Co., New York, in its recent report to the Federal Department of Labor, concerning labor conditions in twelve cities of the west, which included the principal cities in this Episcopal Area, Seattle, Spokane, Portland and Tacoma, states that in these twelve cities 12.9 per cent of the workingmen in the 36,537 families visited were without any employment; and 20.2 per cent were on part time work. The highest per capita of unemployment anywhere was found in Portland, Oregon; here 20 per cent of wage earners were out of work and 17.3 per cent were on part time work only.

In the face of such conditions one would naturally expect that as an inevitable result the church would share in the general depression. It has and the cumulative effect has been most discouraging in certain sections, but let it be said with thanksgiving to God and as a recognition of the sacrifice, love, and loyalty of our people, of the constant labor of faithful pastors, of the painstaking and intelligent administration of our superintendents, of the strength, wisdom, and efficiency of our church polity when wisely and faithfully followed, that never before perhaps has the church as a whole in this area risen more heroically to the situation and shown greater increase in many directions as the following results for the quadrennium as compared with the previous quadrennium furnished me by the Statistical Secretaries of the Conference abundantly show.

	1908-1911	1912-1915	Increase	Decrease
Membership	62,070	74,842	12,772	
Churches	650	681	31	
Sunday Schools.....	731	746	15	
Sunday School Scholars.	77,457	99,603	22,146	
District Benevolences..	$353,522	$470,217	$116,695	
Other Benevolences	$187,838	$248,649	$60,811	
Ministerial Support....	$1,300,467	$1,487,312	$186,945	
Paid on Indebtedness..	$231,468	$376,909	$145,441	
Current Expenses.....	$390,547	$514,684	$224,137	
Total Expenditures..	$2,463,742	$3,097,771	$634,029	

Such statistics in the face of such conditions bear witness to the spiritual vitality, to the progressive character and eminently successful work of the church in the Pacific Northwest during the quadrennium.

The sum total of expenditures, that is, of all moneys paid out by the people for church purposes, despite the severe decline in labor and wages, is $3,097,771, as against $2,463,742 of the previous quadrennium, showing an increase of more than half a million dollars, or to be exact $634,029.

To these grand totals should be added as further evidence of the solid growth of the church $20,000 for a new Hospital at Wenatchee; $270,000 endowment for the College of the Puget Sound, and $500,000 for Willamette University, thus completing its endowment for the present. To each of these endowments Mr. James J. Hill, the Empire Builder of the great northwest, gave $50,000. To the Willamette Endowment the Hon. Robert A. Booth, well known to the church, gave $100,000.

These notable figures, eloquent as they are of the grace of God among the people, do not and cannot tell the whole story of the faith and good works of the quadrennium. On reaching the field at the beginning of the quadrennium it was found that enormous debts of long standing were slowly crushing the life of many churches; several of the most important were about to be sold by the sheriff, since every possible means for meeting the demands of the creditors had failed. These debts were Bellingham $40,000, Green Lake $30,000, and Kent $15,000. The quadrennium closes with all these debts provided for.

In order that there may be a thoroughly correct apprehension of actual conditions in this area it should be noted that nearly all the increases in the above columns, including membership and benevolences, came from the three larger Conferences, the Puget Sound, the Columbia and Oregon Conferences. The smaller, or foreign-speaking Conferences offer no prospect of any large gain because of the increasing affiliation of their young people with English-speaking churches, and yet it is due them to say that in proportion to their ability they have done as well as the stronger Conferences.

This should bring to the front questions of policy; of readjustment of the non-English-speaking Conferences in the far northwest. These Conferences, the Pacific German, the Norwegian Danish and the Swedish, extend over vast distances and efficient supervision over widely scattered congregations is wellnigh impossible. It is a question for serious consideration whether better service could not be done for the church, and better results spiritual and temporal be obtained, if these Conferences were merged in the larger Conferences without depriving the people of the ministry and service of pastors in their own language.

The Alaska Mission also should receive careful consideration. For some reason this mission has never awakened the enthusiasm of the church. From its establishment until now it has had a hard struggle because of lack of missionary appropriation

to justify its continuance in the face of untoward conditions and the expenditure of large sums of money in the same localities by other denominations. But the lack of sufficient missionary support to meet the crying needs of hundreds of places where the church should extend its aid is keenly felt all over this northwest country. Other denominations expend thousands where we are compelled to meet the needs of new communities with pitifully small sums. At the beginning of this quadrennium, for instance, the Baptist Church expended in the territory covered by our Spokane District $14,000—we had only $4,000. In the Seattle District, Puget Sound Conference, the Presbyterian Church expended $20,000—our appropriation was $11,000. In Oregon that same church spends $44,550, we spend $9,650.

It will not be inferred that emphasis has been given to benevolences and endowments to the neglect of personal religion and spiritual growth. Not all ministers here, as not all ministers elsewhere, are endowed with sufficient spiritual gifts to win men to church; but on the whole our people are deeply religious and only need at any time the finest grade of spiritual and intellectual leadership in the pulpit and in ministerial living to bring mighty results to the feet of Christ. Everywhere during the quadrennium and on nearly all occasions, in season and out of season, it has been my joy to emphasize the all overshadowing mission of the church to bring men to Christ with the larger purpose in view of social redemption. The results of the labors of our pastors have been most encouraging. Such results are not accidents. They do not happen. They are the products of prayer, of personal piety and faithful, sensible preaching.

A total increase in three Conferences over deaths, losses, and removals in a country where a whole congregation may disappear in a week—a total increase of nearly 13,000 new members during the quadrennium is valid hope that God is with his people.

In concluding this brief résumé I would like to make special mention of Sunday school Missionary work and of the Deaconess work in Spokane, Seattle, Portland, and Tacoma, of the blessed ministry of these devoted women in Hospital and outdoor labors; also to set forth the demands of the larger cities for mission service, never given or even known before, but since this report is limited to a definite number of words I close with the statement that respecting administration no part of our church requires wiser, more thoughtful consideration than this fast growing region; church problems are here which are not dreamed of elsewhere except in the northwest. The reflex influence upon the church of political experiments in the State; the mixed character of membership in many churches; the tendency of certain types of church government, Congregational or Presbyterian, to assert themselves in these churches as against our own Methodist

polity; the special need of missions in the larger cities for the unfortunate, homeless, Christless multitudes of men so common on the Coast; the founding of hospitals and the careful steering of the church without compromising its character as an institution of God, among the numerous rocks visible and invisible of Reforms, social, industrial and political, upon which at any time a great cause may go to pieces—these, in addition to ordinary matters of administration, are a few of the principal subjects which challenge thought, labor, and devotion. To solve any problem of any consequence in this country on the line of least resistance in order to avoid present inconvenience would be a serious blunder. Nothing can be solved here of any worth without a long, far look into the future and a definite plan.

To become even acquainted with the church in this vast territory in which some districts, as the Wenatchee, The Dalles and many others, are as large as some Eastern States, requires incessant travel. Supervision cannot be delegated to others. If the Methodism of the future in the Pacific Northwest shall retain the divinely approved characteristics of the church in more settled portions of our country the presence of the Chief Pastor cannot be dispensed with. For, while a Bishop cannot be everywhere at the same time it is gratifying and encouraging to both preachers and people to know that the representative of the church is really supervising the interests of the church. He who is alive to the present and would anticipate the future must know the field and the trend of thoughts and purposes of those who constitute the church in the field. This I have endeavored to do and herewith submit the results to the scrutiny of the church and the merciful judgment of our Lord.

14. DENVER EPISCOPAL AREA

Report of Francis J. McConnell, Resident Bishop

The Denver Episcopal area comprises the Colorado, Wyoming State, and New Mexico Annual Conferences and the Utah Mission. The work in the separate parts of the district is so various and diversified that no general statement about the field as a whole would be of great value.

Colorado Conference

The State of Colorado has roughly speaking something over eight hundred thousand inhabitants, with a Methodist membership of about thirty-five thousand. The State comprises very diverse types of problem. In the eastern sections are dry-farming communities where the population is not stable. These sections of Colorado have been settled three and possibly four times. Along the river valleys irrigation-farming is carried on very successfully and the rural population is more settled. In the mountains are mining camps and on the western slope considerable fruit-growing territory. The more important cities are all practically at the eastern foothills of the Rocky Mountains, with one or two exceptions like Grand Junction. The altitudes of the State vary greatly, from four thousand to nearly ten thousand feet—a point which must be kept constantly in mind in the appointment of the preachers.

During the past quadrennium all the different varieties of country have experienced progress in church affairs. In the dry-farming regions the use of the automobile has made it possible to reach all points where people could be gathered for religious service of any kind. On the western slope the struggle against fruit failures has been heroic but our churches have held their own. Our work in the mining sections is not extensive but is in very healthy condition. Work in mining camps may show great prosperity in one year, and abject discouragement the next. Whether a minister will succeed in a mining camp depends almost wholly upon his personal popularity, for the congregation is so shifting that attachment to the local church accounts for very little. The work in the cities has been well manned and the results have been gratifying. By a wise piece of administration in a former quadrennium the churches in the city of Denver were placed in one district. The centralization of the work and the unification of the arrangement have led to an unusual advance in all lines. Stress has been laid upon work among the Italians to such an extent that the Denver Italian

work is an outstanding illustration of Methodist success among the foreign speaking peoples. The mission work of the city has for its chief center the Epworth Institutional Church which ministers to a large community through all forms of institutional service.

The one enterprise upon which Colorado Methodism as a whole has specialized during the quadrennium has been the Endowment Campaign of the University of Denver. The General Education Board of New York, seeing the remarkably fine location of this institution and the high ideals which dominate it, made in 1912 an offer of one hundred thousand dollars toward increased endowment on condition that the constituency of the University pay all the debts of the institution and add a further three hundred thousand dollars to the endowment. The struggle to meet this offer was brought to a successful completion in the fall of 1915, after a campaign which involved the hearty and even heroic cooperation of every Methodist church in Colorado.

The last four years have been a period of commercial depression and social unrest throughout the whole of Colorado. In spite of the depression Methodist ministers have made enough advance to offset the large number of church removals from the State, and to leave a considerable gain. In the face of the unrest they have not been slow to preach the fitness of the Gospel of Jesus Christ for the solution of all social problems. While they have been for the most part fair in their attitude as between the capitalistic and labor factors, they have not hesitated to preach that the only final solution of the question involved will be the thought of service, rather than of mere profit-seeking, as the ideal of service is set before us in the New Testament. According to the last reports the membership of the church is 25,357, a gain of 2,050 over last year.

Wyoming State Conference

The Wyoming State Conference was organized in 1914 by Bishop Hughes, from the membership of the Wyoming Mission. The conditions of the State are still typically frontier. While the area in square miles is vast the population is only one hundred and fifty thousand, this for the most part lying along the line of the Union Pacific, the Chicago Northwestern and the Burlington Railroads. While the conditions are still largely frontier nevertheless our churches when once founded take firm root. The movement toward complete self-support has been very encouraging. Within the past twenty-five years Wyoming has advanced through an era that was predominantly cattle-raising to an era of sheep-raising, finally toward settled farming and industrial conditions. While we say that the State is still in the pioneer period we must also remark that it will soon be rapidly passing out of that period. Practically every church building

adherents of Romanism from the church. These persons will drift into atheism if something does not take the place of the abandoned Romanism. The Protestant churches see the opportunity presented by the slackening of the grip of Romanism and are doing all they can to get hold of and retain those falling away from Catholicism.

The real strength of our church in Mexico, however, is in its educational system. Where peoples have been subjected to questionable religious influences for centuries the only chance for a truer view is in the seizure of the rising generation. Our schools attempt to get Mexican pupils at the earliest possible opportunity. When we thus get hold of pupils the results are in the highest degree satisfactory. Too much praise cannot be given the work of the Woman's Foreign Missionary Society for the soundness of their general educational policy and for the skill of their pedagogical method.

During all these years of uproar the American workers in Mexico have remained at their posts except during a few months in 1914 when Americans were ordered out by the government at Washington. Almost every worker now in Mexico has at one time or other been under fire from actual battle. In addition all have faced the perils of mobs, starvation, and plague. Not one of them has proved unworthy of his task. The organization in the field has been kept intact—only such teaching and preaching places have been abandoned as it was physically impossible to hold.

Highest praise also should be given the native Mexican workers. During these years of revolution the Mexicans have been thoroughly loyal to their own country. At any time they would have fought against American intervention but they have been steadfastly loyal to the Methodist Church. Three have faced firing squads and have escaped. Two local preachers were not so fortunate; one was killed outright, and another so injured as to be driven insane. I may be permitted to mention the heroism of Brothers Zapata and Chagoyan. Brother Zapata travels on horseback six thousand miles a year in a country overrun with bandits. Brother Chagoyan has during the past year made trips on foot through places of unspeakable peril to carry on the work. The Mexican people would suffer grave loss if our American missionaries should be withdrawn, but we may well believe that the principles of Methodism have received such a loyal reception by the Mexicans that these principles would continue to do the work even if foreign help should cease to come. In spite of all the terrors of the past year our church in Mexico shows a gain, slight to be sure, in actual figures, but positively immense in spiritual significance when all the conditions are taken into the account.

the training of ministers. It is only recently that we have been able to get appropriations from the Board of Education and from the Board of Home Missions which would support a principal for the school. Dr. H. A. Bassett is at present in charge. As soon as pupils begin to graduate we shall have a force of native ministers qualified to accomplish a most important work. The Spanish American in New Mexico does not give himself readily to the idea of church self-support. The exactions of Roman Catholicism often led to a harmful reaction in converts coming to us from Catholicism. Having felt that they once gave too much to the church these converts are apt to think that they are entitled now to give nothing at all. In the future relations between the United States and Mexico it would seem that the Spanish-Americans of New Mexico ought to help in bringing about a better understanding between the two peoples. The aid rendered by our Spanish peoples of the southwest will be of little consequence if these Spanish speaking peoples are not to be in a more real sense won for the Kingdom of God.

Mexico

The bishop in charge of the Denver area has during the present quadrennium been in charge of the Methodist work in Mexico. It must not be understood, however, that the Mexican work is a part of the Denver area. The Mexican field stands on its own basis. The fact that one bishop has administered it throughout the quadrennium has been due entirely to war conditions in Mexico.

The church is aware of the dreadful disorders through which Mexico has passed during the last four years. The revolution which began with Madero had to be fought out by Carranza. On the negative side—the side, that is, of conquest of his enemies—Carranza has succeeded and has been recognized by the United States. On the side of constructive effort practically everything at the present moment (this is written January 24, 1916) remains to be done. The railroads of the country must be rebuilt, the farms restocked, credit brought back upon a sound basis, education firmly established, and the machinery of justice made to work equitably. This is not the place to discuss the policy of the United States toward Mexico except to say that the United States should go as far as considerations of general humanity will allow in patience toward Mexico. If the Mexicans remain convinced that the United States does not desire to seize Mexican territory one of the greatest obstacles to our missionary effort in Mexico will have been removed. In general it must be said that Mexico has never presented a better opportunity to Protestant work than at the present. Persecution of the Roman Catholic Church in Mexico has no doubt been unjust, but the general overturning brought about by the revolution has loosened many

adherents of Romanism from the church. These persons will drift into atheism if something does not take the place of the abandoned Romanism. The Protestant churches see the opportunity presented by the slackening of the grip of Romanism and are doing all they can to get hold of and retain those falling away from Catholicism.

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15. HELENA EPISCOPAL AREA

Report of Naphtali Luccock, Resident Bishop

In accordance with the order of the General Conference I here submit a report of the work of the Helena Area for the quadrennium 1912-1916. The progress of the church throughout the area has been steady, comprehensive, and fairly satisfactory. The territory is new and extensive, and some of it still pioneer country. This is notably true of that portion of Oregon lying within the Idaho Conference and of that portion of north Montana bordering upon Canada. Five Conferences compose the area—North Dakota, Dakota, North Montana, Montana, and Idaho. A glance at the field by Conferences will be helpful.

North Dakota shows an increase of 48 churches and an increase of 1,500 members. The new financial plan is being slowly introduced in this Conference as in other Conferences in the area, and brings excellent results. A marked progressive feature here is in the increased efficiency of the Sunday school work. The graded lessons are being introduced with good results, and the normal schools of the State are preparing teachers not only for work in the public schools, but in the Sunday school as well. Many of the high schools give credit for biblical work done in the Sunday school. The increase in benevolent offerings for most of the Conference is about 15 per cent, and for part of the Conference more than that. In some parts of the Conference the response to the Board of Home Missions and Church Extension has not been as generous as it should be. Our obligation to this society is very great and our support should indicate our appreciation. It will be better in the future. We are embarrassed somewhat in the church by commercial evangelism, frequently exhausting the resources of the churches and disorganizing the regular work. These are indications, however, of a return to wholesome, sane, pastoral evangelism. We are pleased to report an increase of the spiritual force of Wesley College and also a substantial addition to its endowment.

The Dakota Conference records a quadrennium of splendid history. It is the oldest portion of the area, yet shows an increase of 33 churches, and an addition of 4,000 members, with a handsome increase on all benevolent lines. The Black Hills Mission has been merged with this Conference and by reason of this generous help has taken on new life. The special feature of interest during the quadrennium was the heroic way in which the Conference rallied to the need of Dakota Wesleyan University, raising, during the campaign just completed, over $100,000, and

putting the institution in a fair way to accomplish its great mission. Three hospitals have been established within the Conference, a Deaconess Hospital at Rapid City, a Deaconess Hospital at Brookings, and a Conference Hospital at Mitchell. Just now, a vigorous campaign is being made throughout the Conference to fully equip these hospitals, pay off embarrassing church debts, and secure a generous fund for the veterans of the Conference. No cause in the life of the church, local or general, is neglected or overlooked in Dakota. The optimism, the aggressiveness, and the consecration of the Conference are a joy and a delight.

Montana is one of the largest States in the entire Union, a land of shining mountains and of great distances. It stretches 700 miles east and west, and quite 500 miles north and south. It is divided into two Conferences, the North Montana and the Montana. The North Montana Conference, recently a Mission, is growing into a vigorous and aggressive Conference. It shows an advance during the quadrennium of 24 churches and over 1,900 members, with an increase of its annual offering to the Foreign Missions of $2,900 and an increase to Home Missions and Church Extension of over $1,800, with other benevolences in proportion. It has two Deaconess Hospitals within its bounds, one at Great Falls, with 100 beds, and the other at Glasgow, with 25 beds.

Together with the Montana Conference, it supports one of the most vigorous State Epworth Leagues in the denomination. This League from its own offerings supports a missionary in Africa, helps support another in China, helps in the support of the Italian Mission in Butte, and loyally helps in the work of the local churches. At its convention at Kalispell, some of the delegates traveled 600 miles to reach the convention. At this convention was launched the movement "Win My Chum Week" which has swept through the churches.

The Montana Conference will show an increase of 10 churches, and over 1,000 members for the quadrennium. It has a Deaconess Hospital at Bozeman of 25 beds and has projected, with fair prospect of success, two others, one at Miles City, and another at Butte. The outstanding feature of the quadrennium is the loyalty of the Methodists of the State to their college, Montana Wesleyan. The college has at present a campus of 26 acres, two substantial buildings, and is now pushing a vigorous campaign, with fair success, for $75,000. The preachers of the State have organized themselves into a Sustentation League for the college, pledging themselves to raise a sum equal to 8 per cent of their cash salary each year for the college. And they pay it. Thus the college lives and grows. The Deaconess School at Helena is the pride of the State. Children between the ages of five and fourteen, bereft of one or both parents, are received and trained under Christian influences.

Idaho has been somewhat retarded during the last two years by reason of the failure of certain irrigation projects. These are now gradually being readjusted and an era of great prosperity is opening to the state. Methodism as usual is in the forefront of the procession. Notwithstanding the stress of the years, it will show an increase of 20 churches, some of them for utility and beauty comparing with any in the denomination. Its membership shows an increase of quite 1,500, and benevolent offerings have advanced fully 30 per cent. The commanding feature of the quadrennium has been the project of establishing a college. It was determined by the Conference that at least $400,000 should be secured before the college should be opened to students, and at least $200,000 of this to remain as a perpetual endowment. The commission located the college at Gooding, Idaho, and the trustees now hold a campus of 40 acres and reliable subscriptions for $275,000. It is believed that the remaining $125,000 will be secured within the year and the school will be ready for opening in September, 1916.

Through the courtesy of the railroads we have been able to hold an Annual Council of the Superintendents of the area, and to consult together over progressive movements and the interests of the Kingdom. The slogan for the area takes the form of certain resolutions suggested by the Council:

1. *Resolved,* The things which ought to be done, can be done, for our God is on the throne and his promises are in full force.

2. *Resolved,* We are on the earth to do them.

3. *Resolved,* By the help of God we will do them.

All of which, with greetings from the plains and high mountains, is cordially submitted.

16. OMAHA EPISCOPAL AREA

REPORT OF FRANK M. BRISTOL, RESIDENT BISHOP

To the General Conference of the Methodist Episcopal Church, assembled in Saratoga, New York, May, 1916.

BELOVED BRETHREN:

The Omaha Area comprises territorially the States of Iowa and Nebraska. The Conferences over which the Bishop of this area has residential supervision are the Des Moines, Iowa, Nebraska, Northwest Nebraska, Upper Iowa and the Northwest German, which extends over parts of Iowa, Wisconsin, Illinois, and South Dakota. Since the death of Bishop Smith the Missouri Conference has also been assigned to the Omaha Area.

In the year 1913, by the authority of an Enabling Act passed by the last General Conference, the Nebraska, North Nebraska and West Nebraska Conferences were united into one Conference and named the Nebraska Conference: now the third largest Conference numerically in the connection.

The wisdom of this consolidation has been manifest in the unifying of the local benevolent and educational interests of Nebraska Methodism, the stimulation of connectional spirit and effort, the widening of both the lay and ministerial vision as to Methodism's world-mission, greater flexibility in the adjustment of appointments to the advantage of preachers and charges, and the new emphasis laid upon the necessity and importance of the district superintendency.

This great Conference means a greater Methodism for Nebraska, and a greater Nebraska Methodism for a world-wide Methodism.

The Omaha Area contains about 1,375 charges. While the duties of supervision are sufficiently strenuous there can be no doubt as to the theoretical and practical efficiency of the area plan. Too much, however, may be demanded when it is expected that a bishop shall give his area a diocesan supervision similar to that of the Protestant Episcopal Church. The impossibility of such a supervision is evident when we consider that if the bishop were to visit every charge in his area, devoting a Sunday to each charge, it would take him twenty-six years to complete the visitation.

In the holding of Conferences, attending District Conferences, dedicating churches, participating in College Commencements and taking active part in campaigns for paying off the debts and raising endowments for our institutions of learning, our response to the demands has been limited by time alone.

We note the exception of one year when the severe illness following our visit to Porto Rico made it impossible for us to do full service. By the blessing of God and through the sympathy and prayers of the church, we have since been able, as we now are, to do the full work demanded of us; for which we are devoutly grateful.

The Omaha Area has a church membership of 290,000. This means an increase of 45,000, or more than eighteen per cent during the quadrennium. It is only just to state that 29,700 of this increase belongs to Iowa Methodism, 11,000 to Nebraska, and 4,000 to the Missouri Conference. The Northwest German Conference has increased about 600 in church membership.

With a membership of 181,000 in the State of Iowa, and two or three times as many more affiliated with our church, fully one fourth the population may be claimed as Methodists. There can be no doubt, therefore, that these citizens, led by our Methodist preachers in the recent temperance campaign, have been a mighty, if not a determining moral and political force in turning the saloon out of this great commonwealth.

During the quadrennium special emphasis has been placed upon the Sunday school work and we are rejoicingly able to report an increase of about 58,500 in membership than which there can be no more encouraging guarantee of the strength and efficiency of future Methodism in these States.

We recognize our educational equipment as one of the most valuable assets in this prosperous area. With Nebraska Wesleyan, Missouri Wesleyan, Iowa Wesleyan, Cornell, Morningside and Upper Iowa, we are rich in colleges and universities. The Charles City College of the Northwest German Conference has been consolidated with Morningside College. While all these institutions have in all other respects made encouraging progress, special mention should be made of the outstanding achievements of the successful debt-paying and endowment-enlarging campaigns of Nebraska Wesleyan University, Iowa Wesleyan University, Missouri Wesleyan College, Upper Iowa University, Morningside College and Simpson College. Fully a million dollars has been raised in these campaigns. In these campaigns the district superintendents and pastors by their generous and enthusiastic cooperation with the presidents and trustees have made these glorious results possible, and have proven themselves to be true leaders of the hosts of God. In several of these most successful campaigns we have owed much to the masterful generalship of the Assistant Secretary of the Board of Education, Dr. J. W. Hancher.

No report of this area would be even approximately adequate that failed to note the splendid and growing efficiency of the Iowa Methodist Hospital in Des Moines, Iowa, and the Nebraska Methodist Episcopal Hospital of Omaha, Nebraska. Their work,

both benevolent and scientific, is of the first order of merit. These are institutions of which not only Methodism, but also these States, are justly and gratefully proud.

We record with pleasure the fine showing in this area in the matter of the increase in value of church and parsonage property during the quadrennium. This increase amounts to over $2,800,000, showing the financial loyalty of the Methodist laymen to the church. It is only fair that we should give credit to the four Conferences of Iowa for $2,200,000 of this great increase of value. The two Nebraska Conferences have done nobly in their increase of $393,000, while to her praise be it said, the Missouri Conference alone advanced $205,000.

Nor has the amount contributed to ministerial support been less worthy of the generous devotion of our laymen. We are able to report an increase of $212,000 for this area.

As to the connectional benevolences, we may say that the district superintendents and pastors have been gradually but persistently urging the adoption of the so-called new financial plan throughout the area. It is adopted hesitatingly by some charges, but wherever it is worked, it wins. The increase in the benevolences has been about $210,000. Of this increase about $156,000 must be credited to the Conferences of Iowa. But it should be said for other Conferences, for the Nebraska Conferences in particular, that in certain large sections there has been a failure of crops in almost every year of the quadrennium. Nevertheless the Nebraska Conferences advanced about $50,000.

Thus there seems to have been an encouraging advance all along our Methodist line in the Omaha Area. It is no disparagement of any other factor entering into the problem of this advance movement to say that the evangelistic, revival, soul-winning spirit of our preachers led by superintendents of spiritual vision and evangelistic power has, under God, been the first secret of success. The Spirit of the Lord has been with us: the Divine Christ has been exalted among us; the WORD has had free course and has been glorified; God has blessed us, and to him be the praise, Amen!

17. KANSAS CITY, KANSAS, EPISCOPAL AREA

Report of William O. Shepard, Resident Bishop

The Kansas City group of Conferences originally included the Kansas, South Kansas, Southwest Kansas, Northwest Kansas, West German and Western Swedish. In the spring of 1913 the Kansas and South Kansas Conferences, under the Enabling Act of the General Conference of 1912, voted to unite and form one Conference to be known as the Kansas Conference. The conditions of the Enabling Act were complied with, the Kansas Conference was duly incorporated, and legal measures were taken for the merging and safe-guarding of all financial and property interests.

After the death of Bishop McIntyre in the summer of 1914, at the fall meeting of the Board of Bishops the Oklahoma, Southern Swedish Mission, West Texas and Lincoln Conferences were assigned to the supervision of the bishop resident in Kansas City; and after the death of Bishop Smith, at the same meeting of the Board of Bishops the Saint Louis, Saint Louis German and Central Missouri Conferences were placed under the same residential supervision.

The Missouri and Saint Louis Conferences, by vote in 1915, declined to unite under the provisions of the Enabling Act of 1912.

Abnormal weather and crop conditions have prevailed throughout this "area" during much of the quadrennium. Excessive drought in 1913 and 1914 and unprecedented floods in 1915, with the almost complete failure of the cotton market and great fluctuations in the price of oil in the southern Conferences of the group, have greatly hindered the development of the work. In some places churches have been disbanded, and in many places the membership has been greatly reduced by removals; benevolences have suffered and building plans have been delayed.

Notwithstanding these most unfavorable conditions the numerical increase in the four years, in the twelve Conferences now included in the Kansas City group, has been 25,847 members in full connection and 14,083 non-resident members. The Sunday school enrollment is larger than in 1911 by 81,644. The pastors in four years have baptized 71,271 persons.

This section of the Church is erecting many second generation church buildings. The Resident Bishop has received, on the average, several calls for church dedications for every Sunday in the quadrennium, and has accepted as many as time and imperative engagements would permit. Church and parsonage property is now valued at $13,333,475, an increase over four

years ago of 2,218,740. For building and improvement the "area" has paid $2,944,061.

Much attention has been given to the benevolences and to securing throughout the "area" the adoption of the "New Financial Plan." "Efficiency Conferences" have been held in all parts of the territory. Some confusion has arisen because of the new method of making apportionments, and some pastors who have had an unbroken record of reporting their "benevolences in full" have failed to meet the new requirements. This, with the adverse conditions above mentioned, and the extraordinary campaigns for schools and hospitals and Conference Claimants' Funds, has retarded advance in the benevolent contributions of the "area." However, advance has been made. Through the Board of Foreign Missions the group of Conferences has contributed $319,381, and through the Woman's Foreign Missionary Society $191,726, a total of over a half a million. The contributions to the Board of Home Missions and Church Extension have been $268,532, and the Woman's Home Missionary Society has collected and disbursed in cash and supplies $128,498.

Campaigns for Conference Claimants' Endowment Funds, with askings totaling over half a million dollars, are being successfully prosecuted in nearly all of the Conferences.

There are eleven church schools within the "area." Successful endowment campaigns have been completed in several of them. Central Wesleyan, at Warrenton, Mo., has met the requirements of the State and The University Senate in endowment and equipment. Kansas Wesleyan, at Salina, Kansas, has increased its plant and equipment, adding a new gymnasium building, and has secured endowment notes to the amount of $220,000. The property and subscriptions now total about $500,000. The enrollment in all departments last year was seven hundred twenty. The friends of Baker University, Baldwin, Kansas, have subscribed in the past five years for the payment of debts and the increase of equipment and endowment the sum of $810,000. The campaign in the Kansas Conference for $425,000 to meet the conditions of the subscription of $125,000 by the General Education Board was the most notable achievement in the "area" during the quadrennium. The subscriptions amounted to $447,000. The present enrollment is the largest in the history of the University. Southern College, at Winfield, Kansas, is still pushing its plans for an endowment of $400,000. At the time of the writing of this report $225,000 had been secured in subscriptions for endowment and $135,000 for debt and sustentation. In the past ten years seventeen hundred young people have been converted while attending this college. The enrollment in all departments is now four hundred seventy-two.

At the last session of the Saint Louis Conference hopeful measures were adopted looking to the strengthening of our edu-

cational work in Missouri; valuable progress has already been achieved.

The decision of the supreme court of Oklahoma, announced in October, 1915, has made it possible for the Oklahoma Methodist University to secure the property at Guthrie, Oklahoma, which has been in litigation for several years; and a commission appointed by the Oklahoma Conference at its last session is earnestly endeavoring to solve the problems precipitated by the failure of Epworth University at Oklahoma City four years ago. The number of loyal students in this school notwithstanding its present handicaps justifies the great sacrifices which have been, and are being, made to establish a Methodist school in this fast growing commonwealth.

The subscriptions for the payment of debts, for new buildings, and for the endowment of educational institutions in the "area" secured during the quadrennium approximate $1,500,000.

The Woman's Home Missionary Society's National Training School, at Kansas City, Mo., has expended 100,000 upon its magnificent building. The property, including ten acres in a fine part of the city, is conservatively valued at $200,000.

The Epworth Home for Girls, in Saint Louis, the Burge Hospital at Springfield, Mo., the hospitals at Guthrie, Oklahoma, and the hospitals at Hutchinson and Wichita, Kansas, added in the last four years, are worthy of mention.

On January 18, 1916, Bethany Hospital, at Kansas City, Kansas, dedicated its new building and it was opened for the reception of patients. This building with grounds and furnishings has cost $300,000, and in appointments and facilities for the highest grade of work, and for beauty of situation, is the equal of any in the denomination.

Early in the quadrennium The Emmanuel Home for Swedish old people was opened at Clay Center, Kansas, and in the spring of 1915 the building for the Methodist Old People's Home was dedicated at Topeka, Kansas.

The Methodist Forward Movement has been placed before the churches, and has been almost universally adopted by pastors and people as the standard of achievement in soul saving.

The work of the quadrennium has included the presidency of thirty-six Conferences, eighteen of them outside of the "area." Aid has been given to movements and churches in other sections of the church.

In the winter of 1916 the request of the Board of Foreign Missions that the Resident Bishop should go to South America to attend a number of "Regional Conferences" following the Congress on Christian Work in Latin America held at Panama, was the occasion of a somewhat extended absence from the "area," during which time Bishop Thirkield kindly assumed the responsibility for the supervision of the Conferences of the group.

BISHOPS IN CHARGE OF FOREIGN FIELDS

1. AFRICA

Report of Bishop Joseph C. Hartzell

This is my fifth and last quadrennial report as an effective Missionary Bishop for Africa. I will be seventy-four years of age on June 1, immediately following the adjournment of this General Conference. By the law fixing the age limit for episcopal service, I will then have been placed on the list of retired Missionary Bishops. My prayer for twenty years of service in Africa has been answered, and my judgment heartily approves the law of the Church enacted four years ago for the retirement of our Bishops.

God has been wonderfully good to me. The Church has honored me far beyond my expectations or worthiness. My mistakes have been many and failures frequent. I have been a Methodist preacher for thirty-four years. Twenty-five years were given to our Southern States, as pastor, district superintendent, editor, and corresponding secretary, in educational work; and now twenty years of administrative service in Africa are finished. My travels in official journeys during forty-five years in America, Europe, Africa, and on the seas, foot up over one million miles, equal to over forty times around the globe. The methods of travel, by water, have varied from the greatest ocean liners to native canoes; and on land from the finest railway trains to hammocks slung on natives' shoulders, or ox-back, or on foot. I have not been in an accident of any kind or suffered the slightest physical injury while traveling these forty-five years. To me there are no clouds of anxiety for the future.

OUR MISSION FIELDS IN AFRICA

The Methodist Episcopal Church now has six mission fields in Africa. Although widely separated, every one of them can be reached by steamship or railway more easily than Asbury could visit his line of Conferences on horseback from western Kentucky to New England. These fields are well related to the work of other missionary organizations, and represent large territories with a combined population estimated at over thirty millions of people, which will certainly double in numbers every fifty years. This population is made up of diverse races and people of every color, and with over eight hundred languages and dialects. Every grade of social and political condition is represented, from the best types of Christian civilization in great cities and highly cultivated sections, to the lowest barbarism.

These six great fields are organized into one Annual and four Mission Conferences and one Mission. They are under the flags of five different nations—Great Britain, France, Portugal, Belgium, and Liberia. The policy of establishing personal relations with the rulers of European nations represented by these flags has been pursued with very gratifying results. In an important crisis the foreign minister in one European capital wrote our American minister that "any missions under their flag, in Africa, with which Bishop Hartzell was connected, need have no fear of trouble." No pains have been spared on the fields to explain our work to officials, and to cultivate the friendship and cooperation of governers and their representatives. Some who notified us that we were not wanted and that our work would be blocked at every step, are now among our firm friends. In North Africa, for instance, where the French government stands for religious liberty, Jesuitical and Moslem intrigues often precipitate crises for evangelical Protestantism. We have had no trouble, and recently the governments of both Algeria and Tunisia have recognized our Church as a legal body, which permits us to hold property with legal title for mission purposes. These are very great concessions, and we are the first foreign religious body to be thus recognized.

EPISCOPAL SUPERVISION OF AFRICA

The future episcopal supervision of Africa will engage the serious attention of this General Conference, and it may be expected that in my last report some reference should be made to this important subject, so vital to the future of our missionary work in that continent.

Shall Africa be left entirely under the supervision of Missionary Bishops, or shall some portions of the continent be a part of an episcopal residential area in conjunction, for example, with Southern Europe, or shall the entire continent be supervised by general superintendents?

My recommendations are:

First: That North Africa be united with Southern Europe, forming an episcopal residential area, the general superintendent residing, probably, in Rome.

Second: That the mission fields in central, southern, eastern and western Africa be administered by two Missionary Bishops, the one a colored man living in Liberia, and the other a white man, residing, probably, in Rhodesia.

As to North Africa, it is separate and distinct as a mission field, as far as Africa is concerned, while geographically, commercially, racially, and politically it is closely related to Southern Europe, and divided from it only by the Mediterranean Sea. The three states, or provinces, of Oran, Algeria, and Constantine, with a Mediterranean coast line of more than a thou-

sand miles, are integral parts of the French republic. There are already hundreds of thousands of people in North Africa from Southern Europe, chiefly Spanish, French, and Italian, and that tide of migration will continue. The Mediterranean basin would form an ideal episcopal residential area, and secure, as far as practicable, continuity of administration under a General Superintendent.

The Missionary Episcopacy has demonstrated its efficiency beyond all cavil. Twenty-eight years in Southern Asia, notably India, beginning with Bishop Thoburn, have given a marvelous development with a network of efficient Conferences and methods insuring triumphant success in the future. These results could not have to come to pass without continuity of administration under Bishops consecrated to missionary life and service. The missionary episcopacy has saved our work in Africa from being practically abandoned by the Methodist Episcopal Church. It has also led in laying foundations which have been approved, and has prepared the way for permanent and large success in the future. Neither could these results have been achieved on that continent had its Bishops been burdened with administrative responsibilities in other parts of the world. The Missionary Bishop in his field has "full episcopal authority" and "is not subordinate to the General Superintendents, but is of coordinate authority." Together they administer in coordinate relations, the one representing the episcopacy as a whole, and the other a section of the Church largely in its beginnings, and requiring types of administration impossible unless his residence is permanent in his field.

SHALL RESTRICTIVE RULE APPLY?

The other alternative is to construe the restrictive rule so that our itinerant General Superintendency shall apply to the episcopacy as a whole, instead of to the individual Bishop. The drift is certainly that way, as illustrated in Europe and China. How far this tendency can go and our "itinerant General Superintendency" continue in fact, the future will tell. In the meantime, for Africa, outside of the Mediterranean region and of Liberia and adjacent parts, my conviction is that my successor should be a white Missionary Bishop. The field for the two Missionary Bishops would include three fourths of the continent, with five great sections ready for development, but demanding continuous resident, as well as efficient, episcopal supervision.

There are three reasons why it would seem wise that our Colored Episcopal Superintendence should continue in Liberia and adjacent parts.

One reason is that it demonstrates the honest purpose of the Methodist Episcopal Church to disregard race or color among her constituency. The second reason has to do with Africa her-

self. It is difficult for the Church in America to realize that racial distinctions, especially on account of color in Africa, except under rare conditions and to a limited extent, are as acute and positive and even more difficult to adjust than in America. When organizing the work in North Africa I was asked on the field whether, if I should retire, a colored Bishop would take charge. My reply was that under such a contingency a General Superintendent would be given charge of the work in North Africa. In some sections where the native population greatly outnumbers the whites, the foreign missionary must be white and approved by the government. On the other hand, there are sections where a colored Bishop can supervise, and as the true spirit of our Lord prevails, these areas will widen, and let us believe that in the future the followers of Christ can stand with the followers of Mohammed in disregarding the distinctions on account of race or color in their worship.

The third reason why the colored supervision in Africa should not be superseded has to do with the Church in the United States. The question of our racial episcopacy is here to be settled without delay. Bishops all selected from one race and speaking the same language cannot meet the full demands of efficient administration among peoples on all continents and of different races and languages. The proposed plan for Bishops for Races and Languages, in spite of unusual handicaps, has been defeated by a very small margin by the recent vote of our ministry and laymen. This indicates that the Church as a whole understand the folly of saying to our racial leaders, "Wait until the man comes who can command votes enough for a General Superintendent," when we all know, that no Negro or Chinaman or Indian can be elected, be he ever so well qualified, because it is impracticable for him to fulfill the duties of that office everywhere. When the law was changed to provide for Missionary Bishops, if the word "foreign" had been omitted, the way would have been opened for the election, as needed, of that type of Bishops anywhere in the Methodist world. Perhaps it might be well to remove that word.

VISITS OF GENERAL SUPERINTENDENTS

During the first quadrennium of my administration no General Superintendent visited Africa, because the work of the first four years was chiefly that of exploration and reorganization. Bishop Walden was designated to visit the continent the second quadrennium, but through the advice of friends approved by the Board of Bishops, he did not go. In the third quadrennium Bishop Burt, and in the fourth Bishop Wilson, each visited our entire work on the continent. During the quadrennium just closed Bishop Anderson visited North Africa, and we had together planned a tour of all the fields, but war conditions were

such that the Board of Bishops advised his return to the United States without his completing the tour.

The official visits of Bishops Burt, Wilson, and Anderson during the past twelve years have been of great value to our mission fields in Africa, and have been important factors in leading the Church at home into larger intelligence and interest in the work and its problems on that continent.

THE PAST QUADRENNIUM

The past quadrennium has witnessed substantial progress in all our mission fields, in spite of war conditions, depleted ranks among our workers, and lack of sufficient financial resources.

It is the old story. It is success that costs in lives and money. One thing has been especially encouraging; all visitors, either official or voluntary, have approved every forward movement, as well as the general methods of the work. The message which Corresponding Secretary Dr. S. Earl Taylor has given the Church as the result of careful study of our work in North Africa, has been of great significance. Dr. George Heber Jones also visited that section and added his testimony of approval and cheer. Dr. J. E. Crowther, Secretary of the Department of Income, and representing the New York Board, and accompanied by his wife, who went without expense to the Church, made an official tour of six months to all the work on the continent except North Africa. Dr. Crowther's extended report is full of information and valuable suggestions.

The work of the Woman's Foreign Missionary Society is gradually becoming an important factor in Africa. Its centers of operation are Angola, Rhodesia, and North Africa. It has five girls' schools and properties valued at $65,000. Fortunately a bequest of $25,000 has been received from the estate of the late Mrs. William Gamble, of Cincinnati, for work among Moslem women and girls.

AFRICA INVOLVED IN THE WAR

Practically the entire continent is involved in the great war. The allied nations of England, France, Italy, Portugal, and Belgium govern more than three fourths of Africa. Germany had at the beginning of the contest large possessions in four widely separated sections. The armies are not large, and the battles are not great, as we now think of armies and battles, but I found martial law in force almost everywhere, and met many embarrassing conditions in the administration of the work.

Our cause in North Africa suffered an irreparable loss in the death of our German brother, Lieutenant Dr. Frederic Roesch, a young man of exceptional brilliancy in intellect and of great promise as to future usefulness. He was wounded early

in the struggle while commanding a company and in a few days died, in the full assurance of the faith. Dr. William E. Lowther and wife were compelled to leave North Africa, and Mr. and Mrs. Klebsattel were obliged to leave Angola on account of war conditions. In our European Churches bulletin boards name those of our people who are in the army and report casualties. Many thousands of native blacks, many from our own fields, are fighting under different flags or are employed in various types of army service.

The outcome of the world war may mean momentous changes to Africa, both political and religious. Should the military power of Turkey, the head of the Moslem world, be permanently restored and upheld by powerful and victorious allies in Europe, Mohammedan Africa, with its fifty-nine millions of followers, awakened and united and aggressive, may present a momentous menace to all that Christianity means in the northern half of the continent, as it did centuries ago, when the Church of Christ met overwhelming and appalling disaster.

FINANCIAL RESOURCES

The question of financial resources in the inauguration and carrying forward the work for the past twenty years in Africa has been most perplexing and serious. The first annual appropriation was only a few thousand dollars. My greatest trials on the field have not been weariness from heat or travel, or exhaustion from fevers, or other physical conditions; but they came when, in the presence, over and over again, of rare opportunities to do something that God wanted to have begun right away, I was helpless for lack of a few hundred dollars. The Board of Foreign Missions has done its best in the presence of demands from greater and more prosperous missions, either of which could use to advantage its entire income. The corresponding secretaries have been loyal and sympathetic. Dr. Leonard once said that every law of the Board had been violated in favor of Africa. The only course was to accept thankfully what the Board could appropriate each year, and try to at least double the amount from outside sources. This as a rule has been done, through the blessing of God and the prayers, cooperation, and gifts from many friends of Africa. Over half a million dollars of special gifts in money have gone into the treasury at New York for Africa during the past twenty years. In addition there have been gifts in lands and money on the fields and of money in Europe, and there were proceeds from bequests in America, the total being over $600,000. These financial results largely explain the necessity of my spending more time in the United States than I would otherwise have desired to do. Had this course not been pursued, the work of

putting American Methodism on the map of Africa as it is to-day would have been impossible.

SOME COMPARATIVE STATISTICS

Statistics, as a rule, can only partially indicate the success or far-reaching relations of missionary work, especially in foreign lands. It would be absurd to judge of what is being accomplished in China, Italy, or South America by the number of Church members enrolled, or the number and extent of buildings and equipment, or of missionaries and native workers actually employed. The same is true of work on the continent of Africa. Still I think it can be fairly claimed that the progress in material results is quite remarkable. This will be made evident by a few comparative statistics showing the organization and equipment at the close of this quadrennium, as compared with what they were twenty years ago. At that time we had the Liberia Conference and some remnants of Bishop Taylor's work in Angola, where there was a group of heroic missionaries with some property, two small stations on the Congo, which were soon abandoned, and a small beginning of work in East Africa. To-day, as already stated, we have one Annual and four Mission Conferences and one Mission—six organized continental centers, each representing large areas.

If we compare the statistics of twenty years ago with those of to-day, we have the following encouraging showing:

Instead of 12 foreign missionaries, we have 95; native preachers and teachers have increased in number from 95 to over 400; the Church membership has grown from about 4,000 to over 17,000, with multitudes of adherents; instead of 49 Sunday schools with about 3,000 enrolled, we have 271 Sunday schools with 14,709 officers and scholars; from one seminary and a few primary schools the educational work has grown until the enrollment in various schools is over 10,000, including several Boys' and Girls' Training Schools, in some of which are taught farming and ordinary trades; in Rhodesia, Dr. Samuel Gurney, and in Portuguese East Africa, Dr. Stauffacher, are doing high grade medical service, while dispensary work in treating ordinary bodily ills is done at all our principal stations in every Conference and Mission. At Inhambane alone there were 10,500 treatments in 18 months. The Church property has grown in lands, buildings, and equipment and printing centers, so that the valuation has risen from $75,000 to over $500,000, or half a million, that is, an increase of nearly sevenfold. On all this property there are no debts except $4,000 on a $20,000 church in Rhodesia, and $8,000 on a $20,000 property which provides homes for our missionaries, a chapel for worship, school rooms, and a Sailors' Rest, in the city of Funchal, Madeira Islands.

It is impossible without careful and sympathetic study to comprehend the full significance of these comparative statements as to results achieved, and the prophecy they signify for the future of our mission work in Africa. Fortunately such a study has been made in our New York office, not only for Africa, but the other great units of our world foreign field are included. The results of this important study are given in graphic form on a chart which shows clearly the per cents of increase and decrease in all the five units which together make up our entire foreign work. The very remarkable showing on this chart, as to Africa, is, that except in the increase in membership in Southern Asia, Africa leads in per cents of increase over all others in nearly every particular. Due allowance must be made for the smallness of beginnings in some cases, but as a whole this showing should end forever all talk about Africa being the "missionary's graveyard" or a "forlorn hope" as a mission field. The demonstration is clear that the beginnings we had twenty years ago and the expenditures in money and workers have results which rank among the very foremost in all our great foreign mission fields.

FIVE GREAT UNITS

Our Board of Foreign Missions has divided its world field in five great units—Eastern Asia, Southern Asia, Latin-America, Europe, and Africa—demonstrating that our work on the last-named continent has so advanced in success and administrative importance as to place it side by side with the other four great sections of our foreign fields as a distinct missionary continental unit, with Conferences and Missions facing problems of their own, problems of the largest import.

I want to bear testimony to the heroism and faithfulness of the men and women missionaries who have gone to Africa the past twenty years. One of them after years of service in Liberia when smitten with serious illness kneeled with his wife in their private room, and uttered this prayer: "O Lord, white men and women have come to this land and died for this people and we are here to renew our consecration to die for America if it be thy will." He was restored to health and continued his work. That sublime faith has not been exceptional. Some have had larger responsibilities than others, but among all, leaders and those in the rank and file, I have many times learned new lessons in heart consecration to my work.

I want also to put on record a word of testimony as to native black Africans. They have brought down through the centuries, we know not how many elements of character which insure to them a high place in the future advance of the world. Less than a century ago their unwritten languages and dialects numbered nearly eight hundred. Missionaries and linguistic scholars

have reduced one hundred and thirty of these tongues to writing, and already many tens and millions of pages of Holy Scriptures and general religious and secular literature have been printed, and are in circulation among those who can read. The character of these languages is indicated by the opinion of scholars, that if every language spoken by the white people of Europe and America were lost, they could well be replaced from these translated native African tongues. There are many illustrations of these belated sons of Ham who have made marked success in secular and professional occupations. Not a few have their standing and recognition in great universities. They accept the gospel of Christ readily, and the proportion of those who are false to their vows is small. They will soon be the greatest industrial factor on the Continent as to labor and its complex problems. Our native pastor-teachers in proportion to their qualifications are marvels of success. They recognize responsibility and readily make self-sacrifices. During my last tour of Conferences we were everywhere in trouble about financial income and missionaries often gave the tenth of their income. The difficulty was presented to the several groups of native workers, and after time to consult and pray over the matter, the reply always was, "We will go where the Bishop sends and we will take what the Mission can pay us." The chief hope of barbaric Africa is a multiplication of our native pastor-teachers. In bringing this to pass the colored membership of the Methodist Episcopal Church in the United States should have a large and efficient place in charge of schools on that Continent. It will require time and patient study, especially among our schools in the South, but this should be done both to awaken the missionary spirit among our colored people, and help them answer this call from beyond the seas.

REPORT SHOWS ADVANCE

This report should give a few illustrations of the advancing work, in spite of inadequate resources in missionaries and finance.

Bishop Scott will speak in his report of Liberia, our oldest and in many respects very difficult field.

In North Africa a manifest Providence has led, since 1907, nine years ago, when at the World Sunday School Convention in Rome a large number of the delegates, irrespective of Church affiliations, urged that the Methodist Episcopal Church should enter that section of the continent. They showed their faith by placing in my hands a subscription of $50,000. That great field extends from Egypt, west of the Atlantic. It has a population of 15,000,000 Mohammedans. Migrations from Southern Europe already number nearly 1,000,000. There are four great

cities—Oran, Algiers, Constantine, and Tunis, and the natural resources are wonderful. For six hundred years North Africa was the richer half of the Roman empire. By common consent the other Foreign Missionary Boards have left that sector of nearly two thousand miles of the world flung Moslem battle line, to us as a Church. The beginnings have been such as to be commended and rejoiced in by all who know what has been accomplished and our places for the future. Our district superintendent, Dr. E. F. Frease, and our group of over forty remarkably well-equipped missionaries and native workers, seem each one to have been specially called and prepared for that Moslem field. Our Churches and schools are among Kabyles and Arab Moslems, and among Spanish and French Europeans. Our four Moslem boys and three Moslem girls' homes are filled and applicants for admission are being turned away. We have the friendship of the government and are acquiring good properties. Here God in his good providence has given the Methodist Episcopal Church a place and opportunity to meet the forces of Mohammedanism, where their intellectual and evangelistic forces are of the best, and to win victories in the very land where, twelve and a half centuries ago, the better half of the Christian Church went down and out before the Moslem sword and Moslem missionary propaganda.

GREAT PROGRESS REPORTED

At Madeira Islands our work among the Portuguese goes steadily on under Brothers Smart, Ninde, and Duarte.

In Angola, under the leadership of Brothers Shields, Withey, Dodson, Kipp, and others, there is progress. A $9,000 church for our large native congregation at Loanda is nearing completion; natives are building good churches and schoolhouses for themselves; good buildings are being erected for the Mission Press three hundred miles in the interior; our schools are full and the spirit of evangelism is abroad. Mr. H. C. Withey went to Africa a boy of twelve with his parents and received a classic education under his cultured New England mother, and as the result of twenty years' work has completed the translation of the New Testament into the Kimbundu native language and it is being published in London.

In Portuguese East Africa, the first session of a new Mission Conference has been held. Here under the leadership of Brothers Terril, Keys, Stauffacher, Persson and Pointer, and others a remarkable development is going forward. Here several centuries ago the first Jesuit Mission was established on the east coast of Africa, and throughout the territory Mohammedan influences are strong. Here we have a Mission Press with a large steady output in several native languages; a Girls' Training

School with land and buildings; a hospital begun and, farther in the interior, we have a twelve-hundred-acre farm, the seat of a Boys' Industrial Training School, with one hundred in attendance. There are a dozen buildings, a good Church and Sunday school, training in agriculture, and dispensary work for the sick. By utilizing natural water power, a sawmill furnishes lumber for use and sale; fills water tanks on the campus, and an electric light plant furnishes light. There are over seventy out-stations with pastor-teachers and their wives. Each station has its buildings and schools and gardens. The native pastor-teachers, here as in all our stations in Africa, abstain from the use of native or European intoxicants and do not use tobacco in any form.

In Rhodesia also there is a new Mission Conference. This body, and the last one named, are the results of dividing the East Central Africa Conference. In Rhodesia we have our largest landed estates. Three Mission farm centers aggregate ten thousand acres, and we have conditional titles to locate several thousand more. Our large group of native teachers and out-stations in Rhodesia are among the best. In our industrial centers and on our farms we have buildings and equipments, with results in training and self-support, and in school and Church work, which represent on the whole a great beginning. Medical and dispensary work are carried forward. The government cooperates in advice and finance. In Umtali we have a good Church property used by our white congregation.

Several workers have been recently called from this field by sickness. The present leaders are Brothers Gates, Howard, Greely, and others.

TWO MISSIONS TO BLEND

In January, 1915, I was permitted to organize in Central Africa, under the Belgian flag and in a region made sacred by the travels and death of Livingstone. It is also a region of great importance as the center of vast cooper mines already reached by the Cape-to-Cairo Railroad on its way northward to the Mediterranean. Large mining interests with European towns have already begun. The future native population will be great in numbers made up of Mohammedan and barbaric races. This region for centuries was raided by the slave traders, but now the tide is turned and the descendants of former slaves are returning from the east and west, and among them there are young Christian men ready to begin the rebuilding of the country of their fathers on Christian principles. Great credit is due Rev. J. M. and Mrs. Springer, who for three years made extensive pioneering missionary tours; established favorable relations with the government and with native chiefs, and finally in the name

of our Methodism they claimed for future occupancy territory four hundred miles square. Several points are now occupied; buildings are erected; a Biblical Training School; a Mission Press and bookstore are already begun. The Gospel of Luke has been put into the native language. Four hundred miles farther north, Bishop Lambert of the Methodist Episcopal Church, South, is organizing a Mission on similar lines. As his Mission goes northward and ours southward, they will meet and blend, let us hope, in the future as a united Methodist Mission unit in the heart of Africa, and represent, let us also hope, a united American Methodism in which there will be neither sectional or racial divisions in territory or in name.

This rapid glance of our Methodism on the map of Africa and the few specimen illustrations given of success demonstrate permanency with foundations large enough for much greater things in the future.

A distinguished traveler has said, "Africa's greatest problem is its bigness." That is a true statement. It is difficult to realize that the United States with its 3,000,000 square miles can be spread upon the surface of that continent three times, and still large sections remain untouched; or, that its 175,000,000 of people will number 600,000,000 or 800,000,000 in the comparatively near future.

THE CROSS OF CHRIST

Before sailing for my first episcopal tour I had a dream. I was on the shores of the Mediterranean and standing on Cape Blanco, the most northern land of Africa, and looking southward toward the heart of the great continent. My studies had made me familiar with the geographical and political divisions, and with the general outlines of its mountain ranges, its systems of rivers, and its vast plateaus. I had also learned something of its races and their general conditions. Gradually the outlines of the continent appeared to my vision, extending nearly 5,000 miles from Cape Guardafui on the east to Cape Verde on the west, and 6,000 miles southward to Cape Aguihas in the far south temperate zone. I saw the valleys of the Nile, and of the Congo, and of the Zambesi, each larger than the valley of the Mississippi; there were mountain ranges with Mount Kilmanjaro near the equator, its eternal snows rising three miles above the seas, and there were vast plateaus with their inexhaustible agricultural and mineral wealth; I heard the restless murmur of her multiplying millions, like the murmur of the seas; and I saw the flags of Great Britain, and of Germany, and of France, and of other nations floating over colonial empires. And then I looked for the cross of Christ and I saw that its radiance had touched only a few millions, while high in the heavens shone the crescent of the false prophet, the inspiration of many, many millions, and worse than all, the

night of barbaric heathenism rested upon more than a hundred millions of souls.

That is the Africa the Church of Christ must see, and for the redemption of which she must adequately plan, or be false to her Lord. Africa is not one country, but a continent of many countries, with diverse races and religions, with their complex problems second to none in Europe or Asia. Civilized white Africa is but a small fraction of the continent's population, but that fraction, backed by the genius for government and power, so marked in Europe and America, rules; and without the Gospel of Jesus Christ will ruin more than bless. The larger section of white Africa numbering, perhaps, ten millions, are north of the equator, descendants of the ancient Berbers, and of the same racial stock as the Scotch and Irish. Here is the opening door to real Mohammedan Africa, and it must be entered. Arabic Africa includes millions of children's children of Arabia, brave, fanatical followers of Mohammed. Must they not know Christ? And last, and greatest of all, is native black Africa, larger in numbers than the people of the United States, and always to include the vast majority of the people of the continent. Patiently and anxiously they wait for the story of the cross.

HAS FAITH IN AFRICA

I have faith that Africa will be redeemed. The organized forces of God's Church are a unit, as never before while the faith, vision, and methods of Christian leadership are being focalized for world-wide triumph, and Africa, last to be reached, may be first in redemption.

A few months ago I was journeying from Central Africa to Cape Town, on the southern half of the Cape-to-Cairo Railway. In these war times all important bridges are guarded by soldiers, and at great centers electric flashlights are used at night to quickly reveal any lurking enemy whose stick of dynamite threatens disaster and ruin to property and life. As we approached the great bridge, just below the Victoria Falls, it was raining and the darkness was intense. That marvelous bridge swings in the air 420 feet above the rushing, roaring tides of water far below and spans a 750-foot chasm. We knew we were nearing the bridge and that soon our train would be in mid-air. The subdued and yet tremendous roar of the great falls silenced all conversation and made the surrounding darkness seem even more impenetrable. Finally the engine of our train touched the track on the bridge, and suddenly train and bridge were flooded with electric light as clear as day, and we passed on in our journey in safety and peace.

So in due time our Lord, who is "the Light of the world," will shine in the brightness of his glory, not only in particular places

of stress and danger, but over all Africa, and her multitudes will be redeemed.

Report of Bishop Isaiah B. Scott

I rejoice to be permitted to greet you once more and am thankful to say that I am closing the third quadrennium of my administration with the full assurance that God's blessings have rested upon our labors and the work has advanced along all lines. Some of the missionaries have suffered in health and as a consequence had to leave the field, while others left because they had remained at their post beyond the period which is as a rule expected of them. The Rev. F. A. Price and wife had about ten years' service to their credit and Miss Gendron more than five; while Rev. Sam McKeeun and Mrs. Alton left because of seriously impaired health.

The Rev. William McLaurin became demented, and, being authorized by the Board, I brought him home last year. It was in some respects the most trying experience I have ever had, but I undertook it because I felt that the only fair thing to do was to give him the opportunity for proper treatment so that, if possible, he might recover. However, it is sad to relate that though the Board did everything possible for Brother McLaurin he lived only about four months after reaching the country. Mrs. McLaurin has already been authorized to come home. And now, Bishop Anderson, I desire to say in the outset that we were all greatly disappointed that you were not able to visit our work in Liberia according to the plan. And yet when I consider the difficulties I encountered in my efforts to travel since the war began, I am confident it is better that you should not have undertaken it at a time like this. I sincerely trust that conditions may soon be improved.

Rev. J. E. Crowther and wife did come to us, and yet while he was in Liberia he was confined to one place as it was not convenient for him to go elsewhere. Otherwise I am sure he should have been of more service to us and he could have seen to better advantage what is being done there.

BIG WAR HINDERS

The European war has been a great hindrance to our work. It has scattered our native members, as many have gone elsewhere in search of work; it has retarded building operations; reduced the benevolent collections; cut down the amount contributed for ministerial support; embarrassed some of the missions with debt incurred by the effort to keep the work going despite the scarcity and high price of food, and caused untold

privations and suffering among the people. I am glad to acknowledge the assistance rendered by the Board of Foreign Missions from the war relief fund. But in addition to the European war, Liberia is also having a native uprising in Sinos County. Next to the County of Maryland our largest success among the natives has been in Sinos, and yet not only has our work there been paralyzed for the time being, but some of our churches have been burned. This is true of Battoo, Neffoo, Dewh, and Bluh Barrah where the buildings were constructed of the native materials. The town of Sanpropo was burned by the government troops, and though our church, which is built of corrugated iron, still stands, it was riddled with bullets. This is the "Scott Memorial Church," built in memory of a party by the name of Scott who formerly lived in Oklahoma City, in whose name $250 was given during the Diamond Jubilee to secure its erection.

Several of our missionaries have been shut up for a number of months in this section because of the scarcity of steamers and the hostility of the natives who are fighting the government troops. It is difficult for them to reach me either by mail or otherwise and equally so for me to reach them. It has required a delay of several months to get their money to them. I found it so difficult to reach the Rev. and Mrs. W. B. Williams, who are at Nanah Kwo, one of the native communities along the coast, that I had to get the United States Cruiser Chester to take them their money for the third and fourth quarters of 1915, and yet I am gratified to say that as a rule both our missionaries and the Bishop in charge are allowed to go unmolested among the native people whether they are at war or not, the difference being that in the time of war it is very difficult to secure transportation whether by land or sea. For under such circumstances all carriers and boatmen, whether they are Liberians or natives, fear for their lives.

I do not think the Christian natives go to war willingly, but when their tribes are involved they are compelled to do so. During the present uprising against the Liberian government I was told by an Englishman who was captured by a body of hostile natives that they murdered all his attendants both native and Liberian. On searching his person and luggage they found some letters he was conveying. They passed them to him, asking in each case, "Whose are these?" and he replied telling them to whom they belonged. At last they passed him a few for me, and when he told them "These be Bishop Scott's," they replied, "We sabie Bishop Scott, he be Bishop for we; you may keep them." And in this way I heard from some of the workers. So you see they are learning to censor the mails even though they cannot read them, and not only so, but they have learned to go to war and fight and then like the civilized nations return to their homes and their churches.

CUSTOMS RECEIPTS GONE

But as much as the war has affected our missionary work, there is no doubt that the Liberian government is suffering more. The government is dependent upon the customs receipts for its support, and this income has been greatly reduced. Before the war there were a large number of steamers both English and German plying on the coast. Whether outward bound or homeward bound they were heavily loaded with cargo, and in either case something was added to the country's income. But now there are no German steamers at all, and we are fortunate if we have one English steamer per month. And what adds to the embarrassment is that very few persons are allowed to import any supplies at all. I dare say there are not a half dozen Liberians so permitted in the entire country. This comes of the fact that some of them are said to have ordered goods in their own names and then turned them over to German traders.

I am glad to say that up to the time I left none of our missions or missionaries had been blacklisted, but the supply of food is much below the demand, and we fear the worst is yet to come. Another serious embarrassment at this time is the lack of the means of transportation. Accompanied by a number of brethren I had to go to the Annual Conference by sea in a small surf boat; many being afraid to do so were absent. After the adjournment we returned in the same way. Often it is a surf boat or nothing. When I was ready to leave for the States, not wishing to risk an English steamer up to Liverpool, I waited more than a month hoping to catch a Spanish boat, but did not. At last, with the Rev. W. G. Alston as a companion, I boarded an English cargo boat. She was full, but the captain very kindly arranged for me to have the doctor's room. All went well till we reached "Dakar," a French port. Here an American who came into port by a Japanese steamer, begged me not to proceed by the Egba as he had learned that the Germans were on the lookout for her. But I felt it was my only chance and I could not do otherwise.

When we were about two days from Liverpool an English warship notified us by wireless that there were three submarines just ahead of us and directed the captain how to steer. Brother Alston is a dark man in color, but he said when the captain read that message to the passengers he turned pale. Another message the next day told just about where the submarines were awaiting us. But thank the Lord when we reached that part the sea was so rough that the officers of the ship said it would be impossible for them to operate. For once all rejoiced in a rough sea.

It is only fair for me to say that I do not suffer in the least from prejudice in Africa. As your representative, I am treated with every consideration by all classes on land and on sea. There

is a little feeling manifested by some Liberians against their colored brethren of America, but only in exceptional cases is it sufficiently pronounced to cause serious inconvenience or annoyance. Your Bishop in Liberia is invited to all state functions, and on many occasions has been one of the principal speakers.

METHODISM'S RESPONSIBILITY

The responsibility of Methodism for the salvation and uplift of Africa becomes more and more evident to me as I study the conditions that prevail there and measure them by the lifting power of the Church. As in England in the time of Wesley, and in America in the days of the pioneers, so now in Africa the native rejoices to experience and proclaim a change of heart. He must have in exchange for his heathenism a religion that does something for him. He must have an experience that he can tell to others and that obligated him to surrender his old ways and live a new life. Methodism leads to this. We grant that he is emotional, but when it is considered how large a part emotional religion played in early Methodism, who is prepared to challenge him? I am persuaded that he will get away from it soon enough and remain away long enough when he does. But however this may be, Methodism in her methods and machinery is adapted to the work of saving the heathen African, and for her to fail in the least to meet the obligation will be a grievous mistake.

AFRICA ACCEPTING

In our part of the continent heathen Africa is accepting the gospel as never before. Thousands have answered the call, and during the four years now closing we have received 3,521 into the Church of God—that is, our membership has been increased to that extent. You will please remember that these people profess conversion, the result of regular revival meetings, and come crying "Jesus save me." It is true that the present native war has scattered and demoralized our membership in a few native towns, by means of which we will lose 500 or more members for the present, but I feel that eventually most of them will be gathered again. This brings our total membership to something like 11,000, an increase in twelve years of 7,907. This is small compared with some other fields, and yet there are those who doubt these figures.

I crossed the ocean a few days ago in the company of one of the missionaries and other workers from India. I said, "What has been your increase for this quadrennium?" The missionary replied, "We baptized 140,000 souls." Let me ask, who doubts those figures? Again, I ask, who doubts them? Why, no one doubts them. The Church rejoices in them, and yet when poor Africa, for which the Church has labored and waited so long

comes and places in the lap of our Methodism an increase in membership in twelve years of 7,907 some one throws up his hands and cries impossible. Still we should not be hard on them, for I remember a similar instance recorded in the Word of God, when a party of Christians were gathered at the house of one "Mary, the Mother of John," praying; when Peter was actually delivered and stood at the gate knocking for admission, they couldn't believe it. But I declare to you, my brothers and sisters, Jesus has come even to Africa.

NEGRO MISSIONARY

Then too, I remember that when the report of the success of this great revival first reached Monrovia, Mary Sharp, whom I fear never to her dying day became fully reconciled to the idea of a Negro serving as a missionary in Africa, sent her native helper over that section, twice at her own expense, before she could believe it. How could she? For, though she served in Africa more than thirty years, she never saw anything like it.

I remember that a delegation of natives came to me at Monrovia at the beginning of this movement and asked me to come to Canquin, their town one hundred or more miles away. I went and they said to me something like this: "Bishop, here is the man who first told us about Jesus; he preached to us twelve moons before we believed, but now plenty people are saved. We sent for you to set us right." I was only too glad to do so. Now we have more than two hundred members there and a good iron church, "Mulford Chapel." Much of the money to build it was given by Lawyer Mulford of the First Church, Los Angeles. I have kept a preacher and a teacher there from the first.

Since then I took a notion to go through the whole of this revival region. I decided to take no hammock and only a little foodstuff, just my clothes, my bed and bedding.

I thought I would walk from town to town; but, bless you, they were so happy they wouldn't let me do so. They would accept no money, no matter how far they could carry me. They told me Jesus would pay them. When a native man refuses money you may be sure something has struck him. They would send word from town to town, and the company that started with me would sing as they marched until they met the company from the next town. Then the others would take me.

I shall never forget when we went from Battoo to Niffoo. They are said to be eight miles apart, each about four miles from Niffoo River. That bright morning the people marched to that river in double-quick time. When we stopped on the near bank they said soon you will see the people from Niffoo. And sure enough after a while they came up and stopped on the opposite bank. Then my company burst out singing, "Shall we gather

at the River." When they were through the others sang, "O for a thousand tongues to sing, etc." It seemed to me the very heavens opened.

I went to Sasstown, the place from which Bishop Wilson will doubtless recall I received that stilted note when he visited the Conference at Cape Palmas, addressed to "His Lordship the Bishop." They asked for a preacher and teacher and as soon as possible I took up the work there. It is a community of ten thousand or more people. We now have two churches with over 800 members. One is a large iron building, helped by Delaware Avenue Church, Buffalo.

I also went to grand old Grandcess, the place where some years ago the Church was so bitterly persecuted. We now have a church of corrugated iron here which seats about a thousand people. It was built by Brother McLaurin just before he lost his mind. We have at this place and its substations over fifteen hundred members. It is indeed a great church.

I went to a Sooahbo, where the heathen people had burned our little church and then got frightened and built us a better one, and then refused to let people occupy it because the young Christians sang too much, were too lazy to work on Sunday, and refused to dance at their big men's funerals. After a "palaver" of several hours I got the chief men to open the church and then go with me to dedicate it. Time fails me to tell you more of this wonderful trip and what God is doing to save Africa.

I am sure I have not pleased everyone since I have been administering the work in Liberia. It is impossible for any man to do so, and you need not flatter yourself in the belief that you are going to be able to send any man there who will. There are many good people in Liberia, some of whom are stanch and loyal Methodists, but there are also many others who are not happy unless things are going as they think they should. Nevertheless God has greatly blessed our labors here and the work has made marked advancement during the last few years. Those of us who are laboring there now dare not and would not take all the credit to ourselves, for we realize that we have entered into the labor of others.

ASKED TO GO TO LIBERIA

When Homer Eaton came to me as I sat in the Committee on Episcopacy twelve years ago this very month, and asked me if I would go to Liberia, if elected, I told him I would do whatever the Church said do. This is what I said also when our struggling little school in Texas had gone to pieces as the result of a misfortune under the presidency of a white brother, and Doctors Hartzell and Hamilton, now bishops, but then secretaries of the Freedmen's Aid Society, asked me if I would accept the presidency.

I went there and by their assistance cleared it of debt and erected a building for the beginning of the industries and re-established the confidence of the people in the school. Professor Dogan took hold where I left off and now you say boastfully that this institution stands A-1 among the schools of the Society. Then I was asked to take the Southwestern Christian Advocate which at the time had a circulation of 4,200. When I left it eight years later it had nearly 10,000 subscribers. Then you sent me to Africa, and though I have not made two blades of grass grow where there was only one before, yet I'll tell you what has been done.

LARGE INCREASE NOTED

The year I presided first at the Conference there were 2,447 Sunday school scholars reported, last year there were 5,628; the first year there were 1,084 day school scholars reported, last year there were 2,224, and before the war began there were more than 2,300. Then there were 25 schools and 42 teachers; now there are 40 schools and 82 teachers. Then the Church and parsonage property was estimated at $95,000, now over $200,000. At that first Conference the pastors and workers brought $203 as a total for Conference collections, last year they brought $1,579. They then raised $2,510 for ministerial support, last year $5,087. The total membership was then 3,301, while last year it was 10,959.

Meanwhile there has been raised and expended over $40,000 in the erection of churches, etc., a large part of which the people themselves paid in labor and cash. This represents 31 new buildings but does not include either the Theological and Training School, at Monrovia, Leonard Mission at Mount Olive, or Elbethel at Watcheka, which represent ten or eleven thousand more.

They have also raised in the same way and expended in improving their Church property, nearly $39,000. These figures are gathered from the pastors and workers at each session of the Conference by the committee on self-support.

The building for the States Theological and Training School was purchased during the previous quadrennium with a special gift from the estate of the late Miss States. It is a three-story brick structure and cost nine thousand dollars. When I bought it it was leased by an English bank, and there was nothing to do but wait until the lease expired. We now have possession, and the building has been furnished from the same funds and is now ready for some one to take charge.

NEW CHURCH AT KROOTOWN

The Krootown Church, a frame building which we occupied several years, was undermined by the sea but has now been re-

placed by a two-story, cement, black structure, in the building of which the native people themselves contributed in labor and cash about twelve thousand dollars.

I bought the two-and-a-half-story brick building, which I named for the late veteran secretary, Dr. A. B. Leonard. It is at the gateway to the Bassa tribe and something over fifty miles from Monrovia. It was paid for by a special gift.

We need for the erection of churches and mission houses for which the work is suffering, $18,950. Not to mention the improvement of our college building and three smaller schools, most of the churches would cost on an average from $500 to $800.

In conclusion, my prayer is no matter who may be sent to supervise the work in Africa, that God may raise up friends for the cause.

"The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest."

2. CHINA

Joint Report of Bishops J. W. Bashford and W. S. Lewis

In presenting to the General Conference this Report for 1912-16 we wish to record our deep sense of gratitude to God for the privilege of laboring, in perfect peace and harmony between ourselves, among the most ancient and yet the most potent race of people upon the face of the earth, with a company of missionaries whose devotion to high ideals is unsurpassed. We ask no higher joy on earth than to continue this service under these same relationships. Since the Annual Conferences and the Central Conference for Eastern Asia have unanimously requested our return to the field, we desire to make known to you our unchanged purpose to spend and be spent for the upbuilding of the Kingdom of God among the Chinese people; and we shall hail with joy your command to return to a service to which we believe we have been called of God.

METHODISM IN CHINA

Nine branches of Methodism are laboring in China. The Wesleyan Methodists, mother of us all, the United Methodist Church Mission, and the Canadian Methodist Mission represent the Methodism of the British empire. The Methodist Episcopal Church, South, the Methodist Protestant Mission, the United Evangelical Church Mission, the Evangelical Association, the American Free Methodist Mission, and the Methodist Episcopal Church represent American Methodism. The Methodist family

of Churches have work in thirteen of the eighteen provinces south of the wall. The Methodist Episcopal Church has work in eight of these thirteen provinces. In these eight provinces we now have five Conferences and one Mission Conference.

STATISTICS

The statistics for the quadrennium show the strength of the Church in 1915 as compared with that of 1911:

Hospitals:		
1915		23
1911		23
Gain		0
In-patients:		
1915		8,761
1911		8,820
Loss		59
Total treatments:		
1915		399,917
1911		304,000
Gain		95,917
Per cent of gain, 31.		
Students:		
Total		
1915		33,922
1911		20,661
Gain		13,261
Per cent of gain, 64.		
Publishing House:		
1914, Manufacturing Department	$98,742	
Merchandise Department	231,049	
		$329,792
1910, Manufacturing Department	$32,428	
Merchandise Department	122,031	
		154,459
Gain		$175,333
Per cent of gain, 113.		
Chinese Members of Conference in full and on probation:		
1915		323
1911		228
Gain		95
Per cent of gain, 41.		
Members of the Church in full:		
1915		27,742
1911		22,063
Gain		5,679
Per cent of gain, 25.		

Members of the Church on probation:

1915	23,101
1911	13,454
Gain	9,647

Per cent of gain, 71.

Members of the Church in full and on probation:

1915	50,343
1911	35,521
Gain	15,322

Per cent of gain, 43.

Money raised in China for support of Chinese ministry:

1915	$31,242
1911	18,168
Gain	$13,074

Per cent of gain, 72.

Money raised in China for churches and benevolences:

1915	$63,888
1911	29,184
Gain	$34,704

Per cent of gain, 118.

Total money raised in China for the Church:

1915	$95,130
1911	47,352
Gain	$47,778

Per cent of gain, 100.

This does not include payments and gifts to hospitals or tuition in schools.

We have not included in this report the number of persons we list in our China report of membership under the head of Inquirers. These are persons who have enrolled themselves as students of the Gospel and are being taught and examined by the pastors of the Churches, and in due time, if they persist and are faithful, will be enrolled among the probationers of the Church. Of this class there are about 50,000.

UNION MOVEMENTS

We are cheered and inspired by the present prospect of union among three of the historic American Methodist Churches. Sundered long on issues that cannot be explained to the waiting millions emerging from heathenism, we hail this movement for a reunited Church with such sentiments as might kindle in the breast of weary mariners on a storm-tossed sea when they catch the first glimpse of the home-land. Consider what our embar-

rassments have been. We preach a gospel whose dominant note is found in the intercessory prayer of our Lord, "as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Souls responding to this call of our divine Lord flock to our altars and drink deeply at that font of life which binds the personality to God and unites the hearts of those of like precious faith by the golden bonds of Spirit-born affection. The note of Methodism is one, a free, a full, a complete salvation, certified to the believing heart by the Holy Spirit, and having for its fruit the nine graces—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. By what art of legerdemain are your representatives in the foreign field to explain the history of these various branches of American Methodism to a sincere son of God of the Chinese race so that he will see in the division of these Churches the exemplification of any one of the nine graces of the Spirit? A common faith, a common ideal, a common spiritual life developed under a common environment, constitutes we believe a sufficient reason for the immediate organic union of the Methodist Protestant Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. Upon this basis we may also, with good hope of divine answer, continue our intercession for complete organic union among all the Methodist bodies on the American continent.

Be it known that the appeal of Methodism is to all races, kindreds, tongues, and colors on the face of the earth. Any Church that would represent the spirit of this great movement must fling wide open her doors and without prejudice or distinction welcome, yea, urge to her altars the high, the low, the rich, the poor, the bond, the free, the black, the white, yellow and brown, acknowledging all as brothers beloved in Christ Jesus the Lord.

THE NATION'S TRAVAIL

As the molten world in the beginning lay in the lap of God without form and void, containing potencies and powers that only the Godhead might know, so this restless, seething, contradictory mass of humanity, the Chinese race, awaits the voice that calls order out of chaos and dissolves the age-long night by enthroning in the heart of four hundred millions of people the King of Endless Day.

At the close of the last quadrennium representative government was emerging in China. The dragon of the old monarchy had been displaced by the five-colored flag of the republic, and it was fondly believed that democracy, which had existed in many phases of Chinese society and life, was about to be enthroned as the national expression of the people's will. For untold ages monarchy has been the dominant government among

the Chinese. The ethics of the nation as set forth in her honored classics discourse of the virtuous prince. The history of China is marked by her dynasties and the laws of the land have ever been the mandates of kings and emperors. Only recently have the Chinese expressed themselves in governmental forms by parliaments and congresses. Revolutions and counter rebellions, the sullen determined resistance of the Chinese people to absolute monarchy, expressing itself in such threatening form as to stay the hand of so great a general and statesman as Yuan Shih Kai, is ample proof of the purpose of the nation. The cooperation of the nation with the government in suppressing the opium traffic, which involved the destruction of millions of acres of poppy and the changing of the industrial system of almost a third of the rural population, is an achievement of such magnitude and ethical quality as to awaken the highest hopes of the self-governing power of the people. Representative democracy is a convenient form for self-expression in government affairs. There is scarcely a hamlet, village, town, or city in all China that does not bear testimony to the supremacy of this ideal. The father of the family, the elder of the clan, the literati in town and city, are held responsible for the conduct of their dependents in all of their relations to society, domestic, social, governmental. The clans and guilds of China are practically supreme in the realm of business, and in them pure democracy has some of its most forceful illustrations. So potent are the Chinese in expressing their will that every executive officer in the days of most absolute monarchy felt their impact, dreaded the adverse criticism of the people, and sought by every means to evade the wrath of an enraged public.

STRUGGLE BETWEEN MONARCHY AND DEMOCRACY

China during the quadrennium just past has furnished the battle ground for the struggle between monarchy and democracy. The genius of the Chinese people demands representative government as an adequate expression of the political sentiments of the nation. This truth has abundant confirmation in the history of the race in the last three hundred years. It is rooted in the deep life currents of the people and was the dominant factor in the long struggle between Chinese and Manchu for mastery, which resulted first in Chinese law obtaining in local community and province and finally in sweeping from the throne itself the alien Manchu race. While the theory of representative government interprets the genius of the Chinese in their highest attitude of political consciousness, yet we note the grip of ancient monarchial ideals on the life of the people. These, like the law of free grace and sin, contend for the mastery in the body politic. There are deafening groans and heart-

breaking sighs, and many an agonizing cry for deliverance from this body of death. In the dust and cloud of conflict many weak ones lose the vision of the star and cry out for a thousand expedients to mollify the angry wounds of the nation. Kings and emperors, presidents and parliaments may come and go; rivers of blood may be poured out, and millions of unmarked graves may lie in the path of freedom's way. This mighty people, hoary with age, thrilled with the impact of a new life, have caught a vision, the morning star of freedom's worth, and they cannot, if they would, quench from their souls its deathless beauty. For its realization, like other men of other days, they will offer their goods to the torch's tongue that earthly possessions may become beacon lights to mark the way of liberty for their children's children.

THE MISSION OF THE CHURCH

That the ethical and religious systems of China have had the advantage of the centuries in which to express their full mission to the race is a statement that needs no argument or illustration. The beginning of ancestor worship among the Chinese people antedates even tradition on this subject. From the earliest times, in the very dawn of civilization, this cult had bound the heart of China to a grave. The ethics of Confucius incarnated in Chinese classic form has been the favorite doctrine of the literati for more than two thousand years; the grave of Confucius is the shrine of the nation; the doctrines of Confucius, the highest ethical thought attained by the Chinese race. For centuries Buddhism has reared her temples, trained her priesthood, and had abundant opportunity to demonstarte the power of the cult in the building of civilization. The most thoughtful Chinese know all too well that whatever is lacking in the civilization of the nation, her ethical life, her power to improve standards of living or to awaken a nation-wide patriotism in the hearts of her people, can never have their birth in the ethical systems or religious dogmas now dominant among the race. Again and again the best thinkers of the nation have said publicly and privately that these old systems are worn out. The centuries have proven that they are utterly incapable of bearing the people above their present status of civilization.

Christianity, therefore, is now coming to be recognized among thoughtful men as the only hope of the nation. No one can come into close contact with Chinese life and not catch this dominant note. The nation is thrusting out her hands, blindly, it may be, away from the dogmas of the past, and needs but a proper guide to direct her to the open grave, the resurrection morn. This we name as the great task of the Church, and we conceive it to be the business of this report to point out how

the Methodist Episcopal Church is meeting this responsibility and what are her plans and program for carrying on this work.

FEDERATION

The basis of federation among the Churches in educational and philanthropic work must rest upon the acknowledged conviction that the Churches so united acknowledge each the other as equal to the other in divine credentials and authority from the great Head of the Church to promulgate the gospel of Jesus Christ on earth. Divergent systems, polities, and interpretations have characterized the Church for eighteen hundred years and are doubtless rooted in the very nature of the human mind. The law of life in Jesus Christ, as in nature, expresses itself in such manner as to produce variety. It would be hard to conceive how it could be otherwise if life has for its ultimate object the evolution and enlargement of personality. The beauty and utility of the forest with all of its variety of family, genus, species, and those endless differentiations of fiber and leaf in each individual, are illustrative of the universal tendency of the heterogeneous expression of physical life. Democracies pure and representative, monarchies absolute and limited, obligarchies in all of their varieties, express the same principle in human governments. It would be strange indeed, since the Author of the universe, physical, intellectual, spiritual, is also the author of our religion, if the same great law were not manifest in the Churches of Jesus Christ, in whose bosom is carried the germ of that Kingdom of God which shall ultimately fill the whole earth.

The Methodist Episcopal Church, bearing ever in her deepest heart those principles of perfect love toward God and man, finds it natural to her life and polity to put into tangible form the desire to have an alliance, offensive and defensive, between herself and every other Church that exalts the name of Jesus Christ. We have found in China a most fruitful field for such expression. We are to-day in federation in the publication and sale of Christian literature and in higher educational work in various parts of China with eleven of the Protestant Christian Churches of the world. We have sought for federation upon such a basis that every Church entering into this relation may by that act be strengthened in the extension of her ecclesiastical life, and may be so related to her sister Churches in these various institutions as to contribute her life in the most effective form to the upbuilding of the Kingdom of God. It is fondly believed, and the belief is strengthened by experience in these relations during the last quadrennium, that such federation of the Churches will tend to foster in the various denominations those qualities of spiritual life and ecclesiastical polity best expressing the mind

of our Lord, and also to eradicate those prejudices and superstitions, thorns in the body of his flesh, which in the ages past have hindered the progress of the Kingdom for which he died. Tallest trees grow in mightiest forests; greatest personalities thrive in the midst of highest civilizations. That Church most nearly represents her Lord which finds her greatest happiness and fittest expressions in the quality of service that elevates all the other members of the Kingdom of God on earth.

EDUCATION

While the quality of the educational system of a people reflects the standards of civilization, the standards of civilization may be determined by the spiritual and ethical types dominating the system of education. Herein is found the opportunity of the Church at the present hour. The ethical systems of China have proven themselves incapable of guiding the civilization of the nation into those altitudes which she must reach if she is to take her place with the Western nations in standards of living and quality of achievement, physical, intellectual, and spiritual. We believe that it would be a distinct misfortune to the Chinese people if the nation should engraft upon herself the by-products of Christianity as set forth in the application of physical science, without at the same time grasping those deeper principles of life which come only on account of the outpouring of the Holy Ghost. It may not, therefore, be a misfortune that the nation hitherto has been so engrossed in revolutions, counter rebellions, political and social upheavals, and the exchequer has been so burdened in the payment of foreign indemnities and in its death struggle with the opium traffic, that it has had neither the time, the conditions, nor the money with which to seriously grapple the important question of standardizing its educational system upon Western models. It would seem, moreover, that many years must elapse before China will be able to seriously undertake a task of this magnitude. It is in recognition of the imperative necessity of such standardization that these twelve representative Churches of Christendom have united their forces in their respective areas, that they may have some opportunity of accomplishing by united effort that which they have demonstrated themselves utterly incapable of doing in separate units. Neither are we certain that these Churches unaided will be able to accomplish this stupendous task. Measure its magnitude: Four hundred millions of people, the product of more than four thousand years of a Christless civilization, a nation proud of her learning, proud of her ethics, whose philosophies have been as thongs of brass binding her to a grave, a nation whose eyes have been filled with the sunset and whose chiefest glory in literature is to know the thoughts of men dead for twenty-four centuries. And yet a nation whose

deeds, physical, intellectual, spiritual, cry to highest heaven. In this need so expressed is her greatest hope.

UNSURPASSED BENEVOLENCE

We are proud to be citizens of a nation large enough, benevolent enough to hear this cry and to respond. The generous action of our government in remitting the millions of indemnity in excess of the actual losses to American citizens on account of the Boxer insurrection, and the equally generous response of the Chinese nation in devoting these millions to the education of Chinese youth in the colleges and universities of the United States, constitutes an example of unsurpassed benevolence and response thereto in the history of nations. It will thus be seen that our government has made a beginning worthy of itself and of the high purposes of the republic in helping in the establishment of Western education in China. We trust that what has been done is only a beginning of that which shall follow and that this great American nation, tardy to lift the sword or to let loose the dogs of war, shall find a higher and holier service in educating the belated races of mankind. Thus shall we lay the basis of peace and good will in the heart of this greatest race of Asia and bind China to America by the golden cords of gratitude in all the ages yet to be. Let Americans know assuredly that this nation cannot be indifferent to the fate of the Chinese race. From henceforth let it be writ so plainly that he who runneth may read, that China's humiliation is our misfortune, that China's social and physical degradation is our grief, and that China's ignorance is our disgrace.

CHINA MEDICAL BOARD

An outstanding event of the last quadrennium was the climaxing of a series of visitations on the mission fields of Asia by the foremost scholars, publicists, and philanthropists in the formation of the China Medical Board. These visitations began in 1909. Their purpose was to ascertain where and in what manner accumulated millions could be invested with greatest promise for the uplift of belated nations. The decision, after the most exhaustive and intelligent study, has been finally reached that China is that field and that instruction in those principles that tend to the physical well-being of the people is one of the available fulcrums on which to lift the entire nation into a better and nobler civilization. This is the verdict of scholars equal to the best in any land, philanthropists whose wisdom in administration judged by the test of achievement places them in the very first rank of living men and financiers of such recognized intellectual ability as to make their judgment in matters of this kind final in the opinion of the financiers of the world.

The China Medical Board, wisely as we think, maintains an absolutely independent organism and thus leaves itself free to cooperate with any and all agencies working in the nation for the educational betterment of the Chinese race. They are proposing to establish in strategic centers medical colleges of such excellence and standards as shall invite in the most helpful way the higher institutions of learning that are to prepare candidates for instruction in these medical colleges to the same high plain of educational standards. If our union universities now established can by any means secure equipment to meet this challenge, we believe that the day will be won and that a system of education under Christian auspices, standardized and conducted with an efficiency that will meet the critical judgment of the educators of the world, may be realized in China in the next generation.

PRIMARY EDUCATION

He who enthrones Christ in the life of a child has preempted all of the eternity of that soul to the dominion of righteousness, truth, and love. He who enthrones Christ in the primary school system of a nation has opened the gates of the morning to millions of souls and ushered in a day for a race in which justice rooted in righteousness and love shall become the basis of law. Truth henceforth shall become the order of the life of such a people. At the present moment the government of China has no system of primary education. Perhaps the greatest opportunity that has ever confronted the Church in any age is found in the challenge of China, set forth in her need and her willingness to respond, to bring to the millions of youth of this land a well-ordered system of primary education in which ethical life shall be rooted in the life of Christ as set forth in the New Testament. The Churches have made a beginning. We have a Superintendent of Education for our Church, who is the Secretary of Education for the united missionary body, in the person of Dr. F. D. Gamewell. He has caught the vision of this supreme task. This system of education must be related to the life of the people. The hand must be taught to respond to the mandate of the brain, and both must be subjected to the higher law of the heart. Any educator who can stand in the presence of a nation that has scarcely a road in all the realm ten feet in width, whose dwellings in their construction violate every principle of sanitation known to civilization, a nation holding in her bosom untouched millions in gold, silver, coal, metals, and minerals, whose rivers contain potencies and powers that no man can estimate, yet all unharnessed, an educator, we say, who can stand in such a presence and formulate a system of education with small reference to the meeting of this crying need, has failed utterly to comprehend the first principles of his profession. The leaders of the Church

are catching this vision. The task to be accomplished without God is impossible, and yet with his help it must be done. We plead for the help of Christian governments, we plead for the help of those to whom God has committed more of this world's goods than they need for themselves and their families. The great Churches of China present a united front. They have caught the vision of enthroning Christ in the school system of the nation. Some foundations have been laid. The ideal is on the way to perfection. Opportunities, like the years, will not wait.

A CHURCH VERSUS A MISSION

We have been raising the question during the past quadrennium in the Far East as to the objective of all our toil and sacrifice. Are we to perpetuate a mission to this people, or are we to cooperate with them, under the leadership of the Spirit of Almighty God, in establishing a Church? It has not been nor is our intention, neither is it in the thought of our native people, to establish an independent Chinese Church. Such an institution we believe is subversive of the highest interests of the Kingdom of God on earth. Who that lives in the glare of this awful conflagration in Europe, and has thought even casually of the deep causes that have led the nations to the vortex now threatening their very existence, has failed to understand the relation of the Church to this havoc and bloodshed? National Churches have left unrebuked the ungodly ambition, and so have led the nations in the formation of those unholy sentiments which now find expression in horrors that beggar description. Patriotism which has for its chief objective the supremacy, political, institutional, commercial, of nations and nationals finds no encouragement in the Sermon on the Mount or in that deathless poem found in the Thirteenth of First Corinthians. It is our fondest hope that a Church shall be established in China on such foundations that the child who kneels at her altars in the remotest hamlet shall know himself to be organically related to every other child in every other land whose skies are blessed by the spires of Methodism. Haste the day when the Church shall catch the international vision and become the unprejudiced exponent of those eternal principles of righteousness rooted in love that constitute the sure foundations of perpetual peace! Not a national Church with narrowed vision, but an international Church, a bond of union, a message of salvation to all the people!

CHINA FORWARD MOVEMENT

During the last quadrennium an honest effort has been made by Bishops, missionaries, native pastors, and peoples to increase self-support, and their labors have been rewarded by an increase

in this respect of more than one hundred per cent over any previous quadrennium in the history of the Church in China. The purpose is to secure the support of pastors, district superintendents, and day schools in the various Conferences. The native Church will increasingly contribute to the support of the higher institutions of learning, and ere long will, we fondly hope, become responsibile for the propaganda of Christianity within the area of the several Annual Conferences. The method for accomplishing this is to bring the larger Churches not only to self-support but to such increased offerings as shall enable them to contribute substantially to the support of weaker Churches within the area of the Annual or Mission Conference. It must be remembered that heathenism is at the door of every Christian Church in China. Its benumbing effect is within easy reach of every Church member, and it is only rational and good strategy that the Church should consume her energies in combating this enemy to spiritual life within her gates. We rejoice that several Churches in the sense in which we have named are already self-supporting, and several districts have also reached that stage of perfection. We believe that the Hinghua Conference in 1916 will attain the goal, and thus will be the first of all our Conferences in China to reach self-support of the pastors and district superintendents.

Bishops, missionaries, and native pastors and Christians have been earnestly studying during the past four years methods by which the Church may be brought to a national and international consciousness; in short, to attain a world-wide vision from the altars and spires of the Chinese Church. This is the objective in the China Forward Movement. This purpose we believe will be attained by increasing a knowledge of the Holy Scriptures among all the members and friends of our communions. The American Bible Society is the right arm of the Church in this holy endeavor. It has brought the Scriptures in the languages of China to our altars and has distributed within the last twelve months about two millions of copies to the Chinese people. The Chinese themselves have joined in this great movement. Mr. Yungtao of Peking, a wealthy philanthropist and Christian and an officer of the government, has already placed five thousand copies of the Scriptures among his friends and is planning to distribute fifty thousand copies among the various scholars of China during the next twelve months.

In nearly all of our Annual Conferences during the past quadrennium the preachers have come forward and in a most solemn service have signed an agreement to increase their diligence in the study of the Scriptures and to organize classes in their congregations for the study of the Word of God, to the end that every Church member and all who come under their influence shall be guided, inspired, and instructed in the Book

of books. The district superintendents and missionaries in charge in their regular visitations conduct examinations of the Church members and make the occasion of their visitation an opportunity to deepen the spiritual life of the membership. It is the purpose of your leaders in China to diligently pursue this method until the whole Church shall be filled with the knowledge of the Word and be baptized by the Holy Ghost.

We have solemnly resolved in the Central Conference for Eastern Asia, and this resolution is being carried to the districts and to the various Churches, to double the membership of the Church in the next quadrennium. Surely the Spirit of the Holy One is helping our infirmities! In many parts of the Church our altars are being crowded and places of worship are entirely inadequate to accommodate the hungry multitudes.

TO RAISE $1,000,000

The second purpose of the Forward Movement is to increase the offerings of the people for the spread of the gospel into unevangelized areas. To this end we have engaged to raise one million dollars gold during the quadrennium, appealing to the Church in China and in the United States to respond to this endeavor. Already the Church in China has in sight $320,000 silver, and we firmly believe that we shall be able to secure at least twice that amount for the Forward Movement and in addition thereto we shall largely increase the offerings of the people for the support of the native ministry. The China Forward Movement, therefore, involves the leadership of our people in the daily study of the Word of God, the doubling of our Church membership during the next quadrennium, increasing our Sunday school attendance fourfold, bringing the Churches in many areas to the support of their native ministry, and increasing in addition to all this the offerings of the entire Church for the enlargement of the Kingdom in unoccupied areas in China by one million dollars gold.

CONCLUSIONS AND PROGRAM

One of the foremost statesmen of Asia, Count Okuma, said a year ago: "Christian missionaries are more nearly the arbiters of the relations of the nations of Asia than generals, diplomats, or statesmen. The reason for this is that while they are as wise as others their motives are single and spring from a high and honest purpose. Missionaries seek only the welfare of nations and nationals. They speak the truth. Diplomats and statesmen know this, and for statesmen to be guided by the truth is a better defense of national life than navies or armies. What the nations need is an increased number of men who live on that high plane of ethical life taught by the Christian missionaries.

Listen to another witness, Mr. Simon Flexner, one of the greatest authorities in scientific medicine in America, if not in the world, a wise administrator of an institution devoted wholly to the betterment of the race. He has traveled widely and observed closely the work of foreign missions in the Far East. His habits of thought, his life tasks, his disinterested and unprejudiced mental attitude and breadth of vision contribute mightily to the value of his opinion.

He is not a member of the Christian Church and has no interest in the propaganda of creeds or the extension of faiths excepting in so far as they contribute to the physical, intellectual, and moral uplift of the race. His testimony is that the lifting power of missionaries and missions in those factors essential to well-ordered civilization is entirely disproportionate to the means employed. The quality of the investment as measured by work done for money expended should more than satisfy the most critical financier. The one criticism that he passes upon missions is that the output in money, missionaries, and their equipment is so inadequate to the task proposed that one may reasonably question if the Churches responsible for the program have the faintest idea of the magnitude of the enterprise or the far-reaching beneficial effects on mankind that would result from anything like an adequate investment.

WE THEIR ONLY HOPE

The day of apology for foreign missions on the part of the Christian Church has passed. The sin-cursed, heathen oppressed poor stretch out their hands to our altars as their only hope from the sorrow and degradation in which they have been born. The lowest castes of India and Africa, the most ignorant and debased of China, Korea, and Japan have felt the healing touch of the servants of the King and their sobs have been changed to a song. Myriads of the middle classes of the yellow race have felt the thrill which comes from the certitude of the gospel.

A new energy has touched their spirits, the imagination has found a new objective, their eyes are opened to new visions, thousands of them have beheld a new heaven and a new earth. Thrones are feeling their impact and statesmen are dreaming of constitutions rooted in the rights of the common man. Scholars, publicists, secretaries of state, kings and monarchs, devotees and heirs of the old order are catching the vision of the new life.

The new light that has kindled in the eyes so long blinded by superstition, the new vocabulary breaking forth from Spirit-filled souls and the ethical application of these in standards of living, the liberation and exaltation of womanhood, the breaking of the bonds of childhood, and the elevating of the whole conception of statescraft on the part of those responsible for govern-

ment, are apologies recognized as absolutely sufficient by the sages of civilization.

The danger of the hour is that the by-products of Christianity will be substituted for the power of the gospel itself. The Church has been made the custodian of the manifold mercies and potencies of the Kingdom of God. The King of kings has committed to her the leadership in civilization. Thanks be to God that the More Abundant Life has overrun her altars and communions and has poured its rejuvenating streams into society, political organizations, commercial and domestic life! Great philanthropies have arisen, educational programs, and a thousand societies for the physical and intellectual amelioration of the race. We are to be reminded that the Church is the body of Jesus Christ, and that her responsibility to heathen and belated races will never be lifted by the hand that was pierced.

NEW MISSIONARY PROGRAM

The belated and unevangelized race of mankind awaits the unfolding of a missionary program on the part of the leading evangelical Churches of Christendom hitherto revealed only to sages and prophets of the Kingdom of God. This program must involve the uniting of the various branches in the kindred family of Churches. Doubtless in the economy of Jehovah his Kingdom is advanced by the peculiar emphasis placed upon spiritual truth by the great historic Churches. Those divisive agencies, however, which tend to separate these bodies into warring factions are of the earth earthy and must be a grief to the Saviour of mankind. The golden age has dawned and we are well assured that the gathering of the branches into the family tree is now the order of the Great Head of the Church. Witness the union of the Methodist branches in Canada, the gathering of the branches of the Methodist Church in the United States, the coming together of the various branches of the Presbyterian Church, and that deep under-current to emphasize those eternal principles of spiritual life that reveal the Christ supreme, resplendent in all the Churches that bear his name.

FOR HIGHER EDUCATIONAL LIFE

These Churches are to be so federated in their missionary propaganda as to present a united spiritual impact which shall dominate remedial agencies authorized by the Christ and also the higher educational life of the nations. Christian nations shall no longer enslave the Churches by binding her ministry with thongs of gold, neither shall the Churches seek of the nations more than legal protection by righteous laws to worship God according to the dictates of their own consciences. Such nations, under the leadership of our own republic as in Cuba, the Philippine Islands, and China, may use their might in

dethroning disease, elevating the standards of living, and contributing to the intellectual well-being of the races. Such a program will unfetter the feet of our sons and daughters and open their ears to the call of the King for service among the needy races of mankind. Such a program will discover a new use for multiplied millions and clothe the product of earnest toil with potency and power in the uplift of mankind. Patriotism will have a new birth and find her fruition in that type of national life which seeks its highest good in the betterment of all mankind.

3. EUROPE

Report of Bishop John L. Nuelsen

In looking back over the quadrennium the events of the first two years seem like ancient history, the last two years are as a quickly changing but continuous succession of horrors beyond expression. At times I think I am merely dreaming and must awaken to find that everything is as it was before. But with a keen pang I bring myself to realize that the days before August, 1914, were a dream vanished forever and that this changed Europe is hard, stern reality. The impossible has become possible, the possible has been pushed out into the realm of impossibility. God alone has remained unchanged, a very present help in trouble, our refuge and strength. Though the nations rage and the kingdoms move; though the waters roar and be troubled; though the mountains shake, we will not fear. The Lord of hosts is with us, the God of Jacob is our refuge.

ACHIEVEMENTS BEFORE THE WAR

The first half of the quadrennium gave promise of noteworthy progress in several directions. God's blessing rested upon the labors of his servants who preached the gospel in sixteen different languages under the flags of three empires, five kingdoms, and two republics. Souls were brought to Christ; the various activities of the Church were pursued in the spirit of courageous faith and consecrated love. Evidences of substantial growth, of widening influence, kept increasing in number as well as in importance. The official visit of Bishop Wilson in the summer of 1914, his presidency over the Sweden and Norway Conferences, and his presence in other parts of our European field was a source of joy and inspiration to our preachers and people alike, as were the visits of Bishop Hamilton in 1912, of Bishop Anderson in the winter of 1913 and again in the fall of 1914, of Dr. George Heber Jones, of the Board of Foreign Missions, who visited most of the centers of our work in 1913, of Dr. S. Earl

Taylor, corresponding secretary of the Board of Foreign Missions, who delighted large crowds with his missionary lectures at the sessions of the European Conferences and gave minute attention to all the interests of the Missions, of Dr. F. M. North, who gave special attention to the property interests of our Italian Mission in the spring of 1915, and of Dr. Louis Hartman, of the Board of Sunday Schools. The faithful workers of the Woman's Foreign Missionary Society were greatly cheered and the interests of the schools at Rome and of the Hostel at Grenoble were materially advanced by the official visitation of Mrs. F. F. Lindsay, secretary for Europe of the Woman's Foreign Missionary Society.

The munificent pledges and gifts of Mrs. Gamble, Mr. Foote, and others enabled us to plan for the erection of suitable headquarters in Petrograd, Budapest, Grenoble, Sofia. Thus our younger and weaker Missions in Russia, Hungary, France, and Bulgaria were greatly strengthened and our work in those countries will be placed upon a much firmer basis by housing it in a dignified and conspicuous manner in the capital cities. In France we are, as yet, not respresented in Paris, the capital city, our headquarters being in Grenoble, the famous university town and principal city of the Savoy. The acquisition of the splendidly situated property on Monte Mario in Rome, where we expect to erect the new college buildings for the young men of the new Italy, is a step in advance which is of utmost significance. The site is so commanding, overlooking as it does the Eternal City including the Vatican, that all our friends who have seen it are enthusiastic in their congratulations, and that the Pope deemed it necessary in his address to the "Congregation for the Preservation of the Faith" to pronounce his very special condemnation upon the "pernicious" educational propaganda of the Methodists.

While these enterprises are still in their initial stages another great undertaking was brought to its conclusion a few days before the war began, namely, the erection of the new buildings of the Martin Mission Institute, the German Theological Seminary in Frankfurt on the Main. The municipality of Frankfurt had purchased our property in consideration of a fair amount in cash and of a splendidly located site near the University. In Frankfurt were trained most of our preachers in Germany, Switzerland, Austria-Hungary, Russia as well as some in Bulgaria and Scandinavia. In connection with the dedicatory exercises we had planned for a conference of representatives from all of our educational institutions in Europe. Its purpose was to discuss plans for the standardization and unification of the educational interests of Methodism among the Germans, Scandinavians, Slavs, and Latins. We expected also the presence of Bishops Wilson, Hamilton, and Anderson, and of other repre-

sentatives of the Board of Foreign Missions. Wide publicity was given to the proposed exercises, and we looked forward to the first week in the month of August, 1914, with great anticipations. The buildings were ready, but the dedication has not taken place. Instead of coming to the lecture rooms the students had to go to the trenches. In the place of young men in health and strength of body and mind eager to prepare themselves to be messengers of the great Prince of Peace, there came to the school, filling the chapel, lecture rooms, dormitories, a procession of bleeding, suffering soldiers wounded and maimed in the horrible pit of war. Nearly two years have passed and still the Red Cross flag is flying over the Seminary and still the wounded men come and go.

Aside from these and other advances in our material equipment plans were maturing in Germany and Scandinavia which contemplated a more intensive cooperation of our European forces in the work of world evangelization and also a definite proposition to become financially self-supporting within a specified period of time. The visit of Secretary Taylor and of Dr. George Heber Jones gave a decided impetus to this movement. The Conferences in Germany and Switzerland appointed special Committees to confer with these representatives of the Board of Foreign Missions, tentative plans were drawn up which would make the missionary activities of the German Methodists more conspicuous and more impelling; other plans were carefully outlined looking years ahead and leading to the desired goal of financial independence. In connection with the Frankfurt dedication these plans were to receive their final form in consultation with Bishop Wilson and were then to be submitted to the Board of Foreign Missions and to this General Conference. Alas, what seemed at that time to be within the bounds of possibility is now beyond our reach.

THE SITUATION CAUSED BY THE WAR

All of our plans had to be postponed, some of them were abandoned when Europe was plunged into this unprecedented cataclysm. At first suspense and excitement reigned supreme in all the countries. Communications were suspended. We could not send out or receive any messages. Gradually life adjusted itself, in a measure, to the new untoward conditions. It was possible for me to get into touch with all our fields. As soon as the necessary passports and permissions could be obtained I resumed traveling through our European connection securing first-hand information concerning the condition and the needs of the work. Everywhere your representative was treated with consideration and received many special favors from the civil and military authorities in the neutral and belligerent

countries. Thus he was enabled to visit our Churches in all the European countries with one exception. He visited Berlin and London, Rome and Vienna, Paris and Budapest, Brussels and Sofia, besides the capital cities of the neutral countries. He was allowed to address public meetings. He received permission to minister to our people even in the war zone, to visit prisoners' camps and hospitals. He was accorded the privilege to travel on military trains, and at times military automobiles were placed at his disposal. While not hesitating for one minute to go where duty called or where a service was to be rendered, I refrained from visiting merely for curiosity's sake any places in the war zone where the presence of a foreigner might possibly embarrass our American government. This is not the place to speak of my personal experiences. Suffice it to say that no one could have seen and heard what I saw and heard, and remain the same man. At times the burden and the anguish of heart in the presence of physical and mental suffering was greater than I though I could bear. But never did I make more precious experiences of the power of intecessory prayer and of the sustaining grace of God than during these last two strenuous years.

More than one half of our Methodist membership in Europe is living in belligerent countries, namely, 37,500 out of 74,700. Of the 619 ordained preachers we have in the warring nations 328 and of the 528 local preachers, 219. Of our 12 Annual and Mission Conferences and Missions 8 are involved in the war; 4 only are in neutral countries. On the side of the Allies we have 143 ordained and unordained preachers and 6,940 members; with the Central Powers we have 404 preachers and 30,-531 members. I cannot give the precise numbers of our ministers and laymen who are doing actual military service in their several armies; my computation is that at least 150 ordained preachers and approximately 5,000 laymen are under the arms; that is more than 14 per cent of our total membership, besides many who were regular attendants upon our services and supporters of our work, without having formally joined our Church. Nearly ten per cent of these men have been killed in battle and a much larger number is wounded. It takes but a few brief seconds to make these statements. But it would take many volumes to record the story of the losses to our Church life, of the sorrows and sufferings, but also of the conquering faith and self-sacrificing love that are back of these figures. In fact the full story of what these figures mean will never be known to man until that day that bringeth to light all things.

The war is a great testing time for Churches that are depending for their financial support on the voluntary offerings, and who carry on their work by the voluntary labors of their members. We must bear in mind that in all countries of Continental Europe the State Church system prevails. The free Churches

are comparatively weak, both numerically and financially. The great problem now is whether the free Churches are able to endure the tremendous strain made upon their finances as well as upon their working membership. The financial difficulty is greatest in those countries where the local self-support has been largest; it is less in countries where the work is supported mostly by missionary appropriations from abroad. Hence our work in Germany, Switzerland, Sweden, Denmark, Norway faces a more serious financial situation than our work in France, Italy, Russia, Austria-Hungary, Bulgaria. The financial strain under which our Methodist people are living and working is something terrific. Prices for the necessities of life have doubled and trebled; the earning opportunities have been reduced owing to the difficulties connected with importing raw material and exporting the finished product. Heavy demands are made upon the people not only by the government but also by private and semiofficial organizations for relief at home and abroad. While in the neutral countries the financial embarrassments are uppermost, there are added in the belligerent countries the sorrows and sufferings caused by the death of fathers, husbands, brothers, sons; also the gloomy outlook caused by the presence of the wounded, disabled, maimed, who instead of being bread-winners will henceforth have to be supported. And then there are the anxieties and apprehensions regarding the fate of the loved ones on the front and the future of the country.

Our Methodist people have done nobly, yea heroically. The battlefield is not the only place where heroism is being displayed. Go into the homes of the people. Look into the faces of the women and girls. Watch them working, saving, stinting, sacrificing, suffering. See them giving, giving. Such sacrificing was seldom witnessed before, hardly ever on so large a scale.

But even the most heroic giving would not have sufficed to prevent very serious financial embarrassment, nor would we have been in position to undertake relief work to any considerable extent, had it not been for the help we received from the War Relief Fund. The prompt action of the Board of Foreign Missions in calling upon the Church to contribute toward this fund and the liberal response made by the Church has enabled us to cover our deficiencies and to render considerable help in the efforts to allay suffering. Special credit is due to the German-speaking Methodists in America who contributed magnificently to relief work in the German-speaking portions of our European field.

Upon my request Bishop Anderson has been placed in charge of the work in France, Russia, and Finland, thus leaving me free to administer and travel in the other countries. Police and military surveillance of foreigners is now exercised with much greater severity than during the first year of the war.

Under present conditions, in view of the very stringent military and police regulations restricting travel, it would be utterly impossible for one man to enter and to travel in the different belligerent countries in any public capacity, much less to address public meetings.

THE WORK IN THE NEUTRAL COUNTRIES

Regarding the work in the several countries I shall merely point to a few outstanding facts. In the neutral countries the work progressed in a normal way notwithstanding the many embarrassments caused by the general situation. The Annual Conferences met at the regular times. In Switzerland we dedicated several new chapels, the erection of which was begun before the war. The Deaconess Association has erected a commodious Hospital and Deaconess Home in Zurich and has purchased an ideal Rest Home surrounded by spacious grounds in a beautiful location overlooking Lake Thoune in the Bernese Alps.

The outstanding feature of our work in Denmark is the rebuilding, after the disastrous fire, of Jerusalem's Church at Copenhagen. Methodism possesses in the capital city of Denmark an Institutional Church with an equipment for religious, social, and philanthropic work the equal of which I have not seen anywhere. Under the consecrated energetic leadership of Pastor Anton Bast a staff of twenty paid workers minister to the needs of the community. The budget of the Central Mission is now more than 200,000 kroners a year.

In Norway suitable buildings for our Deaconess work were secured in Christiania and Bergen. The partial destruction by fire of the city of Bergen, where we have two flourishing Church organizations, has greatly crippled our work. The crying need of our Norwegian work is an adequate plant in the capital city of Christiania.

In Sweden we are drawing large crowds and have a fine opportunity for our message. A number of our congregations have entered upon definite lines of social work in addition to their evangelistic efforts. Scandinavian Methodism occupies a position in the religious life of the nations that is of very much greater importance and of wider influence than its numerical strength would seem to warrant. The European Central Mission Conference which was to be held in Stockholm had to be postponed until after the war.

IN THE BELLIGERENT COUNTRIES

A great deal might be said of our work in each one of the several warring countries. However if there ever was a time when reluctance and utmost prudence in utterance were needed

this time is now. It is very difficult for anyone in America to realize the effects which may be produced on the other side of the globe by seemingly harmless deliverances made in this country. Every word that refers to the political or economic or social or ecclesiastical or even religious and moral condition, especially spoken by one who has in an official capacity traveled in the several countries, will be commented on by the political and religious press of the hostile countries or by opposing factions in the countries referred to and may be used to the detriment of the Church. It is with a sense of keen disappointment to myself that I follow what I am convinced is the duty of the hour and limit myself to a few scant general remarks.

Amid the excitement, the commotion, the destructions, the sufferings, the horrors of war, in spite of the heavy drafts made upon our clergy and laity, we have kept up our work in all the countries; we have ministered unto the spiritual needs of increasing multitudes, have taken care of thousands of wounded soldiers, have relieved the sufferings of thousands of women and children. I believe the European Methodists individually and collectively have done during these testing months, soon years, as noble and self-sacrificing and heroic a work as has been done by any body of Christian men and women in any age.

In Austria-Hungary exactly one half of our force has been called to arms. The superintendent, Dr. Melle, was for seven months in the service of his country until upon our urgent request he has been released. In Southern Hungary only one ordained minister is left. One of our young men has been killed, another is severely wounded. We held the Mission Conference in May, 1915, instead of September, 1914. The two young men elected to orders were in the service. I ordained them afterward in their uniforms.

Bulgaria has passed through two wars and is now engaged in the third. Our work, being in the northern section of the country, is not in the immediate war zone. The only exception is the city of Varna on the Black Sea. During the previous wars considerable relief work was done under the wise and energetic leadership of Superintendent Elmer Ernest Count. Much credit is due to him and to his noble wife, also to Miss Blackburn and Miss Davies of the Girls' School at Lovetch, who, amid dangers and privations, remained at their posts, manifesting a spirit of heroism that commanded universal admiration. No Conference was held in 1915 owing to the uncertainty of the situation. I presided over the Conference in January, 1916, and found the general aspect of the work full of encouragement. All the pastors were present. The evangelical clergymen have since the last war been placed in the same class

with the priests of the National Church and are excused from military service.

In Finland the work is progressing quite normally. Bishop Wilson, who was assigned to hold the Conference in August, 1914, was prevented from going there on account of the war. Dr. George A. Simons, superintendent of the Russia Mission, presided over the Conference in 1914 and 1915.

Our work in France is not in the war zone, and hence has not been disturbed to any great extent. One of the pastors is serving in the army. Many of our members and friends are under the colors. Superintendent Bysshe organized relief societies in all our Churches, placed our places of worship at the disposal of the government; received into the Students' Hostel at Grenoble several orphan girls, and started an orphanage for boys. The relief work done in France as well as in Belgium through the instrumentality of the Methodists has made our Church well and favorably known to the public.

Of our work in Germany some appointments in Eastern Prussia and some in Alsace are in the war zone. Our people in these places have suffered very much. More than one third of our preachers and approximately 4,500 of our 29,000 members have followed the call of their country. Three of the members of Conference, several candidates for the ministry, and more than 300 members have been killed in battle; many more are wounded, others are missing or are prisoners of war. In some instances nearly every official member is with the army. The Conference met in March, 1916, 21 months after the previous session. At the South Germany Conference 23 members were wearing their military uniforms. They had received furlough for the purpose of attending Conference. Uniforms were also in evidence at the North Germany Conference. Some of the men had come from the trenches in the West, others from the East, and they had to go directly from the Conference Hall into the firing line. The brother who delivered the Memorial Address went from the Church to the train to return to his post and was killed in battle a few days later. Of the class ordained all but one were in uniform, and during the solemn service we heard the distant rumbling of the cannons from the battle of Verdun.

I cannot take the time to speak of the relief work carried on by a number of our Churches, nor of the other manifold and valuable ministrations of our people, of those at home as well as of those in the field. But I must make mention at least of the conspicuous services rendered by the Methodist deaconesses, who are taking care of hundreds of wounded soldiers in our own hospitals and are furnishing nearly one hundred deaconesses for the military hospitals. Some of the sisters are with the army right back of the firing line. One has died in Poland;

another was kept a prisoner in Siberia for fourteen months. The first woman that ever received the decoration of the Iron Cross was a Methodist deaconess.

In Italy one of the district superintendents, the two theological professors, and a number of pastors and about 300 members and adherents are under arms. We have work in several cities that have been visited by hostile aircraft. None of our properties has been damaged; our services are kept up and are well attended; the Girls' Industrial School at Rome and the Boys' Industrial School at Venice have opened their doors and have a large attendance. Much work is being done for the soldiers as is shown by the many letters by soldiers that appear in our official periodical.

Our work in Russia has suffered the greatest disturbance. The two flourishing Churches in Wirballen and Kowno, the membership of which was composed of German-speaking Russians, are in the territory occupied by the Germans. Many of our members have returned. They have lost nearly everything they possessed. In order to protect our Church property and to minister to our people I placed the work temporarily in charge of the superintendent of the Berlin District. One of our Russian ministers has fallen, some others were obliged to leave their places. In Petrograd our work has been left unmolested. Dr. George A. Simons has shown great tact and prudence. He has linked up our work with the American relief work and has rendered most valuable service.

May I be allowed to give utterance here to the conviction that the Methodist branch of the Church of Jesus Christ has been endowed in a special way by the Head of the Church with those elements that are now needed more than ever before and the need of which is now more clearly recognized than ever before among the stricken people of Europe. Her insistence upon personal regeneration by divine power, upon the predominance of the Christ-central, Spirit-filled life as the only sound basis for individual as well as social salvation, meets the need of the hour, when people are turning away, disappointed and perplexed, from the ruins of everything which a so-called Christian, but an intrinsically materialistic, civilization had reared. Methodism's indifference as to non-essentials, her tremendous emphasis upon the things essential, her evangelistic fervor, her social consciousness, her world outlook, her genius for organization and efficiency, her broad sympathies, her joyous conquering optimism find to-day in Europe a field ready unto harvest as never before in her history, since the day when the first Methodist evangelists were thrust out into the wide world as their parish.

I am strongly convinced that our European work should engage in a specific manner the attention of the Church, and

should be upon her heart as never before. Reconstructions, new adjustments will have to be planned. We must evolve new methods of administration by which the work in the various countries becomes still more intimately identified with the national life without losing its vital connection with our world-embracing organization. A form of Church government is needed that comports with national usages and ideals now so irresistible in their sweep and that at the same time will not cut up the great Methodist Episcopal Church into a group of loosely affiliated national Churches, but on the contrary will by the influence and power of a truly unifying, supranational interpretation and manifestation of the religion of Jesus Christ, help in a large way to tie again the broken cords between the nations and to weave bonds of brotherhood that are made of better fiber and are firmer than those that snapped asunder under the great strain.

The Methodist Episcopal Church is the only evangelical ecclesiastical organization that is working among the various European nations. Here lies an opportunity to render a world historic service to humanity that no other Church possesses. If ever God has called a Church to face great issues, to plan on a large scale, to be chary in judgments but lavishing in her sympathies, to measure up to world tasks, he is, in this hour of a world's crisis, sending this summons to the Methodist Episcopal Church in her relation to Europe.

4. JAPAN AND KOREA

Report of Bishop M. C. Harris

Greetings to you in the Lord.

Again I bring to you my report for Korea and Japan, trusting that it may receive very prayerful consideration.

JAPAN

Many things of unusual significance have occurred in the Far East since the last meeting of this World Conference. Among the most momentous to the people of Japan was the passing of their beloved rulers, the emperor and empress. The period of their reign known as "Meiji, or Era of Enlightenment," was the greatest in the annals of the people, marking a new birth for the nation and the inauguration of a new era of progress.

Their Majesties, the present reigning emperor and empress, have come to the throne in the natural order of succession. The "Meiji" era is now succeeded by the "Era of Taisho or Great Righteousness." With the passing of the Meiji rulers

also ended the old order of plural marriage relationships at Court, which had lasted since the beginning of the dynasty, two thousand five hundred years ago.

The present rulers began the new order of monogamy—a momentous but silent change. To them have already been born three sons, and during the Coronation Celebration a fourth son was born, an event hailed with joy by the people, who shared in the happiness of the imperial family. The enthronement of the emperor occurred last November in the old capital Kyoto, a period of great solemnity and rejoicing, marked by reverent religious rites and prayers for the blessing of Heaven upon rulers and people. All the treaty powers, save the belligerent nations, were represented on this occasion.

RELATIONS BETWEEN JAPAN AND KOREA

At the time of the union of Japan and Korea, the former Sovereign family of Korea was united with the Imperial House of Japan, the two former Korean emperors, Prince Yi Senior and Prince Yi Junior, becoming princes of Japan, thus preserving the dignity and standing of the Korean royal family. At the same time eighty Korean peers were created and joined to the Japanese peerage. Both the Korean princes and the new peers were represented at the coronation of the emperor.

The union of Japan and Korea was consummated since the last general Conference. It was brought about peacefully, and characterized by many kind acts upon the part of Japan. Among these I would mention an imperial gift of seventeen million yen ($8,500,000) which was made to the thirteen provinces of Korea in aid of education, benevolent enterprises and internal development. This largess was supplemented by gifts to all aged people and clemency to prisoners. According to the Treaty of Annexation both peoples have become one and are subjects of the Japanese empire, to have like rights and privileges. All the above promises are being fulfilled and augur a happy future for both peoples.

POLITICAL PROGRESS

This quadrennium has been marked by peaceful progress in which the spirit of the empire grows apace, moving toward the goal set by the first imperial rescript, "Henceforth we will share with the people in the government of the empire. We will seek for knowledge in all lands." Under this ideal the people have gone forward by leaps and bounds and in the direction of democracy.

Count Okuma, the prime minister, is and has been the great leader in advancing constitutional government. The spirit of loyalty to the throne keeps pace with the development of the

people. Never have the people been so loyal to the imperial rule as now, because the throne is nearer the people and deeply sympathetic. Emperors of Japan reign—they do not directly rule or initiate new laws.

RELIGIOUS CONDITIONS

The constitution and laws of the emperor grant full liberty and protection to all religions. Under these guarantees the position of Christianity is happy. The nation at large welcomes Christianity and the army of missionaries now in their midst. The Buddhist and Shinto faiths have for many centuries been deeply a part of the life of the people, yet Christianity meets with the greatest hospitality. The nation asks for a religion of the active, progressive sort and with this a higher morality than is found in these ancient faiths, and this new want is met by the present Christian movement. The old faiths are conservative and passive, but Christianity stands for youth and progress. Its creative ideals meet the new spirit that longs for the realization of national and personal aspirations.

The people of Japan are most religious. There are no homes without religion and worship. The very spirit and breath of the people are reverent and worshipful. Christianity is held in favor by the imperial family and many Christian institutions receive annual grants from the imperial purse. Saint Luke's Hospital, belonging to the Episcopal Church, has recently undertaken to enlarge its funds and equipment. The emperor has been pleased to make a gift of $25,000 toward this purpose and leading men not Christians have followed the emperor's example.

CHRISTIANS AND THE CORONATION

Though Christians as such were not represented at this ceremony, many of our distinguished Christian leaders were singled out by his Majesty for coronation honors. Neesima, the apostle of Christ to the people of Japan and the founder of the Doshisha College, received posthumous honors. Bishop Honda, only by an oversight, was omitted from the list. Senator Ebara, educator and lawmaker, was appointed a life senator and granted a high decoration. The Hon. S. Shimada, President of the House of Representatives, President Ibuka and Motoda and Miss Tsuda, Christian Educators, and Madame Yajima, National President of the Woman's Christian Temperance Union, and others were also decorated by the emperor. So conspicuous were these honors that the Buddhists and Shintoists might almost feel envious of the Christians in this respect. In no country does Christianity have better protection and larger hospitality than in the empire of Japan.

AMERICA AND JAPAN

The traditional friendship of the two neighbors dates from the years 1853-4 when Commodore Perry negotiated the first treaty with Japan. He was followed by Townsend Harris in 1856, the first representative to Japan, who brought about a revision of the treaty and opened the door to trade and Christianity and won the friendship of the government and people. These two names are household words in Japan, and it was not an accident that both of them were eminent Christians.

The relations begun in this friendly way have deepened and broadened until to-day America and Japan are neighbors and friends above the ordinary, and destined to come nearer to each other in the future.

During recent years these relations have been disturbed along economical and political lines, but the prompt action of the Japanese and American Governments, powerfully reinforced by the missionaries and the Christians of both countries, have brought about a great improvement.

Two things are necessary—a better understanding of Japan by America, and a better knowledge of America by Japan. Once the two come to know each other's hearts only good will obtain. America must not and will not discriminate against Japan and, vice versa, Japan against America. The spirit on both sides of the Pacific is irenic and the interests are mutual. Japan has done her part generously to maintain mutually helpful relations. She made a great exhibit at the Panama Fair and sought to be friendly, especially to California. Baron Shibusawa has made two visits to America in the interests of peace and better relations.

The mission to Japan from the Federation of the Churches of America in the persons of President Shailer Mathews and Dr. Sidney L. Gulick was enthusiastically received by the Japanese Churches, as well as by the government and people of Japan. The immediate results were great, and much that is good will come of it in the future.

THE EUROPEAN WAR

The Christian movement in Japan, it was expected, would be adversely affected by this world war. It was feared that the peace-loving East would be turned against the war-loving West. Such has not been the result after a year and a half of struggle directly involving Japan. The postponement of the World's Sunday School Convention (due to war conditions), which would have been held this year, is deeply regretted. But Christian work has gone on normally both in Japan and Korea. The Catholic Missions have been most affected so far, but the Protestant, save the German Missions, have continued without

lack of support, and some of the American Boards have even increased their grants and continue to send reinforcements.

The people are giving unusual hearing to the Gospel and recognize that Christianity has a message of peace for mankind, and do not turn away from it as a war-creating religion. The religions of the East, barring the Mohammedan, are all peace-loving. Military terms are unknown in Confucianism, Buddhism, and Japanese Shinto. And though Christianity is militant and uses many militant terms the man of the Far East understands that they are spiritual. They remember our Lord's words "My kingdom is not of this world, else would my servants fight," and turn deaf ears to that parody of our high purpose

> "Shall we to men benighted
> The gatling gun deny,"

as a sentiment outside the Christian propaganda.

Yet we in Japan and Korea share in the sorrows of this world tragedy. The enmity and bitter strife of the war have staggered our Christians and humanitarians everywhere. We pray for peace with justice and righteousness and kindness.

Japan, by virtue of her alliance with Britain, participated in the war. She soon restored peace in this part of the world and has maintained it till the present, and trade and travel proceed along normal lines. And now comes this significant event; she is being visited by a Russian grand duke, who is being royally welcomed. Is it not wonderful that in ten years the bitterness and enmity of a great war here in the Far East have been overcome, and Russia and Japan are so friendly that they have reached the point of an international alliance or agreement.

EVANGELISTIC CAMPAIGN

The Mott Conference in April, 1913, conceived the three years' evangelistic campaign. Two years have been given to this movement, which has been attended with large results. The local contributions for expenses have been liberal. The Japanese pastors and laymen have taken the lead with the wholehearted and brotherly cooperation of the missionaries. There have been 1,721 meetings with 359,065 hearers and 13,280 inquirers, including many leading people who desire to know the superior claims of the Christian faith. One thousand of these inquirers have joined our Tokyo Churches. The Hon. Taro Ando, leader of the temperance forces, Senator Ebara, Bishop Hiraiwa, and many of the Methodists have been active leaders in the campaign. One more year remains and this promises to be the best in results, for it is known that the Gospel message attracts. In this revival campaign many thousands have been

added to the Churches. In these times leaders of all departments realize the need of Christianity to meet the wants of the nation.

One of the most conspicuous of the converts is Baron Morimura, the pioneer of trading between Japan and America, a multimillionaire and a lifelong Buddhist, who one year ago became a Christian for the reason that his old faith lacked power to save men, especially the youth. He has been prominent as a speaker, attracting large numbers to hear his message on "Why I became a Christian in my seventy-seventh year." Another conspicuous convert is Mrs. Hirooka, the famous woman banker and a member of the powerful Mitsui family, who has preached and pled with people in a way that means much for the future of the Church in Japan. In this movement the unity of the Churches and missionaries has been clearly shown.

CHRISTIAN EDUCATION

The Methodist schools are in a promising condition and hold an important position among the educational institutions of the empire. The total number of schools and pupils is given as:

138 Kindergarten	6,327	pupils
54 Elementary	4,194	"
57 Middle schools	9,075	"
19 Higher schools	1,852	"
32 Theological	661	"
300 schools	22,109	"

Of these the Methodists report eighty-nine schools of the lower grades and 8,406 pupils, more than two fifths of the total number. Among the middle and higher schools, out of a total of fifty-seven schools and 13,269 pupils, the Methodists report nineteen schools and 4,225 pupils. The total of college-grade pupils is 1,852. The Methodists report 1,224, two thirds of all.

THE CHRISTIAN UNIVERSITY AND THE EDUCATIONAL SITUATION

In 1910 began the movement for a union Christian University for Japan. In 1915 the movement has reached its first stage of definite achievement. A well-wrought out and coherent plan for the university has been agreed upon by a unanimous vote of the large and representative Promoting Committee. An attractive pamphlet has been published setting forth and explaining the whole movement to date. The success of the movement so far is due very largely to the inspiration of the several visits of Dr. Goucher to the Orient during the past five years.

The proposed plan for the university is now being considered by the various Missions—twenty in all. Upon the approval of a Mission the plan is at once submitted to its board at home.

Several of the most important Missions have already approved the plan and probably all or nearly all the Missions will do the same. The whole responsibility of the movement will then be definitely shifted to the Boards and constituencies back of the Boards in America. The Boards which approve the plan will probably appoint a joint commission to work out together a financial plan for the establishment and support of the university.

In the meantime the Promoting Committee will be busy in Japan in bringing the movement to the attention of the Churches and larger public in Japan and in considering eligible and possible sites for the location of the university and other important preparatory details.

In regard to the plan several points are outstanding.

The university is to be a central institution located in Tokyo, the capital of the empire.

It is to be a union institution backed up by all the Missions in Japan and fed by all the present Christian schools.

It is to be an institution of the highest grade—on a level with the imperial universities. It will therefore not take the place of nor be a rival to any other school.

It is to be fundamentally and distinctly a Christian institution.

There are several considerations which make the present situation an especially strategic opportunity for the immediate establishment of such a Christian university. These considerations are of great interest to all who are interested in Christian work in Japan and in the whole Orient.

1. The changing attitude of the government toward private schools. Not only are concessions of great value being made from time to time, but plans are being made for radical changes in the educational system of the country and the changes are all along the line of greater freedom and opportunity for private schools.

2. The recent extraordinary religious-ethical awakening in the minds of the people of Japan. There is a feeling that the old-time ethical life of the nation has been undermined and a growing realization that this is largely due to the non-religious moral training the youth of the nation have been receiving in the state school system.

THE MOVEMENT FOR A UNION COLLEGE FOR WOMEN

It gives me pleasure to call attention to the movement looking toward the establishment of a Union Christian College for Women, which also owes much to the encouragement and advice given by Dr. Goucher in his recent visit to Japan as Chairman of the Committee on Education of the Edinburgh Continuation

Committee. The Promotion Committee of the Union Christian College for Women has approved a plan for the establishment and initial maintenance of the institution which is now being submitted to the several missions for their consideration and action. The school will be located in Tokyo, and it is hoped that it may be opened in April, 1917.

These two schools established, the problem of higher Christian education for Japan will have been solved. The cooperation of all Boards and communions concerned should make both of these schools a possibility, and I have no hesitation in urging favorable action to that end. Japan has become very favorable to Christian schools, and a bill now pending before Parliament promised to place Christian private schools on a better foundation than ever before and make them a blessing to the Church and the nation.

GENERAL CONFERENCE JAPAN METHODIST CHURCH

The third session of the General Conference of the Japan Methodist Church was held in Tokyo in October, 1915, presided over by Bishop Hiraiwa. The death of Bishop Honda in the fifth year of his Episcopal term was a heavy blow to this growing Church. On the day that he was buried the General Conference met and chose Dr. Hiraiwa as his successor. It was my privilege to preach the sermon at his ordination service and, assisted by eight elders, four of whom were missionaries and four Japanese, to consecrate him to his new office.

The new Bishop represents the best blood and culture of old Japan and at the same time embodies the truest Christian spirit and character. His family were feudatories of the former Tokugawa Shoguns, who ruled Japan for over two hundred years. The Bishop became a Christian while a student in the Imperial University. He had joined a Bible Class conducted by Dr. George Cochrane, founder of the Canada Methodist Mission in Japan, intending, like many another Samurai of those days, to learn how to oppose and controvert Christianity, but the Spirit of God broke his heart and he became a believer in the Christ whom he had intended to oppose.

In announcing the passing over to the Church Triumphant of Bishop Honda I do so with mingled feelings of sorrow and joy. The first of our brothers in Asia to be elevated to the office of Bishop in any Christian Church, his five years of incumbency revealed abilities and a spirit well worthy of the high and honorable office to which he was called. To the interests of the Church under his care he gave ceaseless and unsparing devotion. The problems which confronted him were of special difficulty and complexity, but to their solution he brought a sane judgment and wisdom and experience of a high order. With the leaders of other communions in Japan he was on terms of

intimate Christian fellowship, possessing and maintaining their unreserved respect and confidence. The present close and indissoluble bonds which bind our missionaries and the Japan Church together in productive, efficient, and delightful relationships owe much to Bishop Honda. The success of his all too brief episcopate shows that the Church in Japan can produce as competent and trustworthy leadership for the working out of its peculiar problems as any that has emerged in native political, military, or commercial life. I cannot close this tribute without repeating the touching reference to Bishop Honda by Bishop Hiraiwa, for these two men are of kindred purpose and spirit:

"At the beginning of Methodist Union, he was made Bishop of our Church. He consumed all of his strength in his effort to accomplish its mission. At the close of the Second General Conference, the Union having been strengthened and the discipline brought near perfection, our Church faced the future with new hope for a prosperous career. But alas! at that time our beloved Bishop was called to his heavenly home. We had lost our leader! who could fill his place? No one. To my surprise, on the day of the funeral I was chosen to take his place. I knew I was unworthy to be his successor, yet I was not permitted to decline the office. Believing it was God's will, I took up the task and to this day I have done my best, but often with much doubt and a sense of failure."

The sessions of the third General Conference of the Japan Methodist Church were held in our Theological School in Tokyo in October and were most encouraging and inspiring. Twenty-three ministers and the same number of laymen sat for thirteen days together considering in a spirit of loyalty to Christ and to Methodism the things of the Kingdom. The membership has increased from 12,014 to 15,337, a gain of 25 per cent. Eight years ago there were 242 Sunday schools with 20,000 scholars. Now there are 534 schools with 37,205 scholars or nearly one third of the entire Sunday school strength of the Protestant Churches of Japan. This is a great showing and augurs well for the future of the Japan Methodist Church. The Sunday schools are well organized and properly graded and well supplied with superior literature. This religious work on behalf of children has profoundly impressed the Japanese people. Even the Buddhists have been awakened by the growth of our Christian Sunday schools and are vying with the Christians in creating corresponding Buddhist schools. They hold their sessions on Sundays mostly, and they have adapted certain of our Christian hymns to their purposes, changing "Jesus loves me, this I know" to "Buddha loves me, this I know."

The amount raised for self-support purposes is $32,000, representing an increase of $12,000 since the organization of the Church. Then there were sixteen entirely self-supporting

Churches. Now there are twenty-five. Evangelism and the struggle for self-support are winning out side by side.

FINANCIAL AND COOPERATIVE RELATIONSHIPS

The relation of the Japan Methodist Church to the three mother Churches is an intimate and vitally important one. The infant Church is ecclesiastically independent but not financially so. While it would have seemed more consistent to remain ecclesiastically dependent until financially able to stand alone, the conviction that the granting of the first would more quickly develop the other was accepted as a stronger argument than consistency. The mother Churches magnanimously granted independence while continuing to give an annual subsidy directly to the support of the Church. Provision was made for the gradual elimination of this grant so that its terms have tended to encourage growth and self-support. Three years ago the total grant from the three Boards—those of the Canada Church, our Church South, and our own Church, was $19,000, of which our share was a little more than half. This year the grant is $17,000. Next year it will be reduced another $500, and so on until it disappears. Of course this is not all we are doing for the Japan Methodist Church, as our missionary cooperation is financed from our own Board. The fact need not be concealed that the Japan Church is going through a very severe financial struggle, but it has put its shoulder to the wheel and the road of struggle is the way to victory. The money granted from the Home Boards can be used for no other purpose than rents and salaries of pastors. Up to this time the missionary funds have been used to pay presiding elders' salaries, traveling and moving expenses, and other purposes. An arrangement has been established now by which the Bishops' salary and other expenses including those involved in District, Annual, and General Conferences, moving circuit travel, and other incidental items, must be met by the Churches. In this way the use of the grant from the home Boards is properly guarded and self-support encouraged. These grants are handled by what is known as the evangelistic Board, which we might style the Board of Missions of the Church. It receives all sums contributed by Churches and individuals. It fixes the salaries and rents of all the preachers throughout the connection, excepting self-supporting Churches, supplying the lack in self-support where that is deemed desirable. Each of the three Missions has representation on this Board, so that we have a direct share in fixing the salary of every pastor in the Japan Methodist Church, excepting those of the self-supporting Churches.

What kind of a Methodist Church is that thus established in Japan? In doctrine and in spirit it is what we delight to call

Methodist. Not one thing has occurred during the eight years of its existence that gives us cause to think that the Japan Methodist Church will turn aside one inch from the doctrines and spirit of historic Methodism. While its polity does not exactly reproduce that of any one of the mother Churches, it is based upon them all. It operates through a series of Conferences, Church, Quarterly, District, Annual and Quadrennial. There is one Bishop, and there may be more, whose term of service is eight years, and he is eligible for reelection.

There are at present two Annual Conferences—those of the East and West Japan. District superintendents are appointed by the Bishop from a number of nominees chosen by ballot of the Conference; usually twice as many as are to be appointed are nominated. Most of the Japanese district superintendents are also pastors—a feature adopted from the Canadian Church, and which fits better into the financial situation. The connectional Boards are organized very much along the lines of ours at home. The Church is not able to support men to give their whole time as secretaries to these Boards, so that, as in the case of presiding elders, men in the pastorate have these responsibilities added to them. The man reelected by the recent General Conference to the most responsible position in the Church below that of Bishop, that is, the secretary of the Evangelistic Board, is also serving as pastor of a Tokyo District and presiding elder of the largest district in the Church. There is lay representation in the Annual Conferences—one delegate from each district and one from each self-supporting Church. In the General Conference there is equal ministerial and lay representation.

What is the relation of our missionaries to the Japan Methodist Church? It is one of unreserved cordial cooperation. To a man our missionaries love the Japanese brethren and work shoulder to shoulder with them in a spirit of confidence and good will. We are embarrassed by the urgent calls of the Japanese Churches and their leaders voiced by their Bishop for more missionaries. At the beginning of the first General Conference of the new Church by unanimous vote action was taken granting full membership in its Conferences to all ordained men who should be accredited missionaries of the three Boards. Our own Church does not permit our missionaries to accept this privilege, for it is ruled that they could not be members of Annual Conferences in both Methodisms, but our Japanese brethren would not regard membership in an Annual Conference in the Methodist Episcopal Church as a bar to an additional membership with them. Practically, our missionaries keep their Conference membership within our own Church and at the same time hold *ex officio* membership in Japan, refraining from voting on the character of the Japanese preachers but otherwise partici-

pating in the rights and privileges, so freely and generously accorded. Our missionaries are eligible to any position or office in the Church. In both the East and West Conferences there are to-day six missionaries of our Board engaged in direct evangelistic work. Of these three are district superintendents nominated by ballot of the Conference and confirmed by the appointment of the Japanese Bishop in consultation with myself. There are a number of districts where no missionary resides, where quite certainly if there were a resident missionary he would be made the superintendent.

In the recent General Conference in Tokyo five of the twenty-three ministerial delegates were missionaries, one of whom was elected as Chairman of the Committee on Itinerancy. Missionaries who are district superintendents have their place in the cabinet and in no wise differ from the Japanese district superintendents. There is not the slightest indication of a line drawn between missionaries and Japanese in the work of the Church. They are equals among equals. It is my official responsibility to make their appointments. These I transmit to Bishop Hiraiwa, who reads them at the close of the sessions of the Annual Conferences, not as a separate group of appointments but as regular members.

The Japan Methodist Church is not able and presumably will not be able for some time to undertake new work of any extent. Its best efforts must be bent upon strengthening the already established Churches, providing in them self-support and making of them centers of religious activity, but the great rural field of Japan, which has hardly been touched by the Gospel, with approximately forty millions of people who have no Christian privileges whatever, offers a glorious opportunity for the evangelistic missionary. It is his to open new work, to nourish and develop weak work up to the point where it can take its place as a regular Church.

MISSION POLICY IN JAPAN

This question has received serious consideration by Mission Boards, the Mott Conference in 1913 and by the Federation of Missionaries in Japan. These bodies have reached definite conclusions which may be summed up as follows:

Reinforcements in large numbers must be sent for the evangelistic field, which is so inadequately equipped, and where the native force is unequal to the need. Also the educational ranks should be reinforced. The demand for teachers in the middle and higher schools is urgent, and in this field the youth offer the largest promise for the future.

Cooperation with our Japan Methodist Church should be continued and increased. The Canada Methodist Church and

the Methodist Episcopal Church, South, Missions have planned for large reinforcements in both fields and also for larger grants in aid of both educational and evangelistic work.

The native Church is doing well financially, increasing their offerings at an encouraging rate, but they are limited by lack of funds for extending their work at this time, when conditions for advancing the work are unprecedently fine.

I wish to earnestly recommend the enlargement of our schools. The Board of Foreign Missions maintains two institutions, both of which have observed their thirty-fifth anniversary. The Aoyama Gakuin has a total student body of 709, of whom 538 are in the academy, 127 in the college, and 44 in the Theological Department. A searching study has been made into the needs and requirements of this institution and a plan for its enlargement and increased efficiency adopted, involving an expenditure for equipment and endowments of 1,150,000 yen. Of this amount the Japanese alumni have promised to raise 200,000 yen, of which already an initial gift of 20,000 yen has been received from one of the graduates of the institution.

Probably no Christian school in Japan has gone so far toward solving the problem of reaching the students religiously as Chinzei Gakuin, our Mission High School at Nagasaki. Located on the great island of Kiushiu, with a population of more than six millions, it is one of the most difficult places in the empire for mission work. Very few of the students come from Christian homes, yet at the end of each year nearly half the student body has become Christian. During the quadrennium there have been a total of 656 students in attendance, of which number only twenty-one were Christians when they entered. During the same period 158 students were graduated, all of whom passed from the walls of Chinzei active and earnest Christian men. Thus not only are our two great schools crowded with young men and as institutions enjoy high reputation for their scholastic work, but they are also widely known for their moral influence. The religious work in Aoyama parallels that of Chinzei. During the past year several times the altar in the big school chapel was filled from end to end with candidates for Christian baptism, that sacrament that means so much to a young man in the Orient. These two institutions have perfect freedom in religious teaching and are both distinctively and outspokenly Christian in their ideal and purpose.

The Woman's Foreign Missionary Society has eight schools for women and girls, all of them in an efficient and flourishing condition. They stand in need of immediate and large sums for buildings and equipment, the investment of which, in view of the present world situation and the large part which Japan must play in the reconstruction of the social order in Eastern Asia, will be amply justified.

Our Methodist Publishing House in Tokyo has for years held a unique position in providing Christian literature for Japan. The reading public of Japan is practically the entire empire, and the Christian publishing house has a peculiar opportunity for removing prejudice and distributing the truth of the Gospel of Christ. Our house has never been a successful business enterprise, which, as a missionary agency, it might not be expected to be. But during the past few years, under careful management, the business has come under better control, and the results of the year just closed are more than encouraging. In spite of business depression due to the war, a large volume of business has been done, and several thousand dollars of the note indebtedness have been paid. The Japan Methodist Church is associated with us in the conduct of this fruitful work, and negotiations are in progress between our Board of Missions and that of the Church of Canada, and of the Church, South, looking to a wider union. We are cooperating with the Christian Literature Society of Japan in the field which that body is trying to cover, and in addition are filling a need in missionary work in Japan, such as no other Church is attempting to do.

In the empire of Japan there is the finest field in the world, this being the one great sovereign state of Asia, open to all good influences, and most ready to receive the Gospel. The Japan Methodist Church would live and grow though all aid were withdrawn, but it could not meet the needs of the time. The outlook for Methodism is brighter than ever before. Here we can undertake and achieve great things for God.

Korea

NATIONAL CONDITIONS

In my last report I referred to the union between Japan and Korea by a treaty. This union, brought about peacefully by an agreement between the authorities of the two countries, has made possible a rapid development of the resources of Korea and the general betterment of the people. Many old abuses have been done away; all parts of the Peninsula brought under law; and peace and order reign throughout the land.

Korea was thought to be a poor country, but the facts are quite otherwise. The land is rich in minerals, the production in one year amounting to 10,000,000 yen, or $5,000,000 U. S. currency. It is estimated that in twenty years the output from this source will be not less than $50,000,000 annually. The foreign trade for the past year was $50,000,000 U. S. currency, and is growing by leaps and bounds. The fisheries add another 10,000,000 yen to the country's income. Large forestry enterprises are clothing the hillsides with verdue, in one year 15,000,000 trees having been planted, and since the annexation the

number set out under government auspices is more than 50,000,000. The agricultural output has been doubled.

The National Exposition held in the city of Seoul in the fall of 1915 was a national surprise, astonishing all observers by the greatness of the display and the variety of productions. I have already alluded to the imperial gift of Japan to Korea of more than $8,500,000, U. S. currency, the income from this gift having been used for the development of education and the relieving the distress of the people. Chosen is very favorably placed as regards taxation, the average tax for each household being about six yen, while in Japan it is nearly twenty yen.

These facts indicate not only the material and religious welfare of the people, but are an index to the relations of mutual understanding and good will which have come about between the government and the people. Formerly the Koreans were not willing to place their money in banks or other public institutions. That the new government has succeeded in relieving this suspicion and inspiring the people to new methods of thrift and economy is indicated by the fact that there are more than 500,000 Korean depositors in the postal savings banks and other banks of the country, while the number of such depositors, and the average amount deposited annually, are on the increase.

THE CONSPIRACY CASE

When the General Conference last met, the conspiracy case was attracting large attention, and there was much anxiety among the Churches, both in Korea and America, since many Christians, including several pastors, were under arrest and awaiting trial. I am happy to report to you that only six men among the more than one hundred and fifty who were brought to trial, were finally convicted and sentenced to prison, and that His Majesty, the emperor, on February 11, 1915, on the recommendation of His Excellency, Count Terauchi, the governor-general, granted full pardon to these six men. This act of grace on the part of the Throne created great joy, not only among the prisoners, but among the Churches, and has restored confidence for the future. The relations between the government and the Christian Churches have undergone marked improvement. The authorities treat the missionaries with every consideration and courtesy, generously rendering assistance to the work where such is desirable and proper. The whole attitude of the government toward the work of the Church in Korea is regarded with feelings of unreserved confidence by the missionaries and deeply appreciated.

On August 16, 1915, the government promulgated an ordinance regulating religious propagandism in Korea. In this ordinance, Article IX, which is as follows, pertains particularly to the Christian Church:

"Those intending to establish Churches, preaching places, or similar institutions for religious purposes shall obtain the permit of the Governor-General of Chosen by reporting to him concerning the following matters: The reasons necessitating the establishment; the name and location; the area of the ground and building in tsubo, the names of the owners and ground plans or drawings of the plot and building; the name of the religion and of the denomination or sect; the qualifications of the propagandist in charge and method of selection and appointment; the expense of founding and the method of defraying the same; method of superintending and maintaining."

During the months of November and December all our Churches were registered under this requirement as well as all the workers in our Church both Korean and missionary. From this date the Christian work in Korea will be conducted under the same government supervision and control as is done in Japan proper.

THE CHURCH IN KOREA

It was my privilege to become Bishop of the work in Korea in 1904. As I look back over the growth and development which, under a gracious providence, has come to pass, I feel to give unbounded thanks to Almighty God. At that time, our total Church following was 10,570. This year we report 44,390, a fourfold increase. At that time, there were no Korean members of the Annual Conference. To-day, there are eighty-five native ministers who are members or probationers in the Annual Conference and three of them are district superintendents. The number of places of worship has grown from 86 to 555. Then, there were 496 boys and girls studying in our schools; now, there are 7,748. In 1904 the Methodist Church in Korea gave 3,939 yen for self-support. The record for the past year is over 61,000 yen.

By comity agreement with the other missions at work in Korea, we have a solid block of territory in the very center of the country and in its most prosperous and fertile regions, containing a population of 3,000,000 people. This is grouped under one Annual Conference organization with eleven districts, with one hundred circuits to whom appointees are sent by the Bishop with 555 preaching points and places of worship. There is an average of twenty-three churches for each male missionary and six churches for each Korean pastor and licensed preacher.

Probably the outstanding characteristic of our Korean work is the emphasis upon Bible study. That the Korean people are a Bible-loving people, is evidenced by the fact that during the past quadrennium the distribution of Bibles and portions of Scriptures has reached the total of nearly three and a half mil

lion copies. The study of the Scriptures begins in the Sunday schools, and I doubt if you will find anywhere in America as large a percentage of Sabbath school scholars bringing their Bibles to the Sunday school for direct Bible study, as is the case in Korea. The Sunday school, however, is only one phase of Bible study in the Korean Church, for in addition to the usual pastoral work conducted by missionary and native workers, Bible Training Institutes and classes are held in connection with all the Churches throughout the country. It is usual to give the period from September to April largely to this type of work. During that time there is not a man, woman, or child whose name is carried on the Methodist Church roll in Korea, or who, for any reason attends our Church services, who does not have the privilege of this special Bible instruction. It is given during the week days when our people pause in their usual occupations and give time to the direct study of God's word. In connection with these local Church Bible Institutes, special protracted meetings are held by the Churches for the upbuilding of the local Church membership in spiritual things and for the purpose of appealing to the non-Christian communities. This work is conducted by the missionaries, the native pastors, and specially appointed evangelists who enjoy the cooperation of the entire Christian community in this vital and effective form of work.

Prepared by these series of meetings for a Christian life that is morally in earnest, it is not surprising that personal work is the characteristic of the entire membership of our Church, and by conversation and by the distribution and sale of tracts and Scriptures the people out of Christ are invited to a decision to embrace the Christian faith. Probably nine tenths of the converts in our Churches throughout Korea are handpicked, that is, some one has personally led them to accept our Lord as their Saviour. This is the best of methods, for it is thorough and permanent in its results. Of its fruitfulness, you may judge when I tell you that in one of these circuit revivals sixteen hundred people came to Christ. On the Seoul District nearly every Church and chapel was reached. Frequently the revival left the formal meetings of the Church and husbands, wives, and children found forgiveness and solace at their own family altars. Friends and relatives would join such family prayer circles and there would be confession, the acceptance of the Lord Christ as Saviour, and much rejoicing.

To understand the evangelistic spirit of our Korean Church, it is necessary to look beneath the surface and measure the underlying forces that are there. What are they? An unquestioning belief in the efficacy of prayer; a love for Bible study; a conscientious observance of the Lord's Day, and a self-sacrificing liberality and boldness in seeking to bring their neighbors to the Lord Christ.

RELATIONS WITH OTHER COMMUNIONS

There is a regnant spirit of unity and cooperation prevailing in the Churches in Korea which multiplies the strength of each individual communion tenfold as compared to what it would be in isolation. This spirit of mutual cooperation finds its expression in what is known as the Federal Council of Missions, a voluntary organization entered into in 1905 by the Protestant Missions at work in Korea and which, during the past quadrennium, has developed into a delegated body. Through this association, the missionaries of Evangelical Churches in Korea have sought to prosecute those lines of work which can better be done in union than in separation; to express the fellowship and catholic unity of the Christian Church in Korea; to bring the various constituent bodies into helpful consultation with each other to the end that there may be a united service for Christ; and to secure for each the combined influence of all in matters affecting moral and social conditions among the people. This council meets yearly. Each Mission belonging to it is entitled to representation not exceeding one sixth of its total missionary body, including wives. Through this council, we have secured the publication of a common hymnal, of Sunday school literature, and the organization of an Educational Senate to care especially for the work of education under Christian auspices in Korea. The Federal Council makes possible joint action among the missionaries in many matters, which eliminates waste of resources and reduplication of forces and contributes to the attaining of common ends and successes.

OCCUPATION OF TERRITORY

The field of evangelization has been plotted out into great parishes, our brethren of the Northern Presbyterian Church being responsible for an area containing 4,785,000 population; the Southern Presbyterian Church, 2,291,000; the Australian and Canadian Presbyterian Churches, 2,000,000; the Southern Methodist Church, 1,113,000; and our own Church, 3,000,000. For the evangelization of this territory there is a total of 477 missionaries; the Northern Presbyterian Church and our own Church having an average of one missionary for each 61,000 of the population in our areas; the Presbyterian Church, South, one for every 45,000; and the Methodist Church, South, one for every 27,000. The status of the work of evangelization may be gathered from the following facts: In the territory assigned to the Northern Presbyterian Mission, there is one Christian for every forty-nine of its population. In the territory assigned to our own Church, one for every sixty-three; Methodist Episcopal Church, South, one for every 115; and the other two

Presbyterian Missions, one for every 120 of their population. While I cannot claim perfect accuracy for the above figures, it gives approximately the facts of the distribution of missionary forces and their effectiveness. While the outstanding characteristic of Korea is its evangelism, approximately 55 per cent of the entire missionary force are engaged in evangelistic work, while 45 per cent are employed in educational work. The figures for our own Mission show a little different balance in our forces. Sixty per cent of our men and 44 per cent of our women give their time to evangelistic work in which 41 per cent of our appropriation is expended; the educational work employs 20 per cent of our men missionaries, 36 per cent of our women, with 32 per cent of the appropriation; the medical work is maintained by the remaining 20 per cent of men and women missionaries and appropriation. We feel, therefore, that with the resources at our disposal and with due regard to our past history and the obligations resting upon us as a Church, the wisest possible distribution of our forces has been made.

We are in helpful cooperative relations with the other missions in Korea in the Severance Union Medical College with a plant valued at $75,000. Conditions in Korea emphasize the need for the training of doctors and nurses in the methods of modern medicine. We are told that there are in all 6,700 physicians in Korea, of whom 5,582 are licensed doctors of the old school. Only a few score of native doctors have a knowledge of modern medicine and surgery. We have been privileged with the Anglican Mission to unite with the Presbyterians in a union school for the training of physicians and nurses at the Severance Hospital. Plans for enlargement and equipment are being considered.

We are also privileged to have part in the Arthur T. Pierson Memorial Bible School for the training of lay workers, an institution established by the friends of Dr. A. T. Pierson, founder and editor of The Missionary Review of the World. The school is controlled and conducted by a Board of Trustees representing all the missions in Korea. We have also related ourselves helpfully as a mission to the Korean Religious Tract Society. Constructive work is being undertaken to meet the unexampled demand for literature. In the Tract Society we have a central organization which handles literature for the missions and Churches throughout the Peninsula and considering its limited supply of funds, it has achieved encouraging results. I am convinced that more attention should be paid to this question of literature for the Churches in Korea than has been the case in the past. While we have the beginnings of a literature for the practical and elementary needs of young Christians; of books for the thoughtful and deeper needs of the developed Christian, there is as yet very little in the vernacular.

METHODIST UNION THEOLOGICAL SEMINARY

The work in union with our brethren of the Southern Methodist Church in our Union Methodist Theological School has continued with increasing satisfaction and productiveness during the past quadrennium. The location just outside the city of Seoul, where it possesses one of the most commanding sites of the city, is ideal for study and health. Recently there has been erected the Gamble Memorial Hall, the gift of that saintly and devoted friend of Missions, Mrs. Francesca Nast Gamble. This was dedicated in October, 1915, in which ceremony I had the assistance of Bishop E. E. Hoss, of the Church South. A new dormitory has also been constructed constituting the beginning of one of the finest plants of its kind in the Far East. During the quadrennium, eighty-three preachers have graduated from its very thorough and comprehensive courses. Of its graduates, who are now district superintendents, one is pastor of the Union Korean Church in Tokyo, and one is on the staff of instructors in the seminary. The total enrollment for the past year is 97, of whom seventeen were graduated.

CHRISTIAN EDUCATION

The special exigencies of the work in Korea have compelled the Missions to give much attention to education during the last decade. The rapid growth of the Churches furnishes large numbers of youth demanding Christian training, while the failure of the former native government to supply an adequate number of schools throws an added responsibility upon the Churches for our Christian young people. It became necessary, therefore, to create a comprehensive system of Christian education. As a rule, in dividing responsibility with the Korean Church for this, the Mission has organized and maintained the schools for the higher education of both sexes, while the native Churches have largely supported the primary schools. The last quadrennium has been marked by a notable advance in the standards of these schools. In order that I may bring the matter before you in some understandable way, I would call attention to the fact that under Christian auspices there are at the present time in Korea, 38 boarding and high schools for boys and girls with 3,580 pupils. The primary schools number 724 with 19,054 pupils. There are 2 theological schools with 292 students and 12 Bible schools for women with 750 in attendance. Out of this total of 776 schools with 24,180 pupils, 167 schools are under our Methodist Church with 7,748 pupils.

In the development of its policies the government in the year 1915 gave special attention to the school situation throughout Korea and felt impelled to establish regulations for a strict separation of religion and education in the schools. The regula-

tion by the governor-general with its modification holding up its application to existing schools for a period of ten years is as follows:

"In the educational administration of the empire the principle is, as has been maintained from early times, to keep education independent of religion; and at the time the Chosen Ordinance was put into force, I declared that no government or public schools, nor. any private schools whose curriculum is fixed by laws or ordinances, shall be allowed to give religious education or conduct any religious ceremonies. Now for the purpose of effecting the unification of national education necessitated by the progress of the times, provisions relating to curricula and subjects of study have been instituted for private schools where general education is to be given. In such schools no religious teaching is permitted to be included in their curricula, nor religious ceremonies can be allowed to be permitted.

"Nevertheless, in consideration of various circumstances which make it difficult for private existing schools at present, regardless of their being under the management of Koreans, or of having been founded by foreign missions, to immediately pursue the policy outlined, a period of grace extending for ten years from now shall be given these existing schools before applying to them the provisions concerning the curricula and subjects of study. In view, moreover, of the fact that it is no easy work for Korean teachers to master the national language in a short time, a due period of grace is also granted in this respect. All private schools are advised to complete preparations as soon as possible within the period of grace so as to put themselves in line with the general regulations, and show themselves in harmony with the aim of the government to give complete national education."

The Bible has been in the courses of study in all Christian schools up until the present time, and the ten years grace given will make it possible to adjust ourselves to the wishes of the authorities. The missionaries thoroughly sympathize with the aim of the Imperial Government to unify public education and to make loyal and useful subjects of all Korean youth, an aim which we recognize as not antireligious nor antiChristian. The state undertakes the education of the youth of the land and all those of school age are to be provided with school facilities by the government in the near future. As far as the future of Christian schools is concerned, those high in authority assure us that the same freedom for religious teaching may be expected in Korea as now obtains in Japan proper. I am glad to report that the missionaries are complying readily with the spirit of the new ordinance. Already we are using the government textbooks, teach Japanese as the national language in all our schools and employ the necessary Japanese teachers.

PAI CHAI HIGH SCHOOL

Among modern educational institutions in Korea the pioneer was our own Pai Chai High School. When our first missionary, Henry Gerhard Appenzeller, entered the virgin field of Korea in 1885, he saw that the Church which was to be born in this land must be conceived in the spirit of wisdom and learning, so he early secured permission to found a Christian school. His plans were welcomed and approved by the reigning monarch and the school placed under royal patronage by the conferring of its title by which it has been known through all these years; namely, "Pai Chai Haktang" or "Hall for the Training of Useful Men." This title is said to have been devised by the emperor himself.

The school was the first of its kind in this land, and during the past thirty years it has had a great history of service in behalf of the youth of Korea. It has originated many undertakings which have contributed to the development of the people and of our Church. To give but a few of these: The first *Christian Advocate* of our Church in Korea was published in connection with its industrial department; the first Korean organization using parliamentary rules was formed here; and the first Korean daily paper was started within its walls. Through its large service in helping inaugurate the new order of things in the days when Korea was struggling to break away from the old, Pai Chai raised up for herself many loyal supporters throughout the land. Among those who have been under her influence are many who have become leaders in various walks of life, some of whom have risen high in rank. Not only are the Koreans deeply appreciative, but the Japanese officials who have succeeded to the Korean government are equally interested in the school. As a testimony of this fact, His Excellency, Count Terauchi, last year, made a personal contribution of 1,000 yen toward the erection of a new building, and the government has given its formal recognition to the school, conferring full educational rights and privileges. That makes Pai Chai Haktang the only Christian school that stands on an equal footing with the government schools. This act is significant, as it will not only benefit this school, but will also help the whole educational work in Korea.

While the school has striven to meet the scholastic needs of the young people, the spiritual side of our work has not been overlooked. Statistics show that from 50 to 80 per cent of the students become Christians during their first years in school, and nearly all of them become Christians before graduation. The students have their preaching bands, which go out into the neighboring villages every Sunday. Last year they visited the country churches to conduct revival meetings and witnessed

very wonderful results. For a while the call of the pastors and the district superintendents was, "Send us your boys to wake up our Churches."

Unequaled as its history has been and unparalleled as the present opportunity is, the needs of the school cannot escape our attention. Up to this time we have been conducting our work in an old building, erected twenty-nine years ago, and which not being large enough, has placed us under the necessity to have part of our teaching carried on in temporary sheds. Last year, through the cooperation of Bishop Lewis and Dr. Goucher and the generosity of the Board of Foreign Missions, we began building a recitation hall which, together with its furnishing, will cost about ten thousand dollars; but we need fifty thousand dollars more to provide an adequate material and financial basis for the school. The people in Korea are doing everything they can to make the equipment and housing of the school commensurate with the opportunity. The Korea Conference has subscribed 4,000 yen. The alumni of the school assumed 2,000 yen, and the students have subscribed 47,000 hours of labor in the work of building. It is, therefore, obvious that they are doing all they can, and it is to the Church in America, with the mother heart, so big and tender, that we must look for help that this need be adequately met.

EWA HAKTANG

Ewa Haktang, the splendid school of the Woman's Foreign Missionary Society, is now closing the thirtieth year of her history, a history that has been replete with interest, and filled with stirring achievements. The course of study covers a period of sixteen years and includes primary, intermediate, high school, and college work. There is also the Normal Kindergarten Department. Much of the work in High School and College is done through the English language. Japanese as a language is taught in all the grades, while some of the subjects are taught in that vernacular.

Ewa Haktang aims to give Korean girls and young women a practical education, fitting them for usefulness in the conditions peculiar to the Korean people. To this end an industrial course is maintained. The sewing machines are ever busy with the making of garments and articles of wear necessary in the Korean home. Knitting, crocheting, embroidery, and flower making form a part of the course. This latter is under the direction of a Japanese teacher. Daily housework is required, and the pupils are graded according to their proficiency and skill. The acquisition of knowledge is being ennobled by a practical knowledge of the homely tasks of life.

Music, which has become so large a part of the Church life, has an important place in the course of study. One of the

charms of the institution is the proficiency of the advanced pupils in instrumental music, and not least is the splendid work of the chorus classes.

The science of hygiene occupies an important place with the other subjects of science, art, and letters.

The whole school is organized into classes for specific spiritual development of the pupils and they are trained as evangelistic leaders in class and personal work. One of the most touching scenes of our work in the Mission during the past year was the response of the Ewa Haktang students to an appeal made by one of the pastors of the city to his congregation for increased giving toward self-support and for the organization of the system of tithing. Without the knowledge of their teachers the students gathered to discuss the question and for prayer. The final result was that they all brought together of all they had—silk, linen, cotton garments, shoes, rings, pins, books and many little keepsakes dear to the owners. These articles were sold and realized the sum of 300 yen, which was given toward the pastor's salary.

The dormitory is crowded to the utmost. The enrollment last year was 263, besides 70 in the Kindergarten, making a total of 343. In connection with the labors of this institution are day schools, established about the city of Seoul, which are known as the Ewa Haktang Schools. The attendance numbers 622 pupils.

Pupils come to this institution from every province of the country. Many of them are too poor to meet the expenses of their education and are, therefore, helped by scholarships. These provide board and tuition. About half of the number are so helped. Receipts from students last year amounted to 1016.16 yen.

CHOSEN CHRISTIAN COLLEGE

First among the cooperative enterprises demanding attention is the Christian College for Korea. Our field shares with Japan and China in the new impetus given to missionary efficiency through the establishment of joint enterprises. The history of education in Korea is a notable one, and in determining its course and development our own Mission has played an honorable and, we believe, worthy part. It is, therefore, with profound gratitude that we are able to announce the initial steps looking toward the organization of this union Christian College. The site, comprising 300 acres of land, in a very desirable location just outside the city of Seoul, has been secured. This was made possible through the cordial and gracious cooperation of the government and particularly the personal help of the governor-general, Count Terauchi. Money for the purchase of this site has been given and the necessary legal steps in accordance

with Japanese law are being taken to constitute a corporation or judicial body, as it is termed, to hold the property. The work of the college began in April, 1915. There were seventy-five applications for entrance from students from different parts of the country representing five of the evangelical denominations.

THE MINISTRY OF THE CHRISTIAN PHYSICIAN

It is said that Korea was opened by the scalpel of the Christian physician, the first missionary being a man of the healing profession. From that early day to the present, the Church of Christ has placed a deepening emphasis upon its mission of healing to the diseased and pain-racked bodies of the Koreans. Out of a total of 20 mission hospitals and 23 dispensaries the Methodist Episcopal Church has to its credit 7 hospitals and 7 dispensaries. In these Christian hospitals, 176,000 sick people are treated every year. The Church has been joined by the Government General in this work of healing, there having been opened under Government auspices since the union five years ago, eighteen charity hospitals and one Government General hospital located in the city of Seoul, and extension work is carried on in connection with the government institutions, each hospital sending out circuit physicians and nurses to reach distant places. During this period over 9,000,000 treatments have been given to the Koreans.

The past quadrennium has been marked by a strengthening of our medical work in Korea; the Mission having built, through the funds raised in connection with the Korea Quarter Centennial Movement, three hospital plants. At Wonju, in Eastern Korea, we now have the Swedish Memorial Hospital, the money for which was contributed by the Swedish Methodist Churches in America and Sweden. Dr. Garfield Anderson, born in a Swedish Methodist parsonage and representing the finest training that Ameraca can produce, is at the head of this hospital. Another notable medical institution is that of the Norton Memorial Hospital at Haiju named after an elect lady in America whose son is in charge, and to whose initiative this fine plant largely owes its existence. I am glad to report the erection of the building for the Hall Memorial Hospital in Pyengyang. Dr. E. D. Folwell patiently waited many years, compelled to carry on a really notable medical work in the midst of conditions that would have daunted a less sturdy devotion than his, but now rejoices in a modern plant where he can do the best work for the afflicted.

Medical work in Chosen is conducted under the laws of the government and doctors and nurses are required to pass government examination, as is the case in America before they can practice. God has signally blessed medical missionary work in

Chosen, and at no time has this arm of service been so effective as at the present time.

One of the bright and encouraging features of the Korea Mission's financial activities during the past quadrennium has been the close and confidential relationship between the Mission and the Board. There has ever been a helpful cooperation which has become more evident as the months have passed. The Mission owes a great debt to Dr. North for his untiring effort in our behalf. His visit among us in the fall of 1914 brought new light on many questions. The patience and thoroughness with which every mission problem was heard, together with the very evident desire to acquaint himself with the Mission's viewpoint, made for Dr. North a place in the sympathies and created pleasant memories in the minds of all our number which will not soon be forgotten. Since his return to the office in New York these labors on our behalf have not ceased, but, on the other hand, he has secured further support of the Board in securing relief measures which have taken the heavy strain off our greatly burdened treasury. In the consciousness of this wise and effective financial leadership, the Mission looks forward to future years of greater and more efficient service in this rapidly developing field of Korea.

CENTRAL CONFERENCE FOR EASTERN ASIA

For many years we have been impressed in Korea and Japan with the unity of the peoples of Eastern Asia, and our study of the conditions and problems leads to the belief that the efforts of the Christian Church will be effective in proportion as this essential unity is recognized. Under this conviction, the Korea Annual Conference in 1911 appointed a fraternal delegate to attend the Central Conference in China with the purpose of securing representation in that body in its future quadrennial gatherings, in the hope that comprehensive and coordinate plans for united effort in the task of evangelizing the nations of Asia might result. Our proposals were favorably received and a memorial from the Central Conference of China to the General Conference in 1912 with a like memorial from the Korea Annual Conference led to the authorization for the organization of the Central Conference of Eastern Asia to include not only the Annual and Mission Conferences in China, but the Conference in Korea and the Mission Councils in Japan. On November 9, 1915, our delegates from Korea and Japan gathered at Nanking with delegates from all over the vast field of China and organized the Central Conference thus authorized. For seven days we sat together listening to the voices of the varied peoples in this great region, all of us animated by the single purpose of relating the program of the Methodist Episcopal Church in helpful and fruitful ways to building up the Kingdom of our Lord among

these peoples. I am sure that there has been no act of the General Conference touching the interests of Missions that will have farther reaching consequences for good than this one. At this session a memorial was adopted asking the General Conference to regard Eastern Asia as a unit in episcopal supervision and that residences of general superintendents be fixed at Seoul, Peking, and Shanghai.

PROPERTY

A word concerning the growth in the material values held by our Church in Korea. In 1885 Dr. John F. Goucher made possible the opening of the Mission in Korea by a gift of $5,000. That was the beginning. To-day the Board of Foreign Missions owns property in lands, churches, and buildings valued at $397,488; the Woman's Foreign Missionary Society, property to the value of $133,300, or a total property valuation in conservative estimate of $530,788. Thus have the years brought an heritage of material wealth. This should be supplemented by an immediate investment of $150,000 more for urgent needs.

THE MESSAGE OF THE KOREAN CHURCH

I have been asked, "What is the message of the Korean Church to the Church in America?" That there is such a message there can be no doubt. Strange as it may seem, the life of the child is always a message to the parent and mother Churches may well give heed to this as they think of those distant and youthful Churches to which they stand thus related. The Korean Church recognizes its limitless debt of gratitude to the Church in America and underneath its life there flows a current of love and appreciation profound and ceaseless. Prominent among the factors contained in our Korean message is that which speaks of the power of the Gospel to repeat its history and even reproduce the Christianity of Apostolic times. Here we have a people just one generation removed from Paganism and yet today manifesting a faith and grasp on Christ; a regenerated and Holy Ghost infilled life; a firmness and steadfastness amid all adversities that must confirm and strengthen our conviction that the Kingdom of God will be set up in the ends of the earth. Here, too, we see an implicit faith in the presence of God; in the divine character of his word; in the deity of the Lord Christ; and in the regenerating power of the Gospel which gives no place to doubt or questioning. When the Son of man cometh, will he find the faith in the earth? Yea, verily, in our Korean Churches. Our Korean Church has its message concerning the power of the gospel, not only in the individual, but in society. It is introducing that moral fiber and spiritual temper and tone into society which will make it a worthy citizenship both in the new and enlarged empire which has been brought about by the

union of the Japanese and Korean peoples and in the united family of the race.

The Methodist Episcopal Church has paid a large price in life and treasure for the privilege of bringing the knowledge of the Lord Christ to the Korean people. The response which confronts us in the Church of to-day is a return from our investment that should be an inspiration to greater and more earnest endeavors in the days to come.

The quadrennium has been one of rapid advance and of large achievement on the part of our Church and missionaries throughout Japan and Korea. Hard work, intense application, and sacrificial living have marked the Methodist Episcopal Church in this great empire. For the native ministers and the splendid laymen in our Japanese and Korean Churches we feel the profoundest love and respect. To the great home Church which has stood so loyally and generously by the work, we are deeply and unfeignedly grateful, but most of all we acknowledge the grace beyond measure, the patience unfailing and the presence unceasing of the great Head of the Church, who has been our stay and our guide through these four glorious years.

5. MEXICO

Report of Bishop Francis J. McConnell

During the quadrennium just closing, Mexico has been in the throes of practically continuous revolution. When the last General Conference closed, the government of Madero had entered upon a career which proved to be short and stormy. Madero had come to power through promises to correct the abuses which had become common during the rule of Diaz. Madero was not successful in satisfying the claims of his friends or in winning for himself any number of his opponents. In February of 1913 the Madero government was overthrown by men whose interests were in the restoration of a system like that of Diaz. Huerta had hardly assumed the reins of government when protest against his overthrow of Madero took actual shape in the revolution of Carranza. After months of conflict which finally reached every quarter of Mexico, Huerta was driven out and Carranza won his way to a measure of control of the entire country. Even since his recognition by the United States government, however, the task of Carranza has not been an easy one. He has had to contend against the disappointed followers of Villa in the north and against armed bands of reactionaries in the south, to say nothing of groups of bandits scattered practically all over the country.

These war conditions have made the tasks of the American missionaries almost insuperable. After the armies had been desolating the country for two years, the distress of the common people became increasingly acute. Agriculture was greatly reduced, manufacturing stopped almost entirely, even the railroads ceased to run trains except in the most haphazard and casual fashion. For months at a time, the American missionaries were cut off even from mail connection with the United States. Through long periods they were compelled to give themselves to the relief of the hunger of their people. Our workers were foremost aids in Red Cross relief enterprises. After the armies had overrun the country and the crops were destroyed or neglected, typhus began to make deadly inroads upon the population. So fearful were the ravages of this dreadful disease, that in one little town where we maintain work out of a population of 4,500 people six months ago, 1,500 are now dead. In addition to these perils of starvation and disease, our American missionaries have at times been called upon to face perils through actual military operations and through the anti-American feeling of large sections of the Mexican people. Yet in spite of all these difficulties, our missionaries have remained at their posts, except for a brief interval when the President of the United States called the Americans out of Mexico; the work of our preachers and teachers has gone on without interruption. This is not the place to record particular deeds of bravery, but passages in the lives of Dr. John W. Butler, J P Hauser, R. A. Carhart, F. F. Wolfe, and L. B. Salmans read like romances from the Middle Ages. Praise must also be given the wives of these men and the workers of the Woman's Foreign Missionary Society. The achievements of Miss Laura Temple, of Mexico City, have been especially noteworthy. At great personal risk Miss Temple has repeatedly saved Methodist properties from destruction by personal appeals to the Mexican soldiers. All the women's schools are in excellent condition, except the Industrial school at Mexico, which has suffered damage by fire.

Great, however, as has been the heroism and devotion of the Americans in Mexico, I wish to call attention to the supreme worth of our Mexican Christians as revealed in the present crisis. The Mexico Annual Conference has within its boundaries 35 or 40 preachers and teachers who are, in these times of revolution, showing themselves to be of superior moral and spiritual quality. Think for a moment of the strain upon the native workers. They have to meet all the difficulties growing out of revolutionary conditions and some others which would, except for their own fineness of spirit, make friction between themselves and their American brethren. The revolution is primarily a land question. At least the land question is the

element upon which all classes of Mexican thinkers agree as the cause of the trouble. But there are other factors entering into the situation which make the struggle a peculiarly bitter one. All except one of our native preachers are in sympathy with the Carranza movement and look upon the economic problems of the country from the point of view of the common people. In that view, foreign capitalists seem despoilers and oppressors. The Mexicans feel that the great natural resources of their country are in danger of getting into the hands of foreigners. In a land where the contrast between the "haves" and the "have-nots" is fearfully sharp, the impression that Americans desire Mexican riches is a part of the fixed thought of the common people; and of course, the ever present spectre of American intervention is distressing to the Mexican mind. It is only fair to say that the anti-American feeling is less acute at present than four years ago.

Whatever may be said of President Wilson's Mexican policy, this much at least is true, that his policy has done more to convince the Mexicans that the United States does not want Mexico, than have all our other Mexican policies put together. It is also fair to say that the stories of outrages committed upon Americans in Mexico as the result of anti-American spirit are very greatly exaggerated. Scores of Americans have indeed been killed, but not because they were Americans. After four trips into the interior of Mexico and two to the Northern border, I have not been able to learn of more than one American killed just because he was an American, except those who have died by the recent outrages of the followers of Villa. But when all allowance is made, the Mexican people have justifiably felt suspicious of Americans. In spite of such a situation, our brothers in the ministry in Mexico have cooperated most heartily with the American workers. After watching closely three sessions of the Mexico Annual Conference, I have not been able to discern anything in the feeling of either side toward the other except one of complete brotherliness. Even if war should come—which may heaven prevent—I feel confident that our American workers would be very likely able to remain at their posts, because of the protection which would be given them by the people with whom they are working. I happened to be in Mexico City at the time of the Villa raid upon Columbus, New Mexico. Forty-eight hours after word came of that raid it was imperative for me to start back to the United States. At that time the adjustment between the United States and Mexico concerning the pursuit of the bandits had not been reached and the feeling was very tense. To make sure that no harm of any kind came to myself and two workers leaving Mexico, Brother Alfonso Herrera, one of the members of our Conference, temporarily working with the Carranza government in

the establishment of sound educational policies, accompanied us to the northern border. This involved on Brother Herrera's part the loss of ten days of time and a journey of one thousand six hundred miles, full of great inconvenience to himself. Brother Herrera is altogether pro-Mexican. In case of war he would undoubtedly fight on the side of his country, but acts of kindness like this show a devotion to American brethren in the ministry which patriotic considerations will not obscure.

The general situation in Mexico is full of large hope for Protestantism. The war has driven hosts of people to religion for consolation and strength. In this search for religion, the shortcomings of Roman Catholicism have become increasingly apparent. Catholicism has been persecuted in Mexico and the persecution has gone to unjust extremities. But Catholicism is suffering just now not so much from persecution as from its own lack of adequacy to meet present-day situations. The people are striving toward democracy. Nothing in the Catholic system is proving of great benefit to the Mexicans. They are wrestling with most grievous moral failures. The traditional faith opens up no fountains of healing. Thousands upon thousands of individuals in grief turn to the church for solace, which is not always forthcoming. At such a time the preaching of the gospel from our Protestant viewpoint is packing the churches to the doors. While in Mexico City, I attended a corner-stone laying at Santa Julia, one of the suburbs of Mexico. The service was held in the middle of a week-day afternoon. It seemed to me as if all that part of Mexico were there. The same reports come in from everywhere. Our Churches have opportunities for evangelism such as they have never had before. Our schools, too, are confronted by situations which are bewildering and overwhelming in the demands which they make upon resources which we cannot supply. We are able to put only $69,000 a year into all our Mexican work, religious and educational—a sum by the way, considerably less than the reported daily expenditure of the United States army in its present pursuit of the Mexican bandits.

I am pleased to report that there is good prospect of carrying into working shape the recommendations adopted by the famous Cincinnati Conference of two years ago. It will be remembered that when the Protestant missionaries were called out of Mexico because of the American seizure of Vera Cruz, practically all these missionaries held a meeting in Cincinnati to determine upon plans of cooperation in Protestant missionary work when the opportunity should come for their return. The plans as agreed upon involved redistribution of territory so as to make denominational fields separate and compact, the founding of joint educational enterprises and close cooperation in publishing interests. All agreed that the new plans are calculated to

set the Protestant cause ahead by a long distance. The Mexican people themselves are acceding to these plans and are heartily striving to put them into action. While the plans involved no legal considerations requiring denominational legislation, they are nevertheless very far-reaching in their promise for good.

With the arrival on the field of one more man who will sail shortly, the Mexico Conference will have its full quota of American workers. Apart from some debt on property, the Mexico Conference is clear of all financial obligations. It has not been possible to collect statistics from the state of Oaxaca. We have not been in direct touch with the stations there for nearly two years. This makes our statistical report incomplete. But the indications are that there has been enough numerical gain in the quadrennium to offset the losses caused by war and the general disorganization of the social conditions.

Permit me to express the gratitude of all the Mexican people for the restoration to health of Dr. John W. Butler. Dr. Butler was a delegate to the Panama Congress last February. As a result of his work there, following as it did a year of terrific overstrain, Dr. Butler was taken critically ill of pneumonia early in March and his life was despaired of. It is my very great pleasure to announce his complete recovery to health and the fact that there seem to be before him many years of further service. I think it is no exaggeration to say that Dr. Butler is the best known, best loved, and most influential American living in Mexico.

6. SOUTH AMERICA

Report of Bishop Homer C. Stuntz

The Methodist Episcopal Church was the missionary pioneer in South America. In 1836 our Church sent one missionary to Brazil and Argentina, and our flag has never been lowered in all these eighty years.

The "Guidance of God in circumstances," and the direct leadership of the Spirit, have led our forces into seven nations on that continent, where, with holy audacity, we are seeking to do our share in giving the gospel to 21,000,000 Spanish-speaking people.

Think for a moment of the magnitude of the territory covered by our Church in South America. It is nearly as large as all of the United States. Argentina alone is as large as our whole nation east of Omaha. Peru is as large as all of Washington, Oregon, Idaho, Nevada, California, and Arizona. Bolivia is as large as all of the United States between Nova Scotia and Ohio. Chile has a Pacific coast line 2,700 miles long, and Methodist Churches are found at both the northern and southern

extremes and at least two score have been planted in between them.

Episcopal visitation of such a vast area is a task to dismay the hardiest traveller. To go by sea and river from Panama to Paraguay—the extremes—requires more time than to go from San Francisco to Cairo and double back to Paris! Only Africa can compare with South America in the time-consuming journeys necessary for the Bishop in charge. And Africa has now asked for all the time of two Bishops, and half the time of a third! Is it any wonder that South America asks this General Conference for two Bishops, one for each coast?

Opposition has not leaned on its oar in the eighty years of our work in the Southern Continent. Religious intolerance was firmly imbedded in the Constitutions of every Republic in which we are at work when John Dempster and Daniel P. Kidder tried to preach to the people in their own language. The Roman Catholic Church was established as the religion of the state, and the public worship of non-Catholic Churches was a crime. Our missionaries joined with the other evangelical workers, and with the liberal elements in these nations, and waged holy war upon this constitutional prohibition, and the war has been fought to a splendid finish. A few good men like Dr. Thomas B. Wood, Dr. John F. Thompson, Dr. David Trumbull of the Presbyterian Church, and others, fought the whole entrenched ecclesiasticism with its prestige, its possession of the law, its mastery of all the arts of Jesuitical intrigue,

> "The crooked, wormy ways,
> The unapproved of God,"

and by the help of God routed them, and gained religious liberty for a continent.

But getting a law passed and securing its enforcement are two distinct propositions. We have won the fight for the law. Now the long campaign for enforcement is upon us. In the large centers where daily papers and the streams of travel stir men's minds this is comparatively easy. But in the interior, where illiteracy and bigotry are in control, our workers are persecuted with unbelievable vigor. Romanism is always as intolerant as she dare to be—law or no law.

Bitter and tireless as is the opposition of Rome throughout South America, Romanism is not the chief enemy of missionary effort. The chief hindrances to our missionary work are Unbelief and Indifference.

Religion is laughed at, and ignored. Thinking people have seen the confessional disrupting families, and abetting politics; have known the immoralities of the majority of the priests, and have been so repelled by the childish superstitions taught by the

Roman Church that they have rejected her spiritual leadership, and have gone off into atheism, agnosticism, or stolid indifference. Among the class known as the "intellectuals," it is considered bad form to show interest in anything so obsolete as Christianity! Religion and superstition are interchangeable terms in their circles. So serious has this become that at least 85 per cent of the 40,000 college and university students of South America are avowedly unbelievers. Among the 5,000 students in the University of Buenos Aires, a recent religious survey showed less than a dozen who were willing to be put down as Roman Catholics. I crossed the Continent by mule stage in 1914 with ten other men, all native-born South Americans, and all of them openly ridiculed the Roman Church, and declared themselves indifferent to religious teaching. Our problem is not so much that of getting the attention of the Romanists, but of rousing the indifferent to an interest in spiritual things.

Among the visible results of these eighty years, we have three Conferences, and 11,353 members and probationers, and between two and three million dollars worth of property. Over 6,000 youth are under instruction in our boarding and day schools.

If these totals seem small, let two things be considered: First, the brief period during which direct missionary work in the Spanish language could be carried on. Laws granting this liberty were first passed in Argentine forty years ago and in Peru six months ago. Chile yielded with qualified liberty of worship only twenty years ago. In the seven republics where our Church is doing its work, we have had less than an average of thirty years of religious freedom in which to plant our schools, raise up our Churches and raise up our ministry. Second, the relative strength of the work to-day when compared with other mission fields which are popularly supposed to be more fruitful than South America. India was occupied by our Church in 1856. Thirty-two years later, when Bishop Thoburn began his administration, less than 8,000 members had been gathered, and these were organized into the same number of Conferences which we have had for nearly three quadrenniums in South America. That is, the India mission field, now so amazingly productive, had 3,000 less members after thirty-two years of work than have been secured in practically the same period of even partial freedom to preach in the language of the people. And this in spite of the fact that the Church gave to India a larger missionary staff and far more money for property than she has ever granted to South America, and sent her Bishops regularly to inspect and administer the work, as was not done with the work south of Panama until recent years.

Neither Africa, China, nor India had produced visible results in the first thirty years of our work there equal to those which

have been produced in South America in the same period. It has proved our most fruitful large mission field in the first third of a century from the beginning of work in the language of the people.

THE QUADRENNIUM

A net increase of membership of 11.6 per cent during the quadrennium rejoices our hearts. The North Andes Conference gained 29 per cent in one year. Pruning of records has been carried out rather severely. The "Tongues" or "Pentecostales" movement has led some of our members off into fanaticism, and the Seventh-Day Adventists, Spiritualists, Theosophists, and other proselyters and faddists are with us always.

This increase would have been greater but for the European war. The rootage of South America is in Europe. With fathers and brothers dying on the battlefields and in hospitals, with thousands of military age called to the colors or hastening to volunteer in the conflict. minds have been preoccupied and members have gone, many of them never to return.

Evangelism has everywhere been emphasized as "the main business" of the Church, even in the schools. The visit of the Rev. James M. Taylor and his gospel singer, Mr. Reid, brought new evangelistic fire to many of our altars. At the session of the East South America Conference at Rosario in 1914 there was a truly pentecostal outpouring of the Holy Spirit. That body of men can never be the same after that meeting. Energizing baptism of power fell upon them. During the next Conference year the First Spanish Church in Rosario saw over two hundred souls converted in her regular services, and organized volunteer workers, working as Gospel Teams, planted churches in two new places during the year.

Harmony and brotherly-love have marked the sessions of the Conferences. We have been as nearly "with one accord in one place" as is possible with our human frailties. This has given an atmosphere in which God's Spirit could work. For this spirit of harmony and love the workers "rejoice and will rejoice."

NEW ENTERPRISES

A joint Theological School has begun during the quadrennium at Santiago, Chile. We have joined forces with the Presbyterian Church in establishing this sorely needed school of the prophets. A Presbyterian is teaching historical theology, and a Methodist has the systematic theology, and perfect harmony reigns! Other missions at work in Chile will join in this union effort to train young men for the ministry.

In the same city of 400,000 people we have opened a dormitory or hostel for young women who attend the Government

University and Normal School. They were compelled to board wherever it was possible to get rooms, and, owing to the absence of any standard of morality among the men of the country, they were exposed to insult and moral peril on every hand. Many parents in the lesser cities refused to permit their daughters to attend these institutions for the reason that there was no way of surrounding them with those safeguards which this hostel provides. Its first year closed December last. It was a trial year. Nearly all of the young women who are preparing to teach in the public schools are unbelievers or indifferent to all religion, but a few are avowedly Roman Catholic. Whether they belonged to one group or the other, they were shy about entering the hostel conducted by a Protestant missionary body, and presided over by a lady who had been a teacher in Mission Schools nearly all of the years since William Taylor led her and her husband to Christ. But the first year the boarding fees paid more than half the expenses of the hostel, and by next year it will pay all expenses, unless it be rent. One young woman, who had rejected all religious belief, was so charmed with the sweet Christian atmosphere of the hostel that she spent nearly all her vacation there rather than in her own home, where she was jarred by the worldliness, the drink, and the indifference to the finer things of life. We pray that this institution may be used of God to profoundly influence the women who are to be teachers of the youth of Chile in the generation upon which they will put their stamp. It is our first approach to the 40,000 in college and university groups in South America. God grant it may not be the last!

Mention was made in the Episcopal Address of the Ward School for Boys in Buenos Aires, established in memory of his sainted mother by Mr. George S. Ward, of New York city. By the wish of Mr. Ward the chief emphasis of the course is to be commercial and vocational—fitting the lads to take their places in the rapidly-expanding life of Argentina and Uruguay as self-sustaining and self-respecting Christian men. The school is in its third year, and hopes for at least one hundred students during the year. We hope that this school may be the nucleus of the Christian College which we should have established in that metropolis twenty-five years ago. It is no disappointment to Mr. Ward that one of the three young men who entered the first year has surrendered to a call to preach the Gospel instead of entering upon a lucrative career.

NEW CITIES ENTERED

Three large cities, all of them capitals of provinces as large as our states, have been occupied during the quadrennium, and three cities of less importance have welcomed the Methodist workers since this time four years ago. The city of Santa Fe

has 90,000 inhabitants, and is the capital of a province of the same name. The province of Santa Fe is as large as Indiana and Illinois, and as fertile black prairie land as the world boasts. We had carried it on our lists of appointments for several years, but had linked it with another provincial capital which absorbed all the time and energy of the pastor appointed to the two. Occasional services were held, but three years ago I sent an experienced pastor there to plant our Church, and he is now preaching to goodly congregations, and has a fine Sunday school. It is a great modern city, with a large dock for ocean-going steamers, a strikingly ornate and imposing capital building, fine electric street-car service, banks with every facility for business, and long-distance telephone connection with practically all parts of the eastern Argentine. Before we began our work a small Southern Baptist Church and a company of Plymouth Brethren from England were the only representatives of Protestantism in all that city. The Industrial Training School carried on by the government has twenty-eight professors, among whom are two graduates of Cornell University, and four hundred young men as students. Their buildings, shops, machinery, and school rooms were quite the equal of any I have seen in similar institutions in the United States. But no one was proposing to bring any religious or moral impulse or power to this group, nor to students in the Normal, or those in the National College or the local University.

Tucuman and Patagones, one in the northern and the other in the southern Argentine, have been occupied during these four years, and they are both key cities. Tucuman is the political and business center of a territory as large as Minnesota and both the Dakotas, and quite as rich in natural resources. Here centers the sugar industry of the Argentine. The city has quadrupled in numbers and wealth within twenty years. Over one hundred immense sugar mills are found within easy auto ride from the rich and modern city in the tropical Argentine. But for a band of courageous Plymouth Brethren this city of 95,000 people was wholly without the Gospel until we began our work there in July, 1914. Patagones will be to the southeastern Argentine what Portland or Seattle is to our own northwest, and it was absolutely without any witness to Scriptural Christianity until we began our work there two years ago.

Lujan (pronounced *loo-han*), is the famous shrine city for Buenos Aires. There the multitudes go every year in unbelievable numbers to worship and be healed at the (wooden) shrine of "Santa Maria." As at Lourdes in France, so at Lujan alleged miracles take place, and the fanaticism and superstition which Rome deliberately promotes for power and gain flourish luxuriantly. The inhabitants get their living from the trade in images, candles, alleged relics, and from feeding, housing,

and transporting the millions who go there annually. Into this center of idolatry and fanaticism, our forces have gone during the two years just passed, and in the teeth of the bitterest persecution have organized a church and started a Sunday school. Converts have been turned out of work. Families have been ordered into the street. One young convert has been disinherited for his faith. Threats of murder have been as common as the services themselves and through it all souls are finding life in Christ, and are bearing witness to his power to save at heavy cost.

In Bolivia the cities of Vicha and Chulumani have been occupied, though not without stout opposition by the Romanist leaders. Native workers have been threatened with imprisonment and death. Mobs have broken up our services, and priests have threatened to doom to perdition all who set foot in our Gospel Hall. But the work goes on, and the public becomes increasingly tolerant and even sympathetic as they see bad men made good, and good people grow better under the message of the missionary and his helpers.

By far the most dramatic event of the quadrennium was the victory for religious toleration in Peru.

It came as the culmination of a twenty-year struggle. During the last two years the fight was climaxed by the furious intolerance of the Roman Bishop of Puno, Peru. Enraged at the success of a medical missionary near Lake Titicaca, this Bishop took the police out to the mission, had over thirty men and women arrested, tied to a long rope, and marched through the streets to the common jail. No such outbreak of inquisitional fires had been seen for at least a generation, and it lit a conflagration. Public sentiment burned hot against a law which authorized such an outrage. Public meetings were held, petitions to Lima, the capital, set the prisoners free, and the senator from that district was ordered to present a bill to repeal the old law of intolerance, or lose his seat. His bill passed to his great surprise, within ten days of its first reading, going through both Senate and House of Deputies by an overwhelming majority. Being an amendment to the Constitution it needed to be confirmed by a two-thirds vote "in a subsequent year." In 1914 it was smothered in committee by a Peruvian "Joseph Cannon," brother of the Roman Bishop of Trujillo. But last November it was triumphantly passed by both houses of the Peruvian Congress. But another difficulty arose. The President refused to sign it. After the lapse of the constitutional number of days it was passed again and became effective from December 1, 1915. The scenes of those last days defy description. Driven to bay in the last and most fanatical capital of the Western Hemisphere, Romanist leaders fought desperately. They flooded the city and nation

with misleading pamphlets. They organized the women of Lima and had them stay for days in the Cathedral and nearby Churches, ready to storm the Senate and House of Deputies when the Bill came up for its final message. At the signal the women rushed to the legislative chamber. They sent for their husbands and brothers who were members. They shouted "Viva La Iglesia Romana" in the corridors and offices of the building. A priest, more agile and daring than the others, leaped over chairs and seized the bill from the hand of the member who was presenting it for final passage, tore it to scraps, shouting, "Death to the Masons," "Down with the Protestants," "Vive la Iglesia Romana," at the top of his voice.

After much turmoil the chambers were cleared, and when the vote was recorded only two votes had been changed by all the frantic efforts of the Romanist leaders. The Bill was passed by a vote of 56 to 12, and religious liberty granted to the last nation west of the Atlantic ocean. This one victory alone is justification of all the expenditure of money and life in South America by the Protestant Churches from 1836 to 1916.

NEEDS

But few of the pressing needs of our Church in South America can even be catalogued in so brief a report.

1. More urgent than any other need is that of rightly solving the problem of adequate episcopal supervision.

The three Conferences ask for supervision by general superintendents rather than by Missionary Bishops.

They also unite in asking for two general superintendents, one to reside in Buenos Aires, and have charge of our work in Argentine, Uruguay, and Paraguay, and the other to live in Santiago, Chile, and have charge of the West Coast—Chile, Bolivia, Peru, and Panama. They all agree, also, in asking the election and assignment of Bishops who speak the Spanish language at the time of their election.

In providing for episcopal administration of South America the General Conference should aim first at continuity of administration. If that can be secured by the election and assignment of a general superintendent already familiar with the Spanish language, that should be done. If continuity of administration cannot be secured in this way, a Spanish-speaking Missionary Bishop should be provided.

South America differs from any other Continental mission field of the Church in having but one language. Spanish gives us the key that unlocks all doors. The people are justly proud of their liquid and musical tongue. They are repelled when they hear it used haltingly and blunderingly, and when their stately social forms are shattered by the use of inapt and inelegant phrases. In India Methodism works in over forty lan-

guages. In China several dialects cut the empire into areas quite locked to outsiders. Africa and Europe present the same results of Babel, and only in South America does one language open our way to all the millions we would lead to God. South America should have had a Bishop speaking that language a quarter of a century ago. This General Conference should not adjourn with that need unmet. To delay even one quadrennium will injure our work seriously just at the time when conditions are ripe for a great advance in every part of the Continent.

2. Such increase in the staff of our foreign missionaries as will at least approach the provision of adequate leadership on the field.

The seven nations which we "occupy" are as large as the United States. The more than 21,000,000 equal the entire population of the following areas:

(*a*) Australia, Canada, South Africa, and the Straits Settlements; or,

(*b*) New York, Pennsylvania, Connecticut, and Massachusetts; or,

(*c*) All of the States west of the Mississippi River (census of 1910).

In all that immense area, and among those populations, the Methodist Church sends as missionaries of the Board of Foreign Missions and of the Woman's Foreign Missionary Society only ninety workers. Of these only twenty-one are ordained ministers! Words fail to convey an adequate idea of the insufficiency of this force to do the work to which we have set our hands. With the loyal and willing help of the national ministry which has been raised up, we are yet absurdly understaffed in every part of the field. We are at work in the capitals of seven nations, and in all their cities, towns, and provinces—with twenty-one ordained foreign missionaries. Santiago and Montevideo have 400,000 inhabitants. Buenos Aires has a population of 1,570,000. It is the second largest Latin city in the world, the third city in the Western Hemisphere, and the largest city in the world south of the equator. But in that great metropolis we have only three ordained foreign missionaries to direct our enterprises.

Hundreds upon hundreds of towns and cities are absolutely destitute of the gospel. Spiritual destitution faces us wherever we look. I could appoint five hundred missionaries to cities of from 2,000 to 50,000 population in which there is not a prayer meeting, nor a Sunday school, nor a preaching service conducted by an evangelical minister from one decade to another. The need for an adequate staff is imperative.

The Church should send ten ordained men to South America every quadrennium until 1932, and double her force of teachers in the same period.

3. Real Estate and Buildings. We should have $250,000 for a Boy's School at Panama. This institution would serve all of Panama, Central America, Colombia, and Ecuador. It would furnish Christian leadership for a half a dozen nations, and would be a proof to all who pass through the Panama Canal that North America is as profoundly interested in moral questions as in material achievements.

This is the hour to strike in Peru. Religious liberty is a new and arresting theme. Popular attention can be easily secured. Our work thus far has not been allowed to develop because of the intolerance which prevailed. At least $100,000 should be invested in schools, churches, and parsonages in Peru during the next quadrennium. In Bolivia our two Boys' Schools at La Paz and Cochabamba must be housed. Not less than $150,000 will be needed for this purpose and to this should be immediately added $225,000 for a church, a parsonage, and a modest hospital in La Paz, the capital of the Republic.

In Chile our first need is $50,000 for the Methodist half needed for buildings and endowment of the new Union Theological Seminary. Twenty-five thousand dollars are needed for a church building in the same city, suitable as a house of worship in the capital of a great and lusty young nation. Some steward of the Lord should provide another $25,000 to erect a suitable modern building to shelter the new dormitory or hostel for young women attending the Government Normal School and University. In Concepcion, we need $10,000 to complete our new and beautiful church and provide a parsonage.

In Argentina we need at least $1,000,000 before 1920 to provide the equipment for enterprises already under way, but not yet suitably housed:

(a) The Mission Press	$40,000
(b) The Theological School	60,000
(c) The Boca Institutional Church	60,000
(d) The Flores Church	25,000
(e) The Ward School and College	500,000
(f) Schools and churches in various places	325,000

This is God's own appointed time to inaugurate a new and vigorous policy for our work throughout that vast Continent.

The world is thinking of South America as never before since its shores were first looked upon by European eyes. Export associations, banks, chambers of commerce, journalists, educators, and diplomats, all have South America in their plans as no one could have supposed possible five years ago. More books and articles have appeared on South America in the past four years than in the previous thirty years. Progress is the note one hears sounded on all sides in South America itself. Argentina is developing her resources in minerals, soil, and forests

with amazing rapidity. She increased her area under the plow 278 per cent during the last fifteen years, while Canda, with all the rapid exploitation of farm lands in Saskatchewan and Alberta only increased her area under the plow 75 per cent. One firm of North Americans are investing over $4,000,000 in a copper mining plant in Chile before taking out a pound of ore or a penny of profit. Another firm plans to spend $17,000,000 on a copper plant farther south. The Panama Canal has turned the eyes of the whole world to the Continent which it brings to their doors. And now the Congress on Christian work in Latin America which gathered in Panama February 10-20, 1916, has laid the spiritual problems of the Continent upon the hearts of chosen missionary leaders as never before.

Surely this is the hour of supreme opportunity for the Continent which has waited so long for the pure Word of God. Let us who are set for leadership in the Methodist Episcopal Church see the hand of our God in this rising interest, and take this tide at its flood.

7. SOUTHERN ASIA AND MALAYSIA

Reports of Bishops Frank W. Warne, John W. Robinson, John E. Robinson, and William P. Eveland

In the Botanical Gardens at Calcutta—which it may be noted in passing had their conception in the prolific mind of the famous pioneer missionary, William Carey—there stands a remarkable banyan tree. True to its nature, from its spreading branches it has dropped aerial roots which, taking root in the friendly soil, have each in their turn developed into strong and vigorous new trunks that serve not only as pillars to support the branches from which they have dropped, but also become new channels of life. This process has gone on unceasingly through generations until the banyan tree has become a glorious evergreen canopy, three thousand feet in circumference, under whose leafy crown a regiment of soldiers may camp with ease. Tourists from all lands view it with wonder and admiration. The thought of adopting the banyan tree as the official emblem or seal of our Indian Church has frequently occurred to our Methodist leaders. For, after the manner of the banyan tree, the Methodism of India has been dropping its roots here and yonder in the great Southern Asia field and its branches have spread northward to Tibet and Baluchistan, and southward to Burma and the vast island world of Malaysia; they have embraced the Philippine Islands, a distance from each extreme of 5,000 miles, and including a population of over 400,000,000 souls.

And, surely, it is not without providential significance that

Methodism has taken possession of the great seaports of these countries of Southern Asia in the name of the Lord Jesus Christ.

PHILIPPINE ISLANDS

Beginning our report with Philippine Islands, the most distant boundary of the great providential expansion of Methodism in Southern Asia, the last is thus made first.

It was on a Sabbath morning in 1899, in a Manila theater, as Bishop Thoburn preached from the text: "Not by might, nor by power, but by my Spirit, saith the Lord," that this missionary banyan tree began its growth in the Philippines. The rapid expansion of the work thus founded has set the seal of truth upon the statement made that day by the preacher that he was as certain that Christ was beside him in the pulpit as that the people were before him in the audience. Despite bitter and sleepless opposition, and although heavily handicapped by the fewness of the workers and the paucity of their resources, the work thus founded progressed with remarkable rapidity. Is there anywhere in the history of Methodist Missions the record of another field that won 10,000 members within sixteen years of the time it was first occupied? Where else has the gospel found such ready hearing or so quick and widespread a following? Nor does this interest show any signs of abating. The conversions during the past year outnumber those of any previous year, and the encouraging fact is that much of this work is done by the Filipinos themselves. One Filipino district superintendent reports over 700 conversions during 1915.

Great as are these victories, they are as nothing compared with those which might have been won had Protestant America met her religious obligations as fully as she has met her governmental and educational responsibilities. The government gave a large order for a thousand American school teachers to be sent over at once, but the Church has allowed the Protestant missionaries to straggle in by twos and threes. The former saw that the newly organized government reached the most remote village and hamlet, but the latter has allowed entire provinces to remain, even to this day, without a missionary to care for them. The public schools, with the freedom of thought and expression that attend democracy, are loosening the hold of Roman Catholicism upon the people. Large numbers of them are adrift. Strong currents are setting in towards agnosticism and atheism. Unless Protestantism can catch those who are abandoning Rome and help them to see that intelligence and religion are not antagonistic, and that a free man can still remain a loyal servant of God, all that we have done for the Filipino will, in the end, prove to be for his harm rather than for his good.

The early work in the Philippines was entirely evangelistic.

There were available neither men nor money for the educational work considered indispensable in other fields. The need of some method for reaching the educated classes has been increasingly felt. The evangelist is touching the crowds in the villages but not the young men and women who are studying in the schools and the university; and yet, it is this latter class from which our leaders must come. The conviction is growing that we must have a Protestant Christian college in the Philippines, but for the present we are trying to reach the student class through our hostels and dormitories. As yet, there are only two provincial dormitories, and the two dormitories in Manila. The latter accommodate eighty young men and an equal number of young women. To properly carry on the work demands another Boys' Dormitory in Manila, a student Church with institutional features in which shall head up the religious work for these young people, and a dormitory in connection with every provincial High School. There are already many evidences that by attacking our problems from these two sides—First, the evangelistic movement in the village, and second, the work among the students—we shall be able to build up strong local congregations, equipped with trained and efficient leaders.

We have accepted the responsibility for evangelizing the greater part of Luzon north of a line drawn east and west through Manila.

To evangelize the millions for whom we have accepted the responsibility; to care for the 40,000 converts whom God has given us, and to train these people for faithful, efficient Christian living, at present the Board has only seven married men with their wives and one single man on the field. Along with them work eleven women, sent out by the Woman's Foreign Missionary Society. Working under the direction of these are 104 Filipino women, 35 ordained Filipinos who are members of Conference, and 1,071 local preachers, a number of the latter being in charge of congregations and receiving their appointments to some of the 1,183 preaching places. These faithful workers, during eight months of 1915, gained 5,207 new members, thus pushing the total membership over the 40,000 line. During this period, which covered the Conference year, these people, out of their poverty, contributed $8,358 toward pastoral support and other Church expenses.

During the quadrennium the Board of Sunday Schools placed a Sunday school missionary in the islands, and his helpful work has done much to stimulate and strengthen our Sunday schools. The Philippines challenge the Church to enter the doors that are there opened before her. Within our own territory there are still six provinces dead ripe for the gospel without a missionary, and no part even of the provinces we have occupied is fully evangelized. The Filipino people have a background of

Christian consciousness. The gospel finds a ready entrance into their hearts; their changed lives bear an irrefutable evidence of its power. They are making rapid advances in self-support, and show a promising adaptability for self-evangelization. Their great need is for an increased force of missionaries to provide the proper leadership and there will rapidly grow up in the Philippines a virile, aggressive, evangelistic Church that will not only delight the heart of the Church at home but will also gladden the heart of our Lord.

MALAYSIA

The Malaysia Conference includes all of British Malaysia, the Netherland Indies and Sarawak. It works under two governments—the British and Dutch. Each territory has its own peculiarities, and the time will soon come when it will be divided into two Conferences.

The first beginnings of our Church in Singapore furnish one of the most striking testimonials to the leading of the Divine Spirit since Paul heard the Macedonian cry. Without financial grant or even authority from the Missionary Society, Bishop Thoburn here again, to use one of his favored expressions, "followed the pillar of cloud and fire." From the little group of Chinese boys gathered about young William Oldham and his wife there has grown up a great missionary center, with a number of churches, one of our largest and most successfully missionary publishing houses, and a school with a daily attendance of over 1,600, with the largest local income of any school in any of the Mission Fields of our Church. Nor has the work been confined to Singapore. All up through the Malay peninsula it has spread, planting schools and churches in all the principal centers. One of the most gratifying features of the quadrennium's work has been the deepening and widening of the religious interest that has manifested itself in these schools. Each one of them has been visited by a genuine revival of religion. The converts have been gathered into Sunday schools, organized into Epworth Leagues, and an intelligent and patient effort made to develop them into strong Christian men and women. The work is almost entirely self-supporting. The appropriation from the Missionary Society meets about one eighth of the actual expenditures. In round numbers the latter is $200,000, the former $32,000. The great need is for such an increase in the annual appropriation as will provide missionaries enough to allow one to be stationed at every school center who will be free to devote all of his time to evangelistic effort and not be compelled to teach in the school in order to earn part or all of his salary.

From British Malaysia the work has spread into the great island of Sumatra, where we already occupy two strategic posi-

tions, and with men and money could soon build up a strong aggressive work. The Island of Banka is occupied in the same way. Into Java also we have gone, where, as in all the other places, largely financing our mission work from the earnings of those who teach in the schools. During the quadrennium, however, a departure has been made into hospital work. The Dutch Government is very anxious to have hospitals provided for the natives, and they offer generous help to any Mission founding and maintaining such an institution. Our first hospital is in process of erection and by an agreement with the Java government they are to provide seventy-five per cent of the cost of erection and also of maintenance. This gives the Mission an access to the Mohammedan population, such that it could not gain in any other way. It ought to be noted at this time, when the Christian world is thrilling under a new call to battle against aggressive Mohammedanism, that it is in Java that Christianity has won its most striking victories over the followers of the Prophet. In Java alone there are 20,000 Christians who are converts of Mohammedanism. The Netherland Indies are a vulnerable spot in Islam. In Sumatra, the German Missions were threatened with a Mohammedan invasion from the north. They decided to meet it by building a chain of Missions across the country, and by this means not only succeeded in halting the invasion, but in addition won a thousand converts from Mohammedanism. It would seem wise generalship to strengthen our forces against that part of the enemy's line; against which a successful advance can be made.

In Borneo, the great island, second in size only to Australia, this work has taken root and grown. Into these Borneo jungles, seeking new homes and a better chance to win a livelihood, have come Christian immigrants from China. From the beginning our Mission has had the oversight of them, not only in spiritual, but also in temporal things. That they are growing into a rich and prosperous Christian community is largely due to the statesmanlike leadership of James M. Hoover, who from the beginning has been in charge of that Mission. At present they are almost entirely self-supporting, the native Christians themselves supervising the work both of the Churches and schools, and out of their own earnings providing for the expenses of both. The work done has so commended itself to the Sarawak government that they have recently made the Mission another large grant of land, and when the troublous conditions brought on by the war have passed away, it is expected that other large colonies will enter the country.

The work in Malaysia everywhere shows signs of promise. The Spirit of God is moving mightily among the people. Through our schools and hospitals, as well as our churches, we shall win for the Gospel of Christ a large place among the

hundreds of millions that are destined to make up the population of this great island world.

BURMA

Nestling in between China and India, Burma, whose population is far less dense than that of either country, offers cordial welcome to immigrants from both. Exceptionally fertile and happily immune from famine, it is the wealthiest province of the Indian empire. The work of our Church in Burma has developed on similar lines to those which prevail in Malaysia. The evangelical approach is largely through education among a mixed population. The evangelization of the stolid, pleasure-loving, and self-righteous Buddhists of that land is not to be achieved without protracted siege-work and much patient effort. The educational work of our Mission is extremely encouraging. In preparation for the future are many hundreds of Burmese youth of both sexes, imbibing definite evangelical teaching, in close contact with devoted missionaries, under the influences of the highest Christian spirit and example. A goodly number have become disciples of Jesus of Nazareth and show in their devout life and earnest service that He has taken possession of their being. The Light of the World has dawned upon them. They are finding in the sinless, eternal Son of God that which cannot be found in the gentle and self-sacrificing Gautama Buddha, a frail erring mortal of like passions with themselves.

Within a few years the ever-increasing Chinese community in Burma has become accessible to Christian effort in a very hopeful way. We find the work amongst them very encouraging. They are fast becoming a pushing, aggressive community, acquiring wealth and influence. As ours is the only Mission devoting special attention to the Chinese in Burma, it is every way important that we should take up the work amongst them in real earnest and with something like adequate provision for carrying it on. Its relation to the work amongst the same community down the coast of British Malaya and in other parts requires that we develop the Chinese work in Burma in aggressive spirit. To do this our gallant little band of missionaries of both sexes must be substantially reinforced. They deserve the warmest sympathy, and should have the prayers and practical support of the whole Church. Their present meager resources and small force of workers are inadequate even for the Burmese work. Special additional provision must be made to carry on the promising work among the Chinese with vigor, or a great opportunity will be lost.

INDIA

India, with her proverbial wealth and poverty, and although only about two thirds the size of the United States, yet contains

one fifth of the world's population, is divided into fourteen provinces, 675 native states, and has 147 languages and dialects. Nine tenths of its population is in the villages. In trade, with other lands, it holds the sixth place in the world, the fourth place in its railroad mileage, and has an ever increasing trade with the United States. It leads the world in the production of rice, sugar cane, tea, and cattle, has a fifth place in the production of the world's wheat, and has almost a monopoly of jute, which occupies a surprisingly large place in the trade of the world.

Remarkable as it may seem, we can report that our missionary interests in India are not materially affected by the war. Prices have risen, a number of our people have joined the colors and bereavement has come to many homes. We have been called upon to help Continental Missionaries and Missions, but amid it all the testimony is that a spirit of greater religious seriousness has come to people generally, for they recognize that the war is not an outgrowth of Christianity but of that which is not Christian among Christian nations. There has also been an outburst of loyalty on the part of the Indian princes and people, of a most practical character, and the religiously divided people of India has been drawn together as never before.

India is the heart of the mysterious and mythical Orient, the birthplace of religions, and Buddhism, a religion born in India, has been so missionary in its nature that there are more Buddhists outside of India than the entire population of that great empire. This is but a prophecy of the Christian propaganda that will go forth from India when India becomes Christian, and a suggestion of what India's conversion will mean to the rest of the world. One hopes to live to see many Indians paying America back by leading the Church to higher spiritual conceptions of Jesus Christ and by having India's sons lead great evangelistic campaigns in this land.

THEN AND NOW

On a Sunday morning in May, in 1857, in the city of Bareilly, in a room in the missionary's bungalow, an Indian preacher, borrowed from the Presbyterians, rose to preach to a congregation of six, all the Methodists we had in the Indian Empire and they were from the English community. We had not at that time baptized any from the non-Christian world. Dr. and Mrs. Butler, our great founders, seeing the mutiny gathering, had escaped to the mountains and barely saved their lives. Look at the picture again. A borrowed preacher, six Methodists, in a land of three hundred million non-Christians, and a mutiny storm gathering. Is it not prophetic that the Indian preacher selected for his text, on that memorable morning: "Fear not, little flock, it is your Father's good pleasure to give you the

Kingdom." Shortly after he rose to explain and unfold his subject, the door opened, the mutineers entered, the heads of half of his congregation were cut off inside of the building and the others outside. The preacher, himself, slipping out of the back door and hiding in the jungle in the day time, and travelling at night, three weeks later turned up at Allahabad, three hundred miles away. The missionary's library was burned, everything that could be was destroyed and the Mission blotted out, except that which even an Indian mutiny could not blot out, the word of God, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Since that annihilation of all we had, God has been fulfilling his purpose as set forth in the text. During the first thirty years, our great missionary statesmen, who founded our mission in India, established schools, trained preachers and workers, provided gospel hymns in the vernacular, much Christian literature and gathered out of the non-Christian world a Christian community of about 10,000 souls. About that time the movement began to take on momentum, which has steadily increased in power until now in Southern Asia we are baptizing about four times as many in one year as in the entire first thirty years. So that, although during this quadrennium in adjusting of territory between Missions, so as to save overlapping and economy in the use of missionaries and missionary money, 20,000 of our Methodist Christians joined other Missions. Further, in that land of plague, famine and fever, over 25,000 of our people have died during the quadrennium, and here we have testimony that our people die "rejoicing in the faith." Notwithstanding this loss of almost 5,000 from our Christian community, during the quadrennium, we are yet able to report to those who have sent us that we have in our Southern Asia Mission field to-day a baptized Christian community of over 350,000 souls. Is that not enough to make the heart of the missionaries and the whole Church rejoice? Yet, that is not all, back of that there are another 160,000 souls that seek to break with heathenism and are registered enquirers and are stretching out their hands and calling on us to baptize them and take them into the Church. Hold that picture. We call this our "Waiting List."

Think of your missionaries, with broken hearts, being forced, because of their fewness, and because of lack of funds to train a sufficient company of Indian ministers and other workers to take care of this multitude, to say to them "Stand back! Wait!" What would happen if 160,000 souls in any State in the Union were compelled to be kept on a waiting list and refused entrance into the Methodist Church? If this would not be allowed to happen in America, should your missionaries be compelled to make it happen on the Mission Field?

These marvelous results have been brought about to a large

extent through what we call India's Mass Movement, but we would not have anyone imagine that the Mass Movement is all the work we have in India, nor that it is an unorganized multitude moving toward Christianity, but we would have all understand that it has been brought about through a regularly organized and working Methodist Church which has been baptized with the Holy Spirit after the manner of the Church of Pentecost.

This Mass Movement is among the strong, vigorous, laboring people of India, of whom there are 60,000,000. The movement is breaking out in many places and among many castes all over the land, so that what we have reported is but the beginning of what promises to become an avalanche. These millions are at the base of the whole Hindu social structure, and a civil engineer, watching them move out and become Christians, has aptly applied to this condition a fundamental principle in his profession, namely, "Undermine and you will get the whole hill."

Beyond this Christian truth has so permeated the whole system and has uncovered the horrible things in heathenism to such an extent that the leaders of Hinduism have become both ashamed and afraid. To stop the movement toward Christianity two great organizations have sprung up within Hinduism.

The Brahma Samaj is one and they try to stop the movement by the compromise of preaching Jesus as the greatest of all religious teachers, but not as a Saviour. Nevertheless, through them Jesus is preached.

The other is called the Arya Samaj. It is rapidly growing and is violently opposed to Christian Missions, but "the god of this world having blinded their eyes," they say to their people "Return to Ancient Hinduism, forsake degenerate Hinduism and you will have all that the missionaries preach." Therefore believing themselves to be our enemies, they preach against child marriage, child motherhood, child widowhood, enforced widowhood, the zenana system, caste, and idolatry. Thus while they believe they are opposing Christianity, they are really undermining Hinduism and preparing the way of the Lord.

Further to illustrate a further effect, the baptism of a Brahmin in Indian mission circles was long looked upon as a miracle, but Christianity has now so permeated Indian thought that a late report from one of our missionaries describes a village communion service among our converts from the low caste, when two Brahmans approached and asked the missionary, "May we take communion?" He replied, "Yes, if you love Jesus you may." They knelt amid those of lowly birth and while the service advanced put their hands up under their chogas and removed the sacred cord, which forfeited all their social

and religious inheritance from the centuries, and took communion with the outcastes now the followers of the Lowly Nazarene. Two days later they were baptized and then were driven out from among their own people. Now these religious bigots, representatives from the highest and haughtiest, are in a Bible School, living on a pittance of $3 per month, preparing to become Methodist ministers. In times past this would have been mightily opposed by the Brahman brotherhood, but now they helplessly submit. This illustrates but one phase of the stupendous changes taking place in India that are causing the whole social and religious structure to totter and fall.

THE EXPLANATION

India's Mass Movement and Christianity undermining all Hinduism is not an accident, nor is the Mass Movement a mere mob moving toward Christ. There are spiritual explanations, and the first is:

Prayer and Bible Study. Before the beginning of the real Mass Movement, our leading Indian ministers came to us saying, "We are so few in number, so hated and persecuted, and overwhelmed by the hundreds of millions of non-Christians that we lose heart. What shall we do?" We answered, "Study in your Bibles Christ's marvelous promises concerning the outpouring of the Holy Spirit after his Ascension, the three pentecostal prayings of the early disciples and the outcome." They came back after a time saying, "We understand now, we are like the first disciples, a little company of believers in the heart of the heathen world and we will do just like them." They formed themselves into praying groups in many centers and soon there were Pentecosts followed by the conviction and the conversion of the multitudes. As a young man I read the story of the Pentecost, the three thousand crying out "What must we do?" and located it all away in the past. But I have lived to witness with other missionaries such Pentecost in the heart of the heathen world that we have heard not three thousand but three hundred thousand cry, "What must we do?" and have seen a whole empire stirred. The missionary in a new sense can say, "I believe in the Holy Ghost."

This spiritual force has been organized and harnessed to a task. Therefore in this twenty-year-old intense revival we have not been troubled with false doctrine or wild fanaticism. Now look at our organized forces. First there is a delegated Central Conference, corresponding to the General Conference, being an elected body. Its functions are continued through each year through an Executive Board elected annually by the Annual Conferences. There are seven Annual Conferences in which there are over 400 Indian members. We have 39 District Conferences, some of them larger than the Annual Conferences. In

these District Conferences we have 1,800 local preachers, and over 3,000 other workers, not so highly trained, but mightily used. Then we have over forty congregations, largely self-supporting, among the domiciled European community. They cooperate heartily and have given us many workers, among whom are our world-renowned W. F. Oldham, the saintly Phœbe Rowe, Miss Grace Stephens, a most successful zenana missionary, and as a type last but not least our enthusiastic and inspirational lay delegate from the Bombay Conference, W. E. Fritchley. We have also 21,000 Epworth Leaguers, a large proportion of them in training for Christian work under the consecrated, cultured spiritual leadership of our Epworth League Secretary Brenton T. Badley, and for his splendid services we are indebted and give thanks to the Epworth League of America. We have 150,000 in our Sunday schools, and for their development and spiritual equipment we have as a wise and inspirational leader, Rev. A. A. Parker, and beyond this a goodly number of Indian secretaries and for these we are indebted and give thanks to the Board of Sunday Schools. Our Sunday school work in the early days made it possible for us to give Bible instruction in thousands of villages, where there were no Christians and to prepare the way for the coming Mass Movement. Now, the character of our Sunday school work has changed to that of being largely for the education of our Christian community. In our educational system at the top we have the Lucknow Christian College, the Isabella Thoburn College, and of all grades of 1,699 educational institutions, whose doors open daily to 40,000 pupils, both Christian and non-Christian.

We have outlined our Central Conference, Annual, and District Conferences and our institutional work, and we desire to report that side by side with the men we have in every form of this work a magnificent body of the Woman's Foreign Missionary Society missionaries, whom we proudly call "our better half" and we could not do without them and we would not if we could. Further we have the honor of having in our work a distinguished woman, who is the only one living of the founders of the great Woman's Foreign Missionary Society, whom neither the Church in India, nor the Church in America can retire, and now as we sit here she, in her eighty-second year, is lovingly toiling on among her beloved people in India's filth, dust, and heat. I mean Bishop Parker's widow, Mrs. Lois S. Parker.

OUR CHRISTIANS

Recently at a missionary convention one of our missionaries, while making a speech, was interrupted from the audience with the question, "What kind of Christians have you in India?" Quick as a flash, he truthfully replied, "All kinds, just as you

have in America." One of our district superintendents was asked the same question in India and he answered, "I have baptized no one with angel's wings nor with cloven feet, they all belong to common humanity." If we were to report that we baptize about 40,000 people a year and that all are entirely satisfactory, we would expect you to know too much about human nature to accept such a statement. Having made these admissions, may we add that our revival has been going on for twenty years and we have had plenty of time to test the character of our converts. We will report a few of the many tests that our Indian Christians have stood and the first is:

Persecution. The Brahman priests and the landlords have through the centuries held these poor people in their power through superstition and serfdom and have grown rich by robbing and oppressing them. Therefore, neither the priests nor the landlords are willing that they should become intelligent self-respecting Christians, and they knowing no other way to stop the movement join hands in persecution.

The following are but examples of the forms such persecution takes: In the midst of India's awful heat and disease they are forbidden pure water from the village wells and forced to use vile water from tanks where pigs wallow, buffaloes lie submerged and the people wash their clothes. They make false charges in the courts and can easily produce abundant false testimony, and Christians as innocent as you are paying the penalties for crimes never committed. They destroy their crops, beat their bodies until they are bruised and bleeding, burn their humble dwellings, steal their cattle and reduce them to abject misery. But through Grace our humble Indian Christians "take joyfully the spoiling of their goods" and bear such triumphant testimony in times of most cruel persecution that thousands are convinced and among them many high caste people that these humble Christians have an inner joy and spiritual life never before known in India, and thousands hearing these testimonies are willing to suffer persecution that they too may find the secret of this joyous life. So the movement, aided through testimony given under cruel persecution, sweeps on.

Self-support. In addition to suffering persecution these people have stood the test of liberal giving, and that is a pretty good test anywhere. It is officially reported that there are forty millions of people in India so poor that every night they lie down to sleep without having sufficient food to satisfy their hunger, just enough to continue their existence, and much of the Mass Movement is among these poor people. On the other hand, it is the glory of Christianity that many from among them have been lifted and educated until, as Indian salaries go, they are now drawing good salaries. Hence we have over twenty self-supporting purely Indian Churches in our cities. But out

in the villages the poor people also give. In our North-West India Conference, where most of our people are village Christians, last year seventy-six of their pastors were entirely supported by the gifts of the people, and twenty-five of them were among our highest paid Indian ministers. The most enthusiastic session of our Indian Annual Conferences is the one on self-support. It would be a delight to have you hear our Indian Annual Conferences sing and rejoice when there is an advance in self-support. Many a time in witnessing a village offering one sees the women bring their little bundles of grain tied up in a little rag, grain that they have laid aside at the time of cooking their simple meals. Then they bring their eggs, chickens, goats, pigs. Women take their simple rings from their fingers and toes, until as many as nineteen have been found in a single collection. Your missionaries have laughed at their oddities, wept at their sacrificial giving and have felt that if there were such joyful self-sacrifice in giving throughout the Home Church, that the great non-Christian world would soon be brought to Christ. God grant that the Holy Spirit may so mightily move the hearts of our people that this may be brought to pass.

Chaudri Movement, that is our Indian Laymen's Movement. The Indian Church has stood the test of raising up thousands of voluntary workers. These are the village headmen and social leaders. It is because of these voluntary workers and their joyous testimonies concerning saving grace that thousands of people have forsaken Hinduism and faster than we can furnish trained leaders for them, are calling for baptism and reception into the Christian Church. It is because of these enthusiastic, self-sacrificing, Spirit-filled, volunteer workers that we have 160,000 people on our waiting list, waiting until the Church furnishes us funds to furnish them leaders who can lead them into higher things and stand up for them against the educated Mohammedan moulvis and Brahmin priests. It is because of this body of voluntary workers that there is a prophecy of a great future Indian Church that will be self-supporting, self-governing and a great missionary force. Let us thank God and take courage.

THE COMING QUADRENNIUM

We hear you ask: "How can the Home Church best help during the coming quadrennium?" Here is our answer:

1. Pray. Pray. Pray.

2. Help us give to 60,000 untaught Methodist children in their humble homes at least enough education to enable them to read their Bibles. We have so carefully worked it down in expenses that in many places this can be done for one dollar a year for each child.

3. We select the brightest from the village schools, and they can be put into a boarding school and fed and clothed and taught for twenty dollars a year for each pupil. Spread this widely out over the Church and give us thousands of twenty dollar scholarships.

4. The best of these, as they are adapted, will be carried on up through the high school, the theological schools, and our colleges, at from thirty to fifty dollars a year. We cry out from the very depths of our hearts for such help—and it will ensure success.

5. In the coming Property Equipment Campaign—Do in a reasonable measure for "others" what you are doing for yourselves.

6. Give us on an average to guide this movement from three to five new missionaries for each Conference.

POSSESSION OF THE LAND

Your Bishops have been all over the land to which we have been sent and we are here to report that it is a wonderful land, with great cities, great natural resources and almost limitless possibilities, and contains over three hundred millions of people, the majority of whom are our own first cousins "Aryan brown." But there are also mighty giants in the land, such as:

There are seven million more Mohammedans in India than in any other country.

There is the Hindu Caste system, that with religious authority brands sixty millions of our fellow-beings as untouchable. Slavery at its worst never branded a human being as untouchable. The Giant Caste is "The Devil's Masterpiece."

There are more idols in India than in all the rest of the world combined.

We therefore, as your Bishops, report that the giants of the land are many and mighty, but as true successors of Caleb and Joshua we present this report as representing the cluster of grapes from "the Brook Eshcol." It is but the first fruits of a great and overripe harvest.

After giving due consideration to all the giants of the land, to the whole camp of our beloved Israel, we would say, and wish to have it sounded out that all may hear: To go up and possess the land in the name of our God. We are able; We are well able; We are abundantly well able.

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE COMMISSION

DEAR FATHERS AND BRETHREN: I beg leave to submit herewith my report as treasurer of the General Conference Commission, covering the receipts and disbursements for this quadrennium up to July 10, 1916.

With the help of the district superintendents and pastors, I have succeeded in collecting 84.4% of the apportionment up to this date, or a total of $161,749.10 as compared with 77% and $151,285.43 four years ago. We have collected interest on Certificates of Deposit and Daily Balances during the quadrennium to the amount of $10,915.14 as compared with $4,950 last quadrennium. My expenses this quadrennium have been $12,014.63, or only $1,099.49 more than the amount of interest collected.

It is very important that a large percentage of the apportionment be collected, as the expenses of the next quadrennium will be much greater than for the past quadrennium. Our expenses would have been about $3,000 more had the German Conferences been represented. We only apportion a comparatively small amount more than is actually necessary to pay the expenses, so it is only fair that each and every district meet its full apportionment.

I have made annual reports to the Book Committee and my accounts have been audited by the official auditor of the Book Concern, and each year have received his O. K.

Respectfully submitted,

OSCAR P. MILLER, *Treasurer.*

Rock Rapids, Iowa, July 10, 1916.

OSCAR P. MILLER, TREASURER, ROCK RAPIDS, IOWA

IN ACCOUNT WITH

GENERAL CONFERENCE EXPENSE FUND

1916 QUADRENNIUM

RECEIPTS

To amount transferred from 1912 account		$38,828 01
To unpaid claims 1912 quadrennium		596 49
To collections from Conferences, as per Exhibit A:		
Fall Domestic Conferences	$95,454 19	
Spring Domestic Conferences	63,406 98	
Foreign Conferences	2,887 93	
		161,749 10

To interest collected	$10,915 14
To refunds from delegates	8 00
To subscriptions to *The Daily Christian Advocate*	9,689 29
To advertising in *The Daily Christian Advocate*	807 00
To error in check No. 2082	43 50
Total Receipts	$222,636 53

DISBURSEMENTS

By paid for *The Daily Christian Advocate* (Exhibit B)	$16,794 02
By paid General Conference Commissions (Exhibit C)	7,038 13
By paid Federal Council of Churches of Christ in America	8,000 00
By paid expenses of Washington office of Federal Council	2,500 00
By paid fraternal delegates	1,430 62
By paid expenses of Secretary of the General Conference	1,052 36
By paid expense of Treasurer's office	11,600 00
By paid for postage, stationery, etc., for Treasurer	414 63
By paid premium on Treasurer's Bond	250 00
By paid stenographers on Journal	158 00
By paid Transportation Bureau	501 36
By paid expenses of General Conference delegates (Exhibit D)	125,581 02
By paid miscellaneous expenses at General Conference (Exhibit E)	2,604 72
By amount transferred to 1920 account	2,000 00
By balance on hand July 10, 1916	42,711 67
Total Disbursements	$222,636 53

Respectfully submitted,

OSCAR P. MILLER, *Treasurer,*
General Conference Commission.

EXHIBIT A

GENERAL CONFERENCE COLLECTIONS, 1916 QUADRENNIUM

At the close of the coming Fall and Spring Conferences, any and all Districts which shall have paid more than the apportionment shown below will be credited the amount overpaid on the apportionment for the General Conference of 1920; and any districts which shall have paid less than this apportionment will be charged with the deficiency, as provided by the Discipline, ¶ 374, § 2.

* Indicates districts which have paid their full apportionment.
** Indicates districts have been dropped.

DOMESTIC FALL CONFERENCES

Conference	*District*	*Apportionment*	*Paid*
Alabama	Boaz	$46 00	$27 00
"	Birmingham	72 00	86 00*
"	Gulf	60 00	32 00
Alaska		... ..	6 00
Arizona Mission		307 00	179 00
Atlanta	Atlanta	195 00	53 00
"	Gainesville	125 00	51 00
"	Griffin	135 00	97 00
"	Rome	116 00	48 00
Blue Ridge-Atlantic	Clyde	54 00	21 00
" " "	Coast	... ..	14 00
" " "	Statesville	31 00	25 00
" " "	Trap Hill	36 00	14 00
California	Napa	515 00	521 00*
"	Oakland	682 00	615 00
"	Sacramento	520 00	539 00*

Conference	*District*	*Apportionment*	*Paid*
California	San Francisco	$774 00	$741 00
California German		171 00	145 00
Central Alabama	Anniston	134 00	6 00
" "	Birmingham	148 00	27 00
" "	Huntsville	83 00	7 00
" "	Marion	90 00	13 00
" "	Montgomery	119 00	32 00
" "	Opelika	108 00	41 00
Central German	Cincinnati	234 00	241 00*
" "	Louisville	183 00	189 00*
" "	Michigan	212 00	179 00
" "	North Ohio	219 00	213 00
Central Illinois	Galesburg	668 00	589 00
" "	Kankakee	583 00	436 20
" "	Pontiac	615 00	284 00
" "	Peoria	560 00	318 00
" "	Rock Island	453 00	372 00
Central New York		2,404 00	2,397 00
Central Swedish	Chicago	224 00	192 00
" "	Galesburg	166 00	118 00
" "	Jamestown	123 00	87 00
Central Tennessee	Baxter	18 00	34 00*
" "	Lawrenceburg	32 00	32 00*
" "	McLemoresville	25 00	27 00*
Chicago German	Appleton	151 00	152 50*
" "	Chicago	190 00	190 20*
" "	Milwaukee	175 00	204 50*
Colorado	Colorado Springs	457 00	375 00
"	Denver	452 00	431 00
"	Greeley	500 00	501 00*
"	Pueblo	411 00	345 00
"	Grand Junction	432 00	379 00
Columbia River	Coeur D'Alene	323 00	234 00
" "	Spokane	398 00	229 00
" "	The Dalles	276 00	261 00
" "	Walla Walla	319 00	256 00
" "	Wenatchee	318 00	318 10*
Dakota	Aberdeen	282 00	342 70*
"	Huron	336 00	112 00
"	Mitchell	509 00	388 00
"	Sioux Falls	306 00	223 00
"	Rapid City	252 00	98 00
"	Watertown	234 00	346 00*
Des Moines	Atlantic	316 00	380 00*
" "	Boone	470 00	493 33*
" "	Chariton	422 00	428 00*
" "	Council Bluffs	436 00	458 00*
" "	Creston	463 00	423 00
" "	Des Moines	416 00	470 00*
Detroit	Ann Arbor	583 00	588 00*
"	Detroit	747 00	792 00*
"	Flint	571 00	547 00
"	Houghton	687 00	310 00
"	Port Huron	803 00	675 00
"	Saginaw Bay	518 00	562 00*
"	Straits	794 00	109 00
East Tennessee	Bluefield	62 00	62 00*
" "	Chattanooga	46 00	47 00*
" "	Knoxville	50 00	53 00*

Conference	*District*	*Apportionment*	*Paid*
East Tennessee	Pulaski	$80 00	$43 00
Erie	Clarion	803 00	316 55
"	Erie	499 00	425 75
"	Franklin	468 00	330 00
"	Jamestown	561 00	386 00
"	Meadville	363 00	363 00*
"	New Castle	648 00	287 00
Genesee	Buffalo	897 25	748 00
"	Central	... ..	327 00**
"	Corning	639 00	561 00
"	Olean	724 00	724 00*
"	Rochester	716 00	749 50*
Georgia	Atlanta	93 00	94 00*
Gulf	North Louisiana	74 00	24 00
"	Southern	94 00	68 00
"	Texas	100 00	81 00
Holston	Bristol	106 00	45 00
"	Chattanooga	203 00	91 00
"	Harriman	140 00	47 00
"	Knoxville	230 00	161 00
"	Johnson City	155 00	100 00
Idaho	Boise	231 00	201 00
"	La Grande	199 00	115 00
"	Pocatello	277 00	212 00
Illinois	Bloomington	515 00	527 00*
"	Champaign	487 00	538 00*
"	Decatur	498 00	528 00*
"	Jacksonville	444 00	449 30*
"	Mattoon	517 00	481 00
"	Springfield	587 00	415 25
"	Quincy	502 00	412 00
"	Danville	562 00	466 00
Indiana	Bloomington	384 00	241 00
"	Connersville	474 00	315 80
"	Evansville	564 00	328 00
"	Indianapolis	620 00	653 00*
"	Moores Hill	263 00	282 00*
"	New Albany	408 00	278 00
"	Seymour	312 00	317 00*
"	Vincennes	334 00	350 00*
Iowa	Burlington	483 00	484 00*
"	Muscatine	502 00	509 00*
"	Oskaloosa	494 00	504 40*
"	Ottumwa	560 00	503 00
Italian Mission		... ..	2 00
Kentucky	Ashland	299 00	94 00
"	Covington	295 00	106 00
"	Lexington	287 00	45 00
"	Louisville	322 00	151 00
Michigan	Albion	484 00	424 00
"	Big Rapids	441 00	364 00
"	Grand Rapids	544 00	564 00*
"	Grand Traverse	430 00	253 00
"	Kalamazoo	383 00	383 00*
"	Lansing	493 00	467 00*
"	Niles	445 00	419 00
Minnesota	Mankato	440 00	430 00
"	Marshall	406 00	357 50
"	Saint Paul	434 00	421 00

Conference	*District*	*Apportionment*	*Paid*
Minnesota	Winona	$510 00	$353 00
Missouri	Kirksville	308 00	169 00
"	Maryville	295 00	308 50*
"	Saint Joseph	433 00	233 00
"	Brookfield	400 00	236 00
"	Cameron	271 00	200 00
Montana	Butte	512 00	263 00
"	Yellowstone	187 00	168 00
Nebraska	Hastings	505 00	439 75
"	Fairbury	533 00	280 00
"	Lincoln	589 00	539 00
"	Tecumseh	493 00	513 00*
"	Grand Island	340 00	348 00*
"	Neligh	288 00	71 00
"	Norfolk	465 00	475 00*
"	Omaha	472 00	301 00
"	Holdrege	600 00	249 00
"	Kearney	779 00	412 00
Nevada Mission		91 00	66 00
New Mex. Eng. Mission		205 00	53 00
New Mex. Span. Mission		35 00	39 00*
North Carolina	Greensboro	149 00	65 00
" "	Western	111 00	64 00
" "	Wilmington	88 00	62 00
" "	Winston	120 00	51 00
North Dakota	Bismarck	352 00	213 00
" "	Fargo	327 00	331 00*
" "	Grand Forks	326 00	249 00
" "	Minot	417 00	216 00
North Montana	Great Falls	163 50	163 50*
" "	Kalispell	74 50	74 50*
" "	Milk River	68 00	68 00*
North-East Ohio	Akron	557 00	553 00
" "	Barnesville	518 00	397 00
" "	Cambridge	535 00	461 00
" "	Canton	569 00	734 00*
" "	Cleveland	932 00	772 00
" "	Mansfield	604 00	608 00*
" "	Steubenville	565 00	427 00
" "	Wooster	682 00	586 00
" "	Youngstown	834 00	458 78
" "	Norwalk	695 00	673 77
Northern German	Minneapolis	197 00	189 00
" "	Saint Paul	190 00	202 00*
Northern Minnesota	Duluth	466 00	466 00*
" "	Fergus Falls	348 00	360 00*
" "	Litchfield	467 00	491 00*
" "	Minneapolis	482 00	424 00
Northern Swedish	Lake Superior	121 00	121 00*
" "	Minneapolis	163 00	172 00*
Northwest German	East and West	340 00	344 00*
Northwest Indiana	Crawfordsville	349 00	302 00
" "	Hammond	435 00	269 00
" "	Greencastle	512 00	316 00
" "	La Fayette	392 00	384 00
" "	South Bend	453 00	382 00
Northwest Iowa	Algona	343 85	343 90*
" "	Fort Dodge	353 00	419 00*
" "	Idagrove	401 00	401 00*

Conference	*District*	*Apportionment*	*Paid*
Northwest Iowa	Sheldon	$409 00	$451 00*
" "	Sioux City	489 00	493 00*
Northwest Nebraska	Alliance	127 00	136 00*
" "	Ainsworth	104 00	110 00*
Norwegian and Danish	Chicago	179 00	164 55
" " "	Minneapolis	147 00	157 00*
" " " "	Red River Valley	67 00	88 00*
Ohio	Chillicothe	384 00	413 00*
"	Columbus	609 00	613 00*
"	Lancaster	342 00	309 00
"	Marietta	476 00	181 00
"	Portsmouth	400 80	400 80*
"	Zanesville	547 00	481 00
Oklahoma	Enid	260 00	290 00*
"	Blackwell	281 00	120 00**
"	Fort Worth	209 00	149 00
"	Guthrie	320 00	313 00
"	Muskogee	134 00	22 00**
"	Oklahoma City	421 00	309 30
"	Tulsa	277 00	139 00
"	Alva	Orig. 215 00	237 00
Oregon	Eugene	338 00	338 00*
"	Klamath	158 00	138 70
"	Portland	410 00	305 00
"	Salem	369 00	402 00*
Pacific Chinese Mission		34 00	30 00
Pacific German	Pacific	148 80	148 80*
Pacific Japanese Mission		25 00	25 00*
Pacific Swedish		121 00	71 00
Pittsburgh	Allegheny	1,220 00	739 50
"	Blairsville	950 00	832 60
"	McKeesport	836 00	650 00
"	Pittsburgh	1,091 00	1,028 40
"	Washington	960 00	832 00
Philippine Islands		... ..	22 48
Puget Sound	Bellingham	275 00	373 00
" "	Olympia	279 00	258 00
" "	Seattle	339 00	339 00*
" "	Tacoma	341 00	261 00
" "	Vancouver	290 00	240 00
Rock River		5,304 00	4,224 50
Saint Louis German	Belleville	351 00	233 00
" " "	Quincy	264 00	240 00
" " "	Saint Louis	300 00	274 45
Savannah	Lagrange	44 00	31 00
"	Savannah	58 00	56 00
"	Waycross	41 00	21 00
"	Waynesboro	40 00	37 00
South Carolina	Beaufort	221 00	27 00
" "	Bennettsville	285 00	47 00
" "	Charleston	238 00	64 00
" "	Florence	170 00	85 00
" "	Greenville	194 00	43 00
" "	Orangeburg	165 00	55 00
" "	Spartanburg	124 00	60 00
" "	Sumter	232 00	149 00
Southern California	Fresno	594 00	561 00
" "	Los Angeles	685 00	680 00
" "	Pasadena	556 00	555 50*

Conference	*District*	*Apportionment*	*Paid*
Southern California	San Diego	$682 00	$692 55*
Southern German	Brenham	70 00	77 50*
" "	San Antonio	70 00	75 00*
Southern Illinois	Alton	404 00	404 20*
" "	Lebanon	369 00	267 00
" "	Mount Carmel	308 00	349 00*
" "	Mount Vernon	307 00	332 00*
" "	Olney	374 00	318 00
" "	Vandalia	281 00	287 00*
Southern Swedish Mission		20 00	32 00*
Tennessee	Central	112 00	23 50
"	Cumberland River	83 00	22 00
"	Memphis	104 00	33 00
"	Nashville	119 00	30 00
Texas	Beaumont	34 00	11 00
"	Conroe	54 00	25 00
"	Houston	114 00	103 00
"	Marshall	133 00	59 00
"	Navasota	84 00	27 00
"	Palestine	49 00	38 00
"	Paris	96 00	18 00
Upper Iowa	Cedar Falls	374 00	424 00*
" "	Cedar Rapids	441 00	441 00*
" "	Davenport	418 00	394 00
" "	Decorah	392 00	310 00
" "	Dubuque	442 00	391 00
" "	Marshalltown	424 00	426 00*
Utah Mission		119 00	79 30
West German	Kansas City	190 00	184 00
" "	Lincoln	242 00	159 00
" "	Wichita	187 00	187 00*
West Ohio	Bellefontaine	389 00	14 00
" "	Defiance	465 00	284 00
" "	Delaware	440 00	300 00
" "	Findlay	501 00	466 58
" "	Lima	609 00	347 00
" "	Toledo	570 00	302 00
" "	Cincinnati	983 00	964 00
" "	Dayton	512 00	494 00
" "	Hillsboro	483 00	429 00
" "	Springfield	521 00	438 00
West Texas	Austin	32 00	35 00*
" "	Dallas	64 00	63 00
" "	San Angelo	19 00	36 00*
" "	San Antonio	64 00	29 00
" "	Victoria	47 00	36 00
" "	Waco	51 00	40 00
West Virginia	Charleston	356 00	174 00
" "	Buckhannon	341 00	325 00
" "	Huntington	223 00	67 00
" "	Morgantown	377 00	258 00
" "	Oakland	327 00	233 00
" "	Parkersburg	281 00	247 00
" "	Ronceverte	324 00	233 00
" "	Wheeling	342 00	277 00
West Wisconsin	Ashland	326 00	265 00
" "	Eau Claire	419 00	398 50
" "	La Crosse	551 00	450 00
" "	Madison	419 00	413 00

Conference	*District*	*Apportionment*	*Paid*
West Wisconsin	Platteville	$369 00	$369 00*
Western Norw.-Danish		143 00	143 20*
Western Swedish	Eastern	81 00	117 00*
" "	Western	94 00	94 00*
Wisconsin	Appleton	706 00	373 00
"	Fond du Lac	625 00	533 00
"	Janesville	654 00	449 00
"	Milwaukee	720 00	465 00
Wyoming State		266 00	96 00
		$117,291 00	$95,454 19

DOMESTIC SPRING CONFERENCES

Arkansas	Fort Smith	$166 00	$20 00
"	Little Rock	174 00	48 00
Baltimore	Baltimore	628 00	680 00*
"	East Baltimore	581 00	581 00*
"	Frederick	457 00	457 00*
"	Washington	717 00	717 00*
"	West Baltimore	624 00	650 00*
Central Missouri	Kansas City	121 00	86 00
" "	Mexico	116 00	59 00
" "	Saint Louis	110 00	55 00
" "	Sedalia	148 00	21 00
Central Pennsylvania	Altoona	719 00	677 00
" "	Danville	805 00	834 00*
" "	Harrisburg	615 00	615 00*
" "	Juniata	665 00	651 00
" "	Williamsport	499 00	519 00*
Delaware	Cambridge	145 00	153 00*
"	Centerville	124 00	182 00*
"	Philadelphia	363 00	362 00
"	Salisbury	311 00	267 00
"	Wilmington	158 00	221 00*
East German	East	303 00	334 00*
" "	West	279 00	266 00
East Maine	Bangor	432 00	348 00
" "	Bucksport	503 00	457 00
" "	Rockland	337 00	300 00
Eastern Swedish	Boston	30 00	33 00*
" "	New York	42 00	46 00*
" "	Brooklyn	58 00	60 00*
" "	Worcester	74 00	85 00*
Florida	Gainesville	49 00	60 00*
"	Jacksonville	47 00	49 00*
"	Ocala	70 00	24 00
"	Live Oak	10 00	14 00*
Kansas	Atchison	347 00	347 00*
"	Clay Center	355 00	294 00
"	Kansas City	432 00	364 00
"	Manhattan	293 00	336 00*
"	Topeka	353 00	264 00
"	Emporia	378 00	313 00
"	Fort Scott	395 00	429 00*
"	Independence	369 00	365 00
"	Ottawa	416 00	399 00
Lexington	Chicago–Indianapolis	223 00	133 10

Conference	*District*	*Apportionment*	*Paid*
Lexington	Lexington	$210 00	$131 00
"	Louisville	193 00	70 00
"	Cincinnati–Maysville	167 00	103 00
"	Ohio–Columbus	260 00	159 50
Lincoln	Guthrie	26 00	31 00*
"	Muskogee	48 00	19 50
"	Topeka	100 00	116 00*
Little Rock	Clow	77 00	41 00
" "	Forest City	31 00	26 00
" "	Fort Smith	75 00	12 00
" "	Little Rock	80 00	36 00
" "	Pine Bluff	52 00	22 00
Louisiana	Alexandria	393 00	24 00
"	Baton Rouge	311 00	78 00
"	La Teche	348 00	74 00
"	Lake Charles	135 00	45 00
"	New Orleans	212 00	120 00
"	Shreveport	220 00	70 00
Maine	Augusta	647 00	447 00
"	Portland	703 00	475 00
Mississippi	Brookhaven	151 00	30 00
"	Gulfport	224 00	39 00
"	Hattiesburg	114 00	79 00
"	Jackson	161 00	33 00
"	Meridian	202 00	64 50
"	Vicksburg	109 00	13 00
New England	Boston	1,078 00	1,270 00*
" "	Lynn	1,407 00	1,102 00
" "	Springfield	929 00	739 00
" "	Worcester	1,132 00	706 38
New England Southern	New Bedford	874 00	676 00
" " "	Norwich	741 00	512 00
" " "	Providence	786 00	722 00
New Hampshire	Concord	598 00	299 00
" "	Dover	435 00	418 00
" "	Manchester	515 00	391 00
New Jersey	Bridgeton	839 00	862 00*
" "	Camden	952 00	813 00
" "	New Brunswick	748 00	648 75
" "	Trenton	991 00	877 00
New York	Kingston	954 00	589 00
" "	Newburgh	1,072 00	675 00
" "	New York	2,537 00	1,708 00
" "	Poughkeepsie	1,217 00	515 00
New York East	Brooklyn North	1,439 00	1,218 90
" " "	Brooklyn South	1,262 00	1,657 50*
" " "	New Haven	954 00	1,094 00*
" " "	New York	1,791 00	1,680 00
Newark	Elizabeth	925 00	820 00
"	Jersey City	1,153 00	940 00
"	Newark	1,239 00	1,314 00*
"	Paterson	819 00	809 00
North Indiana	Fort Wayne	495 00	400 00
" "	Goshen	477 00	478 00*
" "	Logansport	505 00	509 00*
" "	Muncie	499 00	494 00
" "	Richmond	446 00	418 00
" "	Wabash	540 00	539 80*

Conference	*District*	*Apportionment*	*Paid*
Northern New York	Black River	$512 00	$381 00
" " "	Mohawk	604 00	552 00
" " "	Ontario	520 00	421 00
" " "	Saint Lawrence	443 00	443 30*
Northwest Kansas	Colby	350 00	354 00*
" "	Ellsworth	390 00	271 00
" "	Mankato	415 00	347 00
" "	Salina	427 00	356 00
Philadelphia	Central	1,126 00	838 00
"	North	1,258 00	1,119 00
"	Northwest	1,089 00	976 00
"	South	1,096 00	775 00
"	West	984 00	937 00
Saint Johns River		287 00	304 00*
Saint Louis	Carthage	334 00	145 00
" "	Farmington	261 00	22 00
" "	Kansas City	613 00	462 00
" "	Lebanon	165 00	88 00
" "	Sedalia	229 00	269 50*
" "	Saint Louis	296 00	257 00
" "	Springfield	270 00	278 00*
" "	Poplar Bluff	... ..	39 00
South Florida Mission		33 00	16 00
Southwest Kansas	Great Bend	383 00	360 00
" "	Hutchinson	585 00	585 00*
" "	Pratt	246 00	253 00*
" "	Wichita	356 00	430 00*
" "	Wichita West	330 00	330 00*
" "	Winfield	398 00	416 00*
Troy	Albany	782 00	799 00*
"	Burlington	653 00	561 00
"	Plattsburg	622 00	621 80*
"	Saratoga	610 00	624 00*
"	Troy	465 00	582 00*
Upper Mississippi	Aberdeen	133 00	137 20*
" "	Clarksdale	55 00	57 10*
" "	Greenwood	82 00	88 00*
" "	Holly Springs	123 00	95 25
" "	Starkville	118 00	120 00*
" "	Winona	114 00	97 90
Vermont	Montpelier	346 00	282 00
"	Saint Albans	248 00	256 00*
"	Saint Johnsbury	398 00	327 00
Washington	Alexandria	269 00	138 00
"	Annapolis	230 00	186 00
"	Baltimore	194 00	190 00
"	Cumberland	303 00	177 00
"	Washington	301 00	184 00
Wilmington	Dover	394 00	467 00*
"	Easton	530 00	486 00
"	Salisbury	534 00	499 00
"	Wilmington	606 00	628 00*
Wyoming	Binghamton	762 00	593 00
"	Oneonta	692 00	338 00
"	Scranton	814 00	747 00
"	Wilkes-Barre	785 00	672 00
		$74,302 00	$63,406 98

FOREIGN CONFERENCES

Bengal	$... ..	$1 66
Bombay	... ..	105 00
Central China	... ..	9 09
Central Provinces	... ..	37 80
Chile	... ..	20 15
Denmark	77 00	84 90*
Eastern South America	... ..	320 49*
Foochow	... ..	169 12
Italy	... ..	72 00
Liberia	... ..	67 00
Malaysia	... ..	84 62
Mexico	... ..	120 00
North China	... ..	74 01
North Germany	631 00	373 31
Norway	163 00	166 65*
North India	... ..	74 03
South Germany	... ..	382 30
South India	... ..	97 96
Sweden	567 00	519 24
Switzerland	332 00	108 60
	$1,776 00	$2,887 93

Total amount apportioned Fall Conferences	$117,291 00
Total amount apportioned Spring Conferences	74,302 00
Total amount apportioned Foreign Conferences	1,776 00
Total amount apportioned	$193,369 00

Total amount paid by Fall Conferences	$95,454 19
Total amount paid by Spring Conferences	63,406 98
Total amount paid by Foreign Conferences	2,887 93
Total amount of collections	$161,749 10

Exhibit B

AMOUNT PAID FOR THE DAILY CHRISTIAN ADVOCATE

By paid Saratogian for printing *Daily Advocate*	$7,029 81
By paid editorial staff	1,283 83
By paid reporters	1,774 98
By paid Albert Forthmiller, printer	50 00
By paid stenographers	358 33
By paid clerks	320 30
By paid proofreaders	419 90
By paid Methodist Book Concern	102 13
By paid traveling expenses	131 74
By paid letterheads	5 03
By paid rent of all typewriters	33 00
By paid postage	511 78
By paid electros	113 45
By paid supplies	418 42
By paid print paper	2,808 32
By paid board and incidentals	132 25
By paid advertising in Church papers	674 03
By paid commission to canvassers	35 00
By paid rent on roll top desk	5 00
By paid stencil expense	113 06

By paid post office at Saratoga		$448 66
By paid drayage on paper		25 00
		$16,794 02

EXHIBIT C

GENERAL CONFERENCE COMMISSIONS

By paid expenses of Judicial Conference	$250 65
By paid expenses of General Conference Commission	1,750 37
By paid expenses of Ecumenical Conference	650 00
By paid expenses of Commission on Federation	2,001 63
By paid expenses of Commission on Priority	389 58
By paid expenses of Commission on Evangelism	1,006 49
By paid expenses of Commission on Faith and Order	65 07
By paid expenses of Commission on Federation of Colored Churches	461 27
By paid 1,500 copies of Report, Commission on Finance	59 59
By paid expenses of Commission on Revision of Ritual	403 48
	$7,038 13

EXHIBIT D

EXPENSES OF GENERAL CONFERENCE DELEGATES

Expenses of 768 American delegates	$88,681 32
Expenses of 56 foreign delegates[1]	33,050 00
Expenses of 7 Missionary Bishops	3,849 70
	$125,581 02

EXHIBIT E

MISCELLANEOUS EXPENSES AT GENERAL CONFERENCE

By paid expenses of treasurer's office, assistants, etc		$406 34
By paid for music:		
1,500 copies of hymns	$284 89	
Pianist	100 30	
Precentor	111 88	
Edna White Quartet	75 00	
		572 07
By paid for job work done at Conference		385 20
By paid for supplies		7 65
By paid for lunches for tellers		25 35
By paid stenographers for memorials, reports, etc		112 00
By paid Western Union Telegraph and messenger		28 72
By paid for publicity		221 25
By paid Press Committee		415 14
By paid 5,000 Delegates' Workfellows		431 00
		$2,604 72

RECAPITULATION

Total Collections from all sources 1916 Quadrennium		$183,168 53
Total Disbursements, not including $2,000 transferred:		
Disbursements	$177,924 86	
Estimated unpaid Expenses	5,518 30	
		183,443 16
Deficiency		$274 63

[1] E. W. Fritchley of the Bombay Conference donated his expenses.

REPORT OF THE AMERICAN BIBLE SOCIETY

To the Bishops and Members of the General Conference of the Methodist Episcopal Church.

Dear Fathers and Brethren:

The record for the quadrennium of the American Bible Society, one of the oldest of the official benevolences of the Methodist Episcopal Church, is a remarkable one for two reasons: first, it shows unprecedented advance in the circulation of the Scriptures, never in the whole history of the Society were there any four years like to those here reported; and second, with devout thanksgiving we record this year the completion of the first one hundred years of the Society's existence.

THE CENTENNIAL

On the 8th of May, 1816, in the Consistory Room of the Garden Street Dutch Reformed Church, in New York city, a meeting was held of clergymen and laymen to consider the forming of a national Bible Society. The convention was composed of men who were all distinguished in some direction. Among them were Valentine Mott, the surgeon; James Fenimore Cooper, the novelist; Dr. Eliphalet Nott, President of Union College; Dr. Gardiner Spring, of the Brick Presbyterian Church. Hidden behind the crowd in the rear of the room sat Samuel J. Mills, one of the group of young men of the Haystack Prayer Meeting at Williams College. It was his zeal and enthusiasm that helped to secure this meeting. When, out of all the differences and entanglements arising from divergence of views, it was resolved that "It is expedient to establish without delay a general Bible institution for the circulation of the Holy Scriptures without note or comment," deep emotion swept over the entire company, and one thought was in every mind: "It is the work of God." A committee was appointed to draft a constitution. On the 10th of May this committee presented its report, which was adopted together with an address to the people of the United States. The meeting then adjourned to meet the following day, May 11, for organization. The newly elected managers met in the City Hall and proceeded to choose the officers of the Society, the President being the Honorable Elias Boudinot, of New Jersey, a friend of Washington, who as President of the Continental Congress signed the Treaty of Peace with Great Britain at the close of the Revolutionary War. On Monday, the

13th of May, a Ratification Meeting was held in the City Hall, the Mayor of the city of New York presiding. From that hour until this, without swerving, the Society has given itself to the one task of assisting in the translation, publication, and circulation of the Scriptures without note or comment throughout this Republic and the great mission fields of the world.

It is impossible to record, even in outline, the events which have crowded these years. The story of the simple beginnings, of the remarkable developments and expansion is recorded in the new Centennial History of the Society, prepared by the Rev. Henry Otis Dwight, LL.D., which is a human document of unusual significance and interest.

The whole Bible Society movement in America and in Great Britain is one that should be of peculiar interest to Methodists as it is recognized as a part of the stream of influences growing out of the great Wesleyan revival of the eighteenth century.

Within the first quarter of the Society's century the Methodist Episcopal Church disbanded its own Bible Society and incorporated the American Bible Society as one of its great benevolences. From that action of the General Conference in 1836 to the present the Society has loyally cared for the Home and Foreign Missionary work of the church, supplying Scriptures for its missions, and the church has regularly given its offerings for the support of the Society. Laymen and ministers of the Methodist Episcopal Church have been on the governing Board and Committees of the Society and among its executive officers without interruption for more than three quarters of a century.

There are at the present time on the Board of Managers the following gentlemen who are members of the Methodist Episcopal Church: Mr. William H. Harris, Mr. William Phillips Hall, Mr. C. Edgar Anderson, Mr. Edgar McDonald, Mr. James W. Pearsall, Mr. George D. Beattys, Mr. Winthrop M. Tuttle, Mr. Henry A. Ingraham, Mr. George W. Davison, Mr. James R. Joy; and among the Vice-Presidents in the neighborhood of New York, Mr. J. Edgar Leaycraft and Mr. John R. Mott.

The record for the century cannot be given at this time in detail as the war prevents complete returns from certain of the Society's fields of service. The total circulation for the one hundred years, however, will be in excess of 115,000,000 copies of the Scriptures.

PERSONNEL

During the quadrennium among the members of the Methodist Episcopal Church who have been connected with the Board of Managers, we have to report the death of Mr. Ezra B. Tuttle, who was also a Vice-President of the Society, and Mr. James R. Punderford, for many years one of the most valued members of the Committee on Foreign Agencies.

Mr. George W. Davison, Mr. Winthrop M. Tuttle, Mr. Henry A. Ingraham, of Brooklyn, N. Y., and Mr. James R. Joy, of Plainfield, N. J., members of the Methodist Episcopal Church, have been elected to the Board of Managers during this period, and Mr. J. Edgar Leaycraft and Mr. John R. Mott have been elected Vice-Presidents during this quadrennium.

Among the Secretaries of the Society in the home land, in addition to the Rev. William I. Haven, D.D., one of the Corresponding Secretaries, the Rev. J. P. Wragg, D.D., in charge of the agency among the colored people of the South, with headquarters in Atlanta, Ga.; the Rev. A. Wesley Mell, in charge of the Pacific agency, with headquarters in San Francisco, Cal.; the Rev. S. H. Kirkbride, D.D., in charge of the Northwestern agency, with headquarters in Chicago, Ill.; and the Rev. Arthur F. Ragatz, D.D., in charge of the Western agency, with headquarters in Denver, Colo., are members of the Methodist Episcopal Church. In the foreign field, the Rev. F. G. Penzotti, in charge of the La Plata agency, with headquarters in Buenos Ayres, Argentina, covering all the republics of South America except Brazil, Venezuela, and Colombia; the Rev. John R. Hykes, D.D., in charge of the great agency in China, with headquarters in Shanghai; the Rev. S. A. Beck, in charge of the agency in Korea, with headquarters in Seoul; the Rev. J. L. McLaughlin, in charge of the agency in the Philippine Islands, with headquarters in Manila; and the Rev. Herbert W. Schwartz, M.D., in charge of the agency in Japan, with headquarters in Yokohama, Japan, are members of the Methodist Episcopal Church.

TRANSLATIONS AND REVISIONS

The work of the Society abroad during these four years has continued the traditions of the past in the bringing forth of new versions of the Scriptures and the revision and perfecting of versions already made. In the Philippines the Ibanag New Testament has been completed. The translation of the Cebuan Old Testament has been made ready for the printer. The translation of the Pampangan Old Testament is almost completed and work has gone forward in Palawan, Ifugao, Lano-Moro, and the Society has cooperated with the American Baptist Foreign Mission Society in bringing out the Old Testament in Panayan, and with the British and Foreign Bible Society in revising the Tagalog. In China, revision work has gone forward almost to completion in the Wenli and Mandarin through Union Committees. In Korea, revision work has been carried on in the Korean Old Testament and the Mixed Script New Testament. In Japan, the Committee on Revision, which is a joint committee of the American Bible Society and the British and Foreign Bible Society and the National Bible Society of Scot-

land, has nearly completed its work on the New Testament which it hopes to have ready for publication as a centennial offering. In Siam, the New Testament and part of the Old Testament have been translated into Laos, and revision work has gone forward in the Siamese. The Marshall Islands Old and New Testament have been subjected to a revision. In Africa, advance has been made in the revision of the Zulu Version. The language needs of the Latin American world have been met in the work of a Union Revision Committee, which has completed what is a new translation of the entire Bible into the Portuguese language for Brazil. A Union Committee representing the American Bible Society and the British and Foreign Bible Society has also been meeting in Spain for the perfection of a new revised version of the Spanish Scriptures to meet the needs of ninety millions of people. The Rev. Dr. Charles W. Drees, of the South American Mission of the Methodist Episcopal Church, and the Rev. Victoriano D. Baez, of the Methodist Episcopal Church in Mexico, have been esteemed members of this committee which will present the complete New Testament in connection with the centennial. The Gospel of Mark has been published in the Luragoli language. Matthew, Mark, Luke, and John, and the Book of Acts, have been published in Kurdish, and the Rev. Dr. Hoskins, of the Presbyterian Mission, has completed what is called the First Font Arabic Reference Bible, a most notable achievement.

In the home land additional translation and publication have gone forward in the Navajo.

ISSUES AND CIRCULATION

The issues of the Society, consisting of Bibles, Testaments, and portions, during the four years have been as follows:

1912	3,691,201
1913	4,049,610
1914	5,251,176
1915	6,406,323
Total	19,398,310

When this is compared with the total of the preceding quadrennium, which amounted to 10,107,522, the remarkable advance at once stands out. The average yearly issues of the Society for one hundred years are a little over a million volumes a year. The advance and development of this last period of the Society is most evident. Certain features of the circulation of the Society will be of interest. Through the home agencies in 1912, 646,625 copies of the Scriptures were circulated in at least eighty languages; in 1913, 796,231 copies; in 1914, 1,076,459 copies;

and 1915, 1,065,642 copies; making a total of 3,584,957 volumes circulated in the great cities of this country, in small towns and villages, and in the rural regions by upwards of five hundred colporteurs and other workers giving part of their time to this task, reaching not only those who speak our English language but the newcomers to our land. This, however, is only a part of the home work of the Society, which operates through 206 auxiliaries and many other channels.

In the great foreign fields of the Society even more remarkable achievements are to be recorded. China, the land of surprises, is as surprising here as in other matters. Our last report to the General Conference announced that the circulation had reached one million copies; in 1912, it was 1,168,262; in 1913, it was 1,368,404; in 1914, it was 1,653,965; and in 1915, it was 2,054,247; making a total during the quadrennium of 6,244,878.

The total foreign circulation during the four years is as follows:

1912	2,168,084
1913	2,260,166
1914	3,218,357
1915	4,187,899
Total	11,834,506

FINANCES

For one hundred years the chief dependence of the Society has been the uncertain receipts from legacies. The income from the Society's endowment the last year of record was $64,402. The budget for that year called for an expenditure of $652,300. The income from the Society's endowment, therefore, would provide for only one tenth of the Society's work. Between two and three hundred thousand dollars are received from the Society annually in return for the sale of its publications, but this amount never even pays for the cost of the manufacture of these Scriptures which are sold throughout the world without purpose of profit and with a large loss owing to the inability of the people, where they are able to pay anything, to pay the full cost of manufacture. None of the expenses connected with superintendence, translation, revision, or the whole process of distribution is charged in to the price of the books which are based simply upon the cost of manufacture and the needs of the people. In addition to this, large grants are made to missionary workers in all lands and grants of funds for the manufacture and distribution of the Scriptures to missions of the Methodist Episcopal Church in Norway, Sweden, Finland, Russia, Germany, France, Switzerland, and Italy, in addition to the missions in lands where the Society has its established agencies.

The gifts of the Methodist Episcopal Church during the last quadrennium have been as follows:

1912	$34,704
1913	38,738
1914	44,059
1915	44,258
Total	$161,759

At the General Conference in 1912 an apportionment of not less than $100,000 a year was made for this work. If this total could be reached as it was by the Methodist Episcopal Church a generation ago, the work of the Society could be established on a surer foundation and the call for the Scriptures, ever increasing throughout the world, could be more satisfactorily met. We believe this work to be fundamental to all of the activities of the church at home and abroad.

William Ingraham Haven,
John Fox,
Corresponding Secretaries.

QUADRENNIAL REPORT OF THE BOARD OF CONFERENCE CLAIMANTS TO THE GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, 1916

Dear Fathers and Brothers:

Herewith find report of the Board of Conference Claimants for the quadrennium, 1912-1916.

The work of the Board has been of a varied character, but can be grouped under the three heads prescribed by the law of the church; namely:

1. To administer funds for general or connectional relief throughout the entire church, so as to equalize, to a degree at least, the support furnished by the weak Conferences with that of the strong Conferences.

When the pioneer preacher went to the frontier the church followed him by the Board of Home Missions, which helped him to build churches and parsonages and helped to provide for him an adequate support. But when the pioneer preacher had worn himself out there were no funds in frontier Conferences to provide for his old age. Hence the Board of Conference Claimants was organized to help him. This was both necessary and right, and the Board has extended substantial help to the weaker Conferences; and better, has helped them to help themselves. It has also been the almoner of the whole church to "necessitous cases" in all the Conferences.

2. To create and administer a Connectional Permanent Fund.

This is the *ultimate aim* of the Board, and some have thought that this was its main purpose. The value of a large Connectional Permanent Fund administered directly by the Board *in the interest of the whole church* cannot be exaggerated, but there is a more immediate and pressing duty; namely, that of providing moneys for immediate distribution, so that the men who are to-day in the retired ranks may be provided for. The Connectional Permanent Fund has not been neglected, even though the main emphasis during the quadrennium has been placed on permanent investments for Annual Conferences. It amounts to-day to $235,525.40, $108,200 of which is subject to life annuities. Since the last General Conference $215,343.09 have been added to it and many wills have been written in which the Board is the beneficiary. Gifts subject to life annuities will be available in God's good time when the liberally disposed and

kindly friends who have made the Board the administrator of their money shall have been called home.

3. To increase revenues for the benefit of Conference Claimants.

While the first two duties have not been neglected, as is witnessed by the distribution by the Board of $96,950 to necessitous cases in the several Annual Conferences and the increase of the Permanent Connectional Fund, the main work of the Board during the quadrennium has been that of increasing revenues and investments in Annual Conferences. The Board has always interpreted its duty of "increasing revenues for the benefit of Conference Claimants" as giving it the obligation and privilege of *doing anything anywhere in the church* which would increase revenues. Operating under this we have devoted our main energies during the quadrennium to increasing revenues of Annual Conferences, for though every member of the Board was concerned in the increase of the Connectional Permanent Fund, it was believed that ten dollars might be secured through a wise cooperative campaign on Annual Conferences as easily as one dollar for the general purposes, because the Annual Conference need is more immediate, the appeal is more personal, and the benefits apply to the solving of the problem of the care of known claimants—a stronger appeal than that for the remote poorer or weaker Conferences. For when every Conference shall be able to meet its full claims, the whole church will have met the total claim.

CAMPAIGN EXPENSES

The main obstacle to the performance of the duty assigned to the Board has been the lack of sufficient funds for Campaign expenses; but by conserving moneys put into our hands for general purposes we were able to project the Campaign, and since it started, we have received substantial help for Campaign purposes, which has come in response to specific requests made by the Corresponding Secretary to wise leaders and generous laymen and ministers throughout the church, so that, while only $40,000 was provided for the office expenses of the Board, as much more has been expended for general and campaign expenses, and more than $7,000 of the two per cent allotted to office expenses was placed in the Dividend Fund. The $10,000 assigned to office expenses was not available for campaign expenses, and in order to advance ever so inadequately the $5,000,000 Campaign, to say nothing of the $10,000,000 into which it has grown, has been a difficult task. We have been compelled to consume energies which might well have been used in other directions, in order to secure the necessary expenses of the church-wide campaign. Approximately, for every dollar which came to the Board from its regular income through "Conference percentages," we have been compelled to secure two dollars more for general expenses.

CHANGES IN BOARD MEMBERSHIP

During the quadrennium death removed from the Board two of its most useful members: Judge Oliver H. Horton and the Rev. James Hamilton, D.D.

The resolutions on the death of Judge Oliver H. Horton, adopted by the Board, record his services:

It is with deep sorrow and regret that we have received the report of the sudden departure of Judge Oliver H. Horton, First Vice-President of our Board. Words fail to express the great loss sustained by his death. His services to the cause have been of inestimable value, both as legal adviser and as an active member and untiring worker. We hereby express our great appreciation of the illustrious example of his life, not only to humanity at large, but also to the various benevolent enterprises and spiritual activities of the church he loved so well. As members of the Board of Conference Claimants we feel that his example should become a strong incentive for us to push forward to ultimate success the task with which the church has intrusted us.

The Rev. James Hamilton, D.D., died in September, 1915. He was one of the principal founders and an original member of the Board of Conference Claimants, and father of what is known as the "Michigan Conference Plan." As a member of the General Conference Commission appointed in 1904 he had much to do in shaping the present legislation. For many years he had charge of the campaign in the Michigan Conference, and was influential and helpful in forwarding the movement for the proper care of the retired preachers throughout the entire church.

The Bishops on April 29, 1915, nominated Mr. Robert W. Campbell, of Evanston, Illinois, as successor to Judge Horton and the Rev. L. E. Lennox, of Benton Harbor, Michigan, a member of the Michigan Conference, as successor to Dr. James Hamilton, and at a special meeting of the Board held the next day they were elected members of the Board. They are well qualified men who have come into a task worthy of their most earnest efforts. Mr. Campbell, an attorney of large responsibility and experience, enters upon the labors that were carried on for so many years by the eminent jurist, Judge Horton.

ASSISTANTS

Dr. Ezra C. Clemans, Field Representative of the Board, has been exceedingly successful in his work of aligning Conferences to the great Campaign and presenting the cause to Annual Conferences, conventions, and churches. He has had special care of the work in the Mississippi Valley and among the colored Conferences, and led successful intensive campaigns.

Dr. J. A. Mulfinger, a member of the Board, has been em-

ployed during most of the quadrennium as bookkeeper and financial agent, and has shown great skill in handling the finances of the Board, thereby relieving the Corresponding Secretary of many responsibilities growing out of the large increase of funds.

EDITOR OF PUBLICATIONS

In January, 1915, we secured the services of the Rev. J. T. Brabner Smith, a member of the Dakota Conference, as editor of the Veteran Preacher and of the publications of the Board. Mr. Smith has shown great skill as a newspaper man, and it has been largely due to him that so great publicity has been given to the cause by the secular papers.

MOVING

The Board moved twice during the quadrennium, first to 1020 South Wabash Avenue, and later to the Garland Building. The first location was inconvenient, inadequate, and unsatisfactory, and when the opportunity opened we secured the present convenient quarters. On the same floor with us are located Bishop McDowell, the Board of Sunday Schools, the Chicago district superintendents, the Chicago Missionary and Church Extension Society, and the Superannuates' Relief Association of the Rock River Conference; together making a central headquarters for the Methodist interests of the great city.

WHAT METHODISM IS DOING FOR ITS RETIRED MINISTERS

There are in the United States 2,712 retired ministers, 3,011 widows, and about 300 orphan children of deceased ministers, all Conference claimants; besides 200 claimants in other countries. The obligation of the church to them is reckoned as follows: an amount equal to 1-70th of the average salary of the effective ministers of an Annual Conference for each year of "effective" service. The annuity rate varies from $3 to $20, but, whatever the rate, it has the same fixed ratio to the average amount paid to pastors. A widow receives an annuity of one half of the rate paid to retired ministers, for each year that she was the wife of a minister while he was serving in the effective relation. Her claim rests on her service to the church as a "minister's wife." An orphan child under sixteen years of age receives one fifth of the amount his father would be entitled to.

Besides the money for annuities based on service, an additional amount is provided to take care of those who need more than the annuity provides; such as those who break down early, or are very feeble and need special care. The income of the Board of Conference Claimants is applied exclusively to them, and in a few years will be sufficient to provide for the necessities of all such claimants.

OBLIGATIONS AND RESOURCES

The amount required annually to meet the legal claims of the entire church is about $1,800,000; and this is no longer considered a gratuity to the poor, but is classified with the claims of pastors, the district superintendents, and the bishops, the rights of claimants being as clear before the law as those of the other ministers. In 1908 Methodism was paying $600,000 of these claims, leaving a shortage of $1,200,000, for which no provision was made. The Board of Conference Claimants immediately began a campaign of publicity, laying the nature and size of the obligation upon the heart of the church. The result is that in 1915, instead of paying $600,000 a year, the church paid $1,225,226, more than double that amount, and to-day is facing the joyful problem of providing an additional annual income of $600,000, so that Methodism may be "clear on the books." Methodism is determined that present annual revenues shall be increased at least one half, until the balance sheet between the church's obligations and its resources shall be a clean one.

The resources which Methodism applies to the solution of this problem are of three kinds: *First,* general or connectional dividends, from the Book Concern, the Chartered Fund, and the Board of Conference Claimants. *Second,* income from Annual Conference investments. *Third,* annual contributions from pastoral charges to meet an apportionment fixed by the Discipline. A document printed by Judge Horton in 1906 was the only attempt ever made to study the situation. It showed that the investments of Methodism in behalf of Conference Claimants were about $2,000,000, as against about $6,000,000 to-day, not including moneys subscribed in campaigns now in progress. The increased distribution of $600,000 represents $12,000,000 on an investment basis at five per cent.

A "MOVEMENT"

The increase has been along all lines and in all Conferences; a fact which indicates that the bishops were discriminating when they called this "*a movement,*" the force of which will not be expended until the financial obligations of the church to the retired ministers, widows, and orphans have been fully met.

This "movement" has touched all the varying activities of the church which are related to the care of Conference Claimants. The marvelous increase in the dividend of the Book Concern is an indication of this "movement," the foresighted men who compose the Book Committee being willing to go to the extreme limit possible under a conservative management of so great an enterprise. Contributions from pastoral charges have doubled during the last six years; and the campaign for increased investments,

started on the standard of $5,000,000 ordered by the General Conference of 1912, has grown into a campaign for $10,000,000. The employment by Annual Conferences of two score agents to solicit funds and to manage campaigns indicates that the "movement" is intensive as well as extensive; while the magnificent leadership given by the bishops shows that they recognize this as a "movement" to which they can commit themselves in a whole-hearted way, not only as leaders of the church, but, as the senior bishop has declared, because they recognize the compulsion of the fact that the church deals handsomely with them not only in their effective years, but in retirement. The recognition of the Ten-Million-Dollar Campaign by the church press, so that scarcely an issue appears without some phase of this subject being presented, shows that the "movement" represents what the laymen declared it to be—*"The Supreme Claim of Methodism."* Great secular papers too have produced magnificent editorials on this question, and have opened their columns to news concerning the campaign. But especially has the interest of the laymen in this "movement" disclosed its character. Thousands of laymen are reading along these lines and delivering addresses on various phases pertaining to the care of retired ministers, especially as related to ministerial efficiency, to their own obligations and to the new enthronement of the ministry in the affections of the people. On account of this increased interest the younger generation is getting the vision of the importance and character of the ministry which the boys and girls of past generations saw as they sat around the fireside and listened to the stories of the early itinerant circuit riders.

BY-PRODUCTS

There are many interesting by-products of the "movement." Greater attention is being given to men in the retired relation. The Colorado Proposition to recognize a retired minister who resides away from his own Conference by giving to him an honorary relation to the Conference within whose bounds he resides is a very fine tribute. Some Annual Conferences, like the Detroit, provide the retired ministers with transportation to the seat of the Conference, and see that they are properly entertained. Local churches frequently give banquets in their honor. Bishops afford ample opportunity for the older ministers to address the Conferences. In many cases the graves of ministers are decorated, and a beautiful marker for ministers' graves has been prepared. There are suitable services in the Sunday schools, many of which send contributions to the Board. The "Veterans of the Cross Fellowship," which was born in the loving heart of Dr. Varnum A. Cooper, of the New England Conference, is being generally recognized, and there are many kin-

dred organizations. To the credit of the church the old-fashioned appeal to "pity the poor old preacher" has been supplanted by a manly, straightforward putting of the obligation that rests on the church to match a lifetime consecration and service with a lifelong support. The bishops are right. This is *"a movement."* It has been slow in gathering force, but it can no more be stopped now than we can stop the incoming tide until all the bays and pools are filled.

INCREASED AMOUNTS PAID TO INDIVIDUAL CLAIMANTS

It is interesting to compare the number of retired ministers who received the larger amounts in 1915 with those who received the larger amounts two years before, in 1913.

In 1913 not one received as much as $600; in 1915 there were three.

In 1913, 13 received $500 or more; in 1915, 37, an increase of almost 300 per cent.

In 1913, 135 received $400 or more; in 1915, 225, an increase of 90, or 68 per cent.

In 1913, 492 ministers received $300 or more; in 1915, 740, an increase of 249, or 51 per cent.

In 1913, 1,097 received $200 or more; in 1915, 1,504, an increase of 407, or 37 per cent.

The growth and progress of the "movement" has been normal and gradual. Therefore it has seemed slow to those who were impatient for an immediate and spectacular success; but to those who consider all the elements that enter into the problem it has seemed providential and marvelous, considering the varied programs which are before our great and growing church.

EPISCOPAL RESIDENTIAL SUPERVISION

The value of the Episcopal Area administration has been great wherever the bishop has assumed reasonable responsibilities to the campaign. For example, Bishop William F. McDowell called one hundred representatives of the Chicago Episcopal Area to meet him in Chicago; preachers and laymen being present from the seven Conferences in the Chicago Area, and laid special emphasis on selecting the right man as leader, insisting that the campaign needed the leadership of the wisest, ablest, and most successful pastor and district superintendent.

Dr. F. T. Keeney, of Syracuse, N. Y., in a brief, inspiring way, told of the working plans of the Central New York Conference; and the Corresponding Secretary of the Board gave a survey of the present condition of the Chicago Residential Area, showing that it had advanced rapidly during the last six years, the *increased* distribution being $73,000, equal to a five per cent income on almost a million and a half dollars, and that

there was needed an increase of a million and a half dollars in Annual Conference investments. The meeting recommended that the full apportionment be made for the immediate payment of all claims and that each Conference enter into a campaign for increased investments. An area commission was organized to aid in the campaigns.

"THE RETIRED MINISTER"

is the title of a book concerning the care of retired ministers and the general subject of old age pensions. Part I deals with the inherent claim of the retired preacher to an adequate support, and the general principles upon which such a claim is based. Part II tells what is being done by churches and business organizations. Part III consists of facts, stories, and songs illustrating the needs, struggles, and triumphs of veteran preachers. Part IV takes up the various phases of the "*movement*" in the Methodist Episcopal Church.

The book has had a generous welcome by leaders in all denominations and six thousand copies have been printed.

The Veteran Preacher has been published at irregular intervals to suit the demand of the work. Half a million copies have been printed, including special editions for the Rock River, New England, North Indiana, Central New York, Northern New York, Michigan, Erie, Dakota, and New Hampshire Conferences. These special editions have been part of the Board's contribution to the campaign in Annual Conferences.

CONVENTIONS

In the development of the "movement" for cooperative work in behalf of Conference Claimants three very significant meetings were held: (1) The Inauguration Convention at Washington on October 27-29, 1914; (2) The National Convention at Chicago on April 27-30, 1915; and (3) The National Pension Congress at the World's Exposition, San Francisco, June 21-23, 1915.

The Inauguration Convention at Washington was significant and important. Leaders of great denominations were present to show what was being done in their great communions, and heads of great pension departments of railroads and industrial, banking, and municipal bodies laid before the convention the principles and practices of corporations, schools, and cities; and in an inspirational meeting of great power the bishops presented their "Address and Appeal to the Church," inaugurating the campaign for Retired Ministers, which will not close until the entire Methodist ministry has provided for it a lifetime support, which covers their old age as well as their active years.

The National Convention held at Chicago was preceded by a

series of meetings in the Chicago churches on Sunday, at which time many bishops and Conference representatives delivered inspirational addresses. Mass meetings were held in the evenings and on Thursday night the convention delegates were guests of the Chicago Social Union and of the Board. Forty Annual Conferences were represented.

PENSION CONGRESS

The World's Interdenominational Church Pension Congress was held in the Reception Hall of the California State Building, at the Panama-Pacific International Exposition, San Francisco, California, to consider the interests of retired ministers, and the relations of the laity toward the veterans of the cross and those dependent upon them.

The Congress was called to order by Bishop Hughes and the organization was completed by the election of Rev. William Acton, of the Methodist Episcopal Church, South, as Secretary. Many able, interesting, and instructive addresses were presented, and resolutions were unanimously adopted as follows:

Whereas, The claim of the Retired Minister has been accorded for the first time the dignity of a place in the proceedings of an International Exposition, and in the response to the call representatives of various religious bodies have come together for consideration of this great common interest, be it

Resolved, That, with devout thanksgiving to God for divine guidance, we note the growth of interest in the claims of retired ministers in all churches, especially as betokened in the national and official recognition of this sacred cause.

We commend the supreme claim of the Veteran Ministry to all churches, as one of justice rather than of charity; believing that, while the world is discovering that a lifelong support is the due of the faithful laborer in every legitimate field of industry, and is endeavoring to secure the payment of such social debt through various systems of pensions for old age and disability, it is especially obligatory on the church to see to it that the minister, whose service is unsurpassed in social value and unselfish devotion, should receive as the due of that service an adequate provision for his comfort when he has reached the period of retirement; and we express our deep conviction that the efficiency of the ministry will be greatly enhanced, and the period of the minister's effective service prolonged, if the disturbing and distracting influence of solicitude as to his own future, and more especially as to the future of those whose comfort is dearer than his own, be lifted from his mind and heart.

We recommend to all churches the adoption of such a system of pensions or annuities, based upon service, as may be in harmony with their usages.

INTERDENOMINATIONAL COOPERATION

One of the developments of these conventions has been a very significant interdenominational cooperation. The men who have been charged by their several denominations with the responsibility of securing funds for retired ministers have come into sympathetic touch, and a brotherhood of cooperation has been established in campaigns which involve $65,000,000. I take great pleasure in recording the names of the men who have been so helpful to me in my work. It is a source of satisfaction to me to believe that the Campaign of Methodism has had a stimulating influence on other churches. We have gone back to the apostolic standard and "hold all things in common." Any plan or literature that has proved helpful to any of the general secretaries has been freely offered for the use of all. I desire to record their names: Rev. W. H. Foulkes, D.D. (Presbyterian); Rev. W. A. Rice, D.D., and Rev. F. L. Hayes, D.D. (Congregational); Rev. Denis Wortman, D.D. (Dutch Reformed); Rev. E. T. Tomlinson, D.D., and Rev. W. B. Matteson, D.D. (Baptist); The Right Reverend Bishop W. A. Lawrence, D.D., LL.D., and Rev. C. A. J. McClure, D.D. (Protestant Episcopal); Rev. H. H. Sweets, D.D. (Presbyterian Southern); Rev. J. R. Stewart, D.D. (Methodist Episcopal, South); Rev. W. R. Warren, D.D. (Disciples); Rev. A. L. Lindholm, D.D., and Rev. G. M. Diffenderfer, D.D. (Lutheran).

LIFE ANNUITY BONDS

Life Annuity Bonds have proved to be a profitable source of income. At my request Dr. J. A. Mulfinger, Recording Secretary, prepared a detailed statement of the condition of all the Life Annuity Bonds. Three bonds having a face value of $25,300 matured during the quadrennium, by the death of the annuitants. Their depreciation had been $548.59, leaving $24,751.42 net. The net profit on the annuity business to date is $23,261.89. There remains $108,200 subject to life annuities. Since only 81 per cent of the amount received for life annuities is subject to a liability there will be a growing annual profit in our life annuity business. Experience leads me to accept the statement of Mr. H. A. Collins, "The Life Annuity Man," that life annuities will become a large asset of this benevolent Board, whose main proposition is to secure funds for perpetual investment.

WILHELM PERSOHN

On October 5, 1915, Mr. Wilhelm Persohn, of Brillion, Wisconsin, died. He was born in Germany in 1844. When one year old he lost the use of his lower extremities through sickness. At the age of thirteen he came to this country with his parents,

and learned the cobbler's trade. He was induced to give his life to God, through the influence of a German Methodist preacher, and, as he was endowed with large natural gifts, he took an active part in church work, becoming local preacher, organist, and choir director. By careful investment he acquired a small fortune, and being convinced that he was only a steward of the money with which God had intrusted him, he allowed God to direct him in investing it for the Kingdom. After making the first gift it became a joy for him to help the cause of Christ, saying, "*The Lord has given me this fortune in a wonderful manner. It belongs to him and I shall return it.*" He gave $65,000 to the benevolent causes of Methodism, and to the Connectional Permanent Fund of the Board of Conference Claimants he gave $25,000, which will be carried upon our books as a Memorial Gift, perpetuating his memory. As he had given largely on the life annuity plan, he was shielded from want in old age and was able during his last years, when he became helpless, to pay liberally for his care.

Mrs. Violetta Barrett made a Memorial Gift to the Board in memory of her husband.

CONNECTIONAL DIVIDENDS

During the quadrennium $96,950 were paid to Annual Conferences as dividends to help necessitous cases, as follows:

DIVIDENDS FOR THE QUADRENNIUM

Conference	1913	1914	1915	1916	Total
Alabama	$300	$300	$300	$300	$1,200
Arkansas	300	300	300	300	1,200
Atlanta	200	200	200	200	800
Austria-Hungary	50	50	100	100	300
Baltimore	150	250	250	200	850
Blue Ridge-Atlantic	300	300	300	300	1,200
Bombay	50	30	50	50	180
Bulgaria	50	50	100	100	300
Burma	...	...	...	50	50
California	150	250	250	200	850
California German	100	100	100	100	400
Central Alabama	100	150	200	200	650
Central China	...	30	50	50	130
Central German	150	200	200	200	750
Central Illinois	150	250	250	200	850
Central Missouri	150	150	150	100	550
Central New York	150	250	250	200	850
Central Pennsylvania	150	250	250	200	850
Central Provinces	...	30	50	50	130
Central Swedish	100	100	150	100	450
Central Tennessee	300	300	300	300	1,200
Chicago German	150	200	200	200	750
Chile	...	50	50	50	150
Colorado	150	250	250	200	850
Columbia River	150	250	250	200	850
Dakota	150	250	250	200	850
Delaware	250	250	250	250	1,000
Denmark	50	50	100	100	300
Des Moines	150	250	250	200	850

Conference	1913	1914	1915	1916	Total
Detroit	150	250	250	200	850
East German	100	120	130	100	450
East Maine	400	300	300	300	1,300
East Tennessee	200	200	200	200	800
Eastern South America	...	...	50	50	100
Eastern Swedish	100	100	150	100	450
Erie	150	250	250	250	900
Finland	50	50	100	100	300
Florida	300	100	300	300	1,000
Foochow	...	30	50	50	130
Genesee	150	250	250	200	850
Georgia	300	300	300	300	1,200
Gulf	300	300	300	300	1,200
Hinghwa	...	30	50	50	130
Holston	300	300	300	250	1,150
Idaho	150	160	200	200	710
Illinois	150	250	250	200	850
Indiana	150	250	250	200	850
Iowa	150	250	250	200	850
Italy	100	100	200	200	600
Kansas	300	250	300	250	1,100
Kentucky	200	200	200	200	800
Lexington	200	200	200	200	800
Liberia	50	30	50	50	180
Lincoln	150	100	100	100	450
Little Rock	300	200	300	300	1,100
Louisiana	350	250	300	300	1,200
Maine	400	300	300	300	1,300
Malaysia	...	...	...	50	50
Mexico	100	150	150	200	600
Michigan	150	250	250	200	850
Minnesota	150	250	250	200	850
Mississippi	300	200	300	300	1,100
Missouri	150	250	250	200	850
Montana	100	100	100	100	400
Nebraska	450	400	400	300	1,550
Newark	150	250	250	200	850
New England	150	250	250	200	850
New England Southern	150	250	250	200	850
New Hampshire	350	300	300	300	1,250
New Jersey	150	250	250	200	850
New York	150	250	250	200	850
New York East	150	250	250	200	850
North Carolina	200	200	200	200	800
North Dakota	150	250	250	200	850
North Germany	150	150	200	200	700
North India	...	30	50	50	130
North Indiana	150	250	250	200	850
North Montana	100	50	100	50	300
North-East Ohio	150	250	250	200	850
Northern German	100	120	140	100	460
Northern Minnesota	150	250	250	200	850
Northern New York	150	250	250	250	900
Northern Swedish	100	100	100	100	400
Northwest German	100	120	140	100	460
Northwest India	...	...	...	50	50
Northwest Indiana	150	250	250	200	850
Northwest Iowa	150	250	250	200	850
Northwest Kansas	150	300	300	200	950
Northwest Nebraska	100	50	50	50	250
Norway	150	150	200	200	700
Norwegian and Danish	150	200	200	200	750
Ohio	150	250	250	200	850
Oklahoma	350	350	350	250	1,300
Oregon	150	250	250	200	850
Pacific German	100	100	100	100	400
Philadelphia	150	250	250	200	850

Conference	1913	1914	1915	1916	Total
Pittsburgh	150	250	250	200	850
Puget Sound	150	150	250	200	850
Rock River	150	150	250	200	850
Saint Johns River	300	300	300	300	1,200
Saint Louis	150	250	250	250	900
Saint Louis German	150	200	240	200	790
Savannah	200	150	200	200	750
South Carolina	250	250	300	250	1,050
South Germany	150	150	200	200	700
South India	...	...	...	50	50
Southern California	150	250	250	200	850
Southern German	100	120	150	100	470
Southern Illinois	150	250	300	250	950
Southwest Kansas	150	350	300	250	1,050
Sweden	150	150	200	200	700
Switzerland	150	150	200	200	700
Tennessee	200	200	200	200	800
Texas	300	200	250	200	950
Troy	150	250	250	200	850
Upper Iowa	150	250	250	200	850
Upper Mississippi	300	200	300	300	1,100
Vermont	400	300	300	300	1,300
Washington	250	200	200	200	850
West China	...	...	50	50	100
West German	150	200	200	200	750
West Ohio	300	250	250	200	1,000
West Texas	300	200	250	200	950
West Virginia	150	250	250	200	850
West Wisconsin	150	250	250	200	850
Western Norwegian-Danish	100	50	50	50	250
Western Swedish	100	100	100	100	400
Wilmington	150	250	250	200	850
Wisconsin	150	250	250	200	850
Wyoming	150	250	250	200	850
Wyoming State	...	...	50	50	100
	$20,950	$25,000	$27,000	$24,000	$96,950

THE 1915 SURVEY

The Board has made three surveys relating to the care of Conference Claimants throughout the entire church. The first survey brought out the fact that the church was meeting only one third of its legal obligations to Conference Claimants, and that the great and prosperous Conferences were especially neglectful of them. These claims are, in round numbers, $1,800,000 per year, and in 1908 there was a deficiency of $1,200,000; now reduced to $600,000. It was of great value to the cause when the promises of the Discipline were intelligently stated and applied to Annual Conferences, Episcopal Areas, and to the entire church; and when bishops, district superintendents, pastors, and laymen were brought face to face with solemn obligations that were being ignored, neglected, or repudiated.

I present to you the survey of the work in the several Annual Conferences and Residential Areas, prepared from the 1915 reports. The Survey covers "Total Claims," "Total Amount Paid," "Shortage," "Value of the Dollar or Percentage of Claims Paid," " The Annuity Rate," "The Rate Paid," "Increased An-

nual Distribution Since 1908," "Amount of Conference Investments," and the "Total Conference Investment Required." The totals are as follows:

Full Annual Claims, $1,869,000.

Total Annual Payment, $1,198,000, or including last report of foreign Conferences, $1,219,000.

Shortage, $662,000.

Value of a dollar, or Percentage of the Claims paid, 66 cents.

Average Disciplinary Rate, $12.50.

Average Annuity Rate Paid, $6.70, 52 per cent.

Increased Annual distribution, $570,000.

Permanent Investments (partial report), $5,774,000.

Additional Investment Needed, $10,000,000. (This amount would produce an additional annual income of $500,000 and make Methodism "clear on the books.")

The Summary is as follows:

1915 SURVEY SUMMARY BY DIVISIONS

ESIDENTIAL DIVISIONS	I	II	III	IV	V	VI	VII	VIII	IX
	Total Claims	Total Amount Paid	Deficiency	Value of Dollar —Cents	Disciplinary Annuity Rate	Annuity Rate Paid Per Cent	Increase of Distribution Since 1908	Present Investments and Subscriptions	Total Investments Needed
	$	$	$		$	$	$	$	$
TERN DIVISION	601,900	406,400	195,500	68	11 55	6 45— 55	159,700	2,218,300	7,025,000
TRAL DIVISION	793,700	490,100	303,600	62	12 55	6 35— 51	242,800	2,402,400	7,945,000
TERN DIVISION	464,600	301,300	163,300	67	13 45	7 20— 54	167,100	1,017,400	5,540,000
Grand Total	1,869,200	1,197,800	662,400	66	12 50	6 70— 52	569,600	5,638,100	20,510,000
IGN CONFERENCES		21,200					Board	235,525	
		1,219,000						5,873,625	

1915 SURVEY—RESIDENTIAL AREAS

EASTERN DIVISION—Boston Area, Bishop Hamilton; New York Area, Bishop Wilson; Philadelphia Area, Bi
Berry; Washington Area, Bishop Cranston; Chattanooga Area, Bishop Henderson; Atlanta Area, Bishop Leete

AREA AND CONFERENCE	I Total Claims	II Total Amount Paid	III Deficiency	IV Value of Dollar —Cents	V Disciplinary Annuity Rate	VI Annuity Rate Paid Per Cent	VII Increase of Distribution Since 1908	VIII Present Investments and Subscriptions	IX Total
Boston Area—Bishop Hamilton	$	$	$		$	$	$	$	$
New England	35,000	18,000	17,000	52	16 00	8 00— 50	5,000	200,000	400
New England Southerr	22,000	13,000	9,000	60	14 00	7 00— 50	4,500	95,000	250
Maine	12,000	8,500	3,500	71	12 75	6 35— 50	3,800	79,000	200
East Maine	5,700	5,700	None	100	13 00	13 00—100	2,000	39,000	150
New Hampshire	13,000	6,300	6,700	49	13 00	5 50— 42	2,400	63,000	200
Vermont	8,000	5,400	2,600	68	10 00	4 00— 40	1,900	31,000	150
Total	95,700	56,900	38,800	60	13 15	7 40— 48	19,600	507,000	1,350
New York Area—Bishop Wilson									
New York	54,000	40,000	14,000	71	17 00	10 00— 60	10,000	356,000	500
New York East	45,000	33,000	12,000	74	20 00	11 50— 57	7,000	283,000	500
Newark	35,000	24,000	11,000	69	14 00	8 00— 57	8,000	135,000	500
Troy	39,000	23,000	16,000	60	15 00	7 50— 50	8,000	108,000	400
East German	8,700	3,200	5,500	37	14 00	3 90— 28	1,500	38,000	150
Eastern Swedish	1,600	1,300	300	81	10 00	10 00—100	700	3,500	25
Total	183,300	124,500	58,800	65	15 00	8 50— 57	35,200	923,500	2,075
Philadelphia Area—Bishop Berry									
Philadelphia	42,000	30,000	12,000	72	17 00	10 00— 59	10,000	118,000	400
Wilmington	23,000	17,000	6,000	74	13 50	10 00— 74	7,600	35,000	250
New Jersey	34,000	22,000	12,000	65	16 00	3 00— 19	12,000	74,000	400
Wyoming	36,000	22,000	14,000	61	17 00	6 00— 36	12,000	102,000	400
Delaware	8,000	4,500	3,500	56	8 00	4 00— 50	1,600	1,600	50
Total	143,000	95,500	47,500	67	13 70	6 60— 48	43,200	330,600	1,500
Washington Area—Bishop Cranston									
Baltimore	33,000	26,000	7,000	79	15 00	11 00— 73	11,000	136,000	500
Central Pennsylvania	30,000	26,000	4,000	87	14 00	7 50— 54	11,000	98,000	400
Pittsburgh	39,000	29,000	10,000	75	19 50	10 00— 51	14,000	175,000	500
West Virginia	27,000	16,000	11,000	60	14 00	7 00— 50	9,000	40,000	300
Washington	8,000	4,000	4,000	50	9 00	4 30— 48	1,700	900	100
Total	137,000	101,000	36,000	76	14 30	8 00— 56	46,700	449,900	1,800
Chattanooga Area—Bishop Henderson									
Blue Ridge-Atlantic	2,000	1,300	700	65	6 00	3 00— 50	800	500	1
Central Tennessee	2,000	1,100	900	55	3 50	3 50—100	600	.....	1
Holston	10,000	6,600	3,400	66	10 00	5 00— 50	5,800	.....	200
East Tennessee	3,000	2,400	600	80	4 00	3 00— 75	1,800	.....	
North Carolina	3,000	2,000	1,000	67	9 00	3 30— 36	1,000	.....	1
Tennessee	2,500	1,700	800	68	4 00	2 50— 62	400	3,000	
Total	22,500	15,100	7,400	67	6 10	3 30— 54	8,400	3,500	24
Atlanta Area—Bishop Leete									
Alabama	2,700	1,500	1,200	56	6 00	3 00— 50	900	700	
Georgia	2,000	1,000	1,000	50	6 00	5 30— 88	700	1,900	
Saint Johns River	1,700	1,700	None	100	11 00	11 00—100	1,200	1,200	2
Atlanta	4,000	2,100	1,900	53	6 00	3 00— 50	900	.....	
Florida	3,000	2,300	700	77	6 00	4 50— 75	900	.....	
Savannah	2,000	1,400	600	70	5 00	4 00— 80	600	.....	
South Carolina	5,000	3,400	1,600	68	9 00	3 00— 33	1,400	.....	
Total	20,400	13,400	7,000	68	7 00	4 80— 71	6,600	3,800	
EASTERN DIVISION									
Boston Area—Bishop Hamilton	95,700	56,900	38,800	60	13 15	7 40— 48	19,600	507,000	1,35
New York Area—Bishop Wilson	183,300	124,500	58,800	65	15 00	8 50— 57	35,200	923,500	2,07
Philadelphia Area—Bishop Berry	143,000	95,500	47,500	67	13 70	6 60— 48	43,200	330,000	1,50
Washington Area—Bishop Cranston	137,000	101,000	36,000	76	14 30	8 00— 56	46,700	449,900	1,80
Chattanooga Area—Bishop Henderson	22,500	15,100	7,400	67	6 10	3 30— 54	8,400	3,500	2
Atlanta Area—Bishop Leete	20,400	13,400	7,000	68	7 00	4 80— 71	6,600	3,800	
Grand Total	601,900	406,400	195,500	68	11 55	6 45— 55	159,700	2,218,300	7,0

1915 SURVEY—RESIDENTIAL AREAS

ENTRAL DIVISION—Chicago Area, Bishop McDowell; Buffalo Area, Bishop Burt; Cincinnati Area, Bishop Anderson; Saint Paul Area, Bishop Quayle; New Orleans Area, Bishop Thirkield

AREA AND CONFERENCE	I Total Claims	II Total Amount Paid	III Deficiency	IV Value of Dollar —Cents	V Disciplinary Annuity Rate	VI Annuity Rate Paid Per Cent	VII Increase of Distribution Since 1908	VIII Present Investments and Subscriptions	IX Total Investments Needed
ICAGO AREA—Bishop McDowell	$	$	$		$	$	$	$	$
Rock River	57,000	35,000	22,000	61	20 00	10 00— 50	20,000	163,000	500,000
Illinois	56,000	29,000	27,000	52	17 00	5 00— 29	15,000	130,000	500,000
Central Illinois	25,000	15,000	10,000	60	17 00	6 00— 35	9,000	53,000	300,000
Southern Illinois	16,000	12,000	4,000	75	13 00	6 00— 47	5,000	35,000	250,000
North Indiana	37,000	25,000	12,000	68	16 50	8 00— 48	13,000	101,000	400,000
Northwest Indiana	23,000	18,000	5,000	78	16 00	9 60— 60	9,000	73,000	300,000
Chicago German	7,000	5,000	2,000	72	10 00	2 30— 23	2,100	59,500	150,000
Central Swedish	3,600	2,700	900	75	10 00	8 00— 80	1,300	6,000	15,000
Total	224,600	140,700	83,900	63	14 70	6 85— 46	74,400	620,500	2,415,000
FFALO AREA—Bishop Burt									
Central New York	40,000	26,000	14,000	65	16 00	9 00— 56	16,000	220,000	400,000
Genesee	39,000	25,000	14,000	64	17 00	8 00— 47	10,000	73,500	400,000
Northern New York	29,000	14,000	15,000	49	16 00	4 50— 28	7,000	125,000	500,000
Detroit	48,000	28,000	20,000	59	12 00	6 25— 52	10,000	120,000	400,000
Michigan	39,000	30,000	9,000	77	13 00	9 00— 70	12,000	260,000	400,000
Erie	34,000	17,000	17,000	50	16 00	7 20— 45	7,000	65,000	500,000
Total	229,000	140,000	89,000	61	15 00	7 30— 49	62,000	863,500	2,600,000
NCINNATI AREA—Bishop Anderson									
Ohio	36,000	21,000	15,000	59	17 00	4 55— 27	11,000	168,000	300,000
North-East Ohio	70,000	36,000	34,000	52	18 00	5 00— 28	22,000	123,000	500,000
West Ohio	57,000	35,000	22,000	60	16 00	8 00— 50	18,000	126,300	500,000
Indiana	32,000	23,000	9,000	72	14 00	8 00— 57	11,000	100,000	500,000
Kentucky	6,000	4,300	1,700	72	10 00	8 00— 80	1,500	46,100	150,000
Central German	12,000	9,000	3,000	75	11 00	6 00— 55	2,400	67,000	200,000
Lexington	5,000	2,500	2,500	50	7 00	2 35— 34	1,300	.....	20,000
Total	218,000	130,800	87,200	60	13 30	6 00— 45	67,200	630,400	2,170,000
INT PAUL AREA—Bishop Quayle									
Minnesota	16,000	12,500	3,500	78	14 30	10 15— 71	6,700	62,000	100,000
Northern Minnesota	14,000	11,000	3,000	79	17 00	12 50— 73	6,000	20,000	100,000
Wisconsin	24,000	15,000	9,000	61	15 50	8 00— 52	7,100	100,000	200,000
West Wisconsin	20,000	10,000	10,000	50	14 50	5 50— 38	5,000	50,000	200,000
Northern German	7,400	3,300	4,100	43	10 00	5 50— 55	1,300	27,000	50,000
Northern Swedish	5,600	2,800	2,200	60	10 50	10 50—100	1,200	13,500	20,000
Norwegian and Danish	6,000	3,600	2,400	60	6 50	2 50— 39	2,000	5,000	10,000
Total	92,400	58,200	34,200	63	12 60	7 80— 62	29,300	277,500	680,000
W ORLEANS AREA—Bishop Thirkield									
Arkansas	2,500	1,400	1,100	56	7 60	3 40— 45	800	.....	10,000
Gulf	3,000	1,400	1,600	47	11 00	7 00— 64	800	.....	10,000
Southern German	3,800	2,600	1,200	66	10 00	5 00— 50	1,100	9,000	25,000
Central Alabama	2,400	1,900	500	79	6 00	.... ..	900	.....	5,000
Little Rock	3,000	2,000	1,000	66	7 00	3 00— 43	1,000	.....	5,000
Louisiana	4,000	3,200	800	80	6 00	2 75— 46	1,400	500	10,000
Mississippi	3,500	2,600	900	75	5 00	2 80— 56	1,400	.....	5,000
Texas	3,500	2,600	900	75	6 00	2 70— 45	1,100	.....	5,000
Upper Mississippi	4,000	2,700	1,300	68	5 50	2 90— 53	1,400	1,000	5,000
Total	29,700	20,400	9,300	68	7 10	3 70— 52	9,900	10,500	80,000
CENTRAL DIVISION									
ICAGO AREA—Bishop McDowell	224,600	140,700	83,900	63	14 70	6 85— 46	74,400	620,500	2,415,000
FFALO AREA—Bishop Burt	229,000	140,000	89,000	61	15 00	7 30— 49	62,000	863,500	2,600,000
NCINNATI AREA—Bishop Anderson	218,000	130,800	87,200	60	13 30	6 00— 45	67,200	630,400	2,170,000
NT PAUL AREA—Bishop Quayle	92,400	58,200	34,200	63	12 60	7 80— 62	29,300	277,500	680,000
W ORLEANS AREA—Bishop Thirkield	29,700	20,400	9,300	68	7 10	3 70— 52	9,900	10,500	80,000
Total	793,700	490,100	303,600	62	12 55	6 35— 51	242,800	2,402,400	7,945,000

1915 SURVEY—RESIDENTIAL AREAS

WESTERN DIVISION—San Francisco Area, Bishop Hughes; Portland Area, Bishop Cooke; Denver Area, B
McConnell; Helena Area, Bishop Luccock; Omaha Area, Bishop Bristol; Kansas City Area, Bishop Shepard

AREA AND CONFERENCE	I Total Claims	II Total Amount Paid	III Deficiency	IV Value of Dollar—Cents	V Disciplinary Annuity Rate	VI Annuity Rate Paid Per Cent	VII Increase of Distribution Since 1908	VIII Present Investments and Subscriptions	I Total
San Francisco Area—Bishop Hughes	$	$	$		$	$	$	$	
California	38,000	17,000	21,000	45	17 00	6 80— 40	11,000	88,000	3
Southern California	33,000	24,000	9,000	73	17 00	10 00— 60	10,000	170,000	5
California German	2,500	2,000	500	80	10 00	2 50— 25	800	19,000	
Total	73,500	43,000	30,500	58	14 35	6 40— 45	21,800	277,000	8
Portland Area—Bishop Cooke									
Columbia River	12,000	8,000	4,000	67	12 00	6 00— 50	4,100	15,000	2
Puget Sound	16,000	12,000	4,000	75	14 00	8 00— 57	6,700	17,000	2
Oregon	13,000	8,000	5,000	62	12 00	7 00— 58	9,400	30,000	2
Pacific German	2,100	1,200	900	55	10 00	7 00— 70	600	5,400	
Western Norwegian-Danish	700	500	200	66	8 00	.... ..	300	.....	
Total	43,800	29,700	14,100	68	11 20	7 00— 62	21,100	67,400	6
Denver Area—Bishop McConnell									
Colorado	23,000	14,000	9,000	71	17 00	8 00— 47	8,100	43,000	2
Wyoming State	.....	.....	.....	....	....	.... ..	.....	.....	
New Mexico	.....	.....	.....	....	....	.... ..	.....	.....	
Total	23,000	14,000	9,000	71	17 00	8 00— 47	8,100	43,000	2
Helena Area—Bishop Luccock									
Montana	3,600	2,800	800	78	14 00	4 20— 30	1,600	2,000	
North Montana	1,800	1,800	None	100	11 00	11 00—100	1,200	2,000	
Dakota	12,000	10,000	2,000	84	14 00	10 00— 71	4,900	21,000	2
North Dakota	10,000	6,000	4,000	60	15 00	9 00— 60	4,000	30,000	2
Idaho	3,700	3,100	600	84	12 30	10 15— 82	2,100	1,000	
Total	31,100	23,700	7,400	76	13 25	8 90— 67	13,800	56,000	4
Omaha Area—Bishop Bristol									
Iowa	18,000	11,000	7,000	60	15 00	8 00— 54	6,700	54,000	2
Upper Iowa	35,000	19,000	16,000	55	17 00	7 00— 41	9,300	141,000	3
Des Moines	29,000	19,000	10,000	66	17 00	10 00— 57	9,400	40,000	3
Northwest Iowa	18,000	14,000	4,000	78	17 00	12 00— 70	7,800	125,000	2
Nebraska	38,000	25,000	13,000	66	15 00	5 00— 33	13,000	35,000	5
Northwest Nebraska	300	700	None	100	12 00	12 00—100	100	1,000	
Missouri	15,000	10,000	5,000	67	14 75	5 40— 36	5,600	15,000	2
Northwest German	5,600	3,300	2,300	60	10 00	2 10— 21	1,900	40,000	
Total	158,900	102,000	57,300	64	14 70	7 80— 53	53,800	451,000	1,8
Kansas City Area—Bishop Shepard									
Kansas	38,000	26,000	12,000	69	14 00	7 00— 50	13,000	25,000	5
Southwest Kansas	17,000	15,000	2,000	89	14 50	11 00— 76	9,400	10,000	2
Northwest Kansas	12,000	7,400	4,600	62	11 00	2 00— 18	3,700	23,000	
Oklahoma	18,000	9,000	9,000	50	12 25	4 00— 33	6,300	11,000	2
Saint Louis	20,000	11,000	9,000	55	15 00	6 75— 45	5,900	11,000	2
Saint Louis German	12,000	8,000	4,000	67	11 30	6 50— 55	4,800	50,000	
West German	6,000	4,500	1,500	75	9 00	4 00— 45	2,000	38,000	
Western Swedish	2,300	1,700	600	74	8 00	5 00— 62	900	5,000	
Lincoln	3,000	1,900	1,100	64	4 10	2 50— 62	700	.....	
West Texas	3,000	2,000	1,000	67	5 40	2 80— 52	1,000	.....	
Central Missouri	3,000	2,400	600	80	8 00	2 70— 34	800	.....	
Total	134,300	88,900	45,400	66	10 20	4 95— 48	48,500	173,000	1,5
WESTERN DIVISION									
San Francisco Area—Bishop Hughes	73,500	43,000	30,500	58	14 35	6 40— 45	21,800	227,000	8
Portland Area—Bishop Cooke	43,800	29,700	14,100	68	11 20	7 00— 62	21,100	67,400	6
Denver Area—Bishop McConnell	23,000	14,000	9,000	71	17 00	8 00— 47	8,100	43,000	2
Helena Area—Bishop Luccock	31,100	23,700	7,400	76	13 25	8 90— 67	13,800	56,000	4
Omaha Area—Bishop Bristol	158,900	102,000	56,900	64	14 70	7 80— 53	53,800	451,000	1,
Kansas City Area—Bishop Shepard	134,300	88,900	45,400	66	10 20	4 95— 48	48,500	173,000	1,
Total	464,600	301,300	163,300	67	13 45	7 20— 54	167,100	1,017,400	5,

The following *Comparative Tables* are based on the Survey. Table I shows the *Legal Disciplinary Annuity Rate* in the several Conferences; also in parenthesis ( ) the Actual Annuity Rate Paid. Table II shows the *Percentage of Full Claims Paid,* including both annuities and necessities; also in parenthesis ( ) the percentage of full claims paid in 1913.

COMPARATIVE TABLE NUMBER I

Legal Disciplinary Annuity Rate

That is, the amount which should be paid for each year of service: "one seventieth of the average salary" of the men in the effective ranks. Discipline, ¶ 331. (Fractions less than fifty cents, eliminated.) In parenthesis, the rate actually paid.

Rate Per Year:

$20.00—New York East ($11.00), Rock River ($10.00).

19.50—Pittsburgh ($10.00).

18.00—North-East Ohio ($5.00).

17.00—California ($7.00), Central Illinois ($6.00), Colorado ($8.00), Des Moines ($10.00), Genesee ($8.00), Illinois ($5.00), New York ($10.00), Northern Minnesota ($12.50), Northwest Iowa ($12.00), Ohio ($4.50), Philadelphia ($10.00), Southern California ($10.00), Upper Iowa ($7.00), Wyoming ($6.00).

16.00—Central New York ($9.00), Erie ($7.00), New England ($8.00), New Jersey ($3.00), North Indiana ($8.00), Northern New York ($4.50), Northwest Indiana ($9.50), West Ohio ($8.00).

15.50—Wisconsin ($8.00).

15.00—Baltimore ($11.00), Iowa ($8.00), Nebraska ($5.00), North Dakota ($9.00), Saint Louis ($7.00), Troy ($7.50), Missouri ($5.50).

14.50—Minnesota ($10.00), Southwest Kansas ($11.00), West Wisconsin ($5.50).

14.00—Central Pennsylvania ($7.50), Dakota ($10.00), East German ($4.00), Indiana ($8.00), Kansas ($7.00), Montana ($4.20), New England Southern ($7.00), Newark ($8.00), Puget Sound ($8.00), West Virginia ($7.00).

13.50—Wilmington ($10.00).

13.00—East Maine (Full Rate, $13.00), Maine ($6.00), Michigan ($9.00), New Hampshire ($5.50), Southern Illinois ($6.00).

12.00—Columbia River ($6.00), Detroit ($6.00), Idaho ($10.00), Northwest Nebraska ($12.00), Oklahoma ($4.00), Oregon ($7.00).

11.00—Central German ($6.00), Gulf ($7.00), North Montana ($11.00, Full Rate), Northwest Kansas ($2.00), Saint Johns River ($11.00, Full Rate), Saint Louis German ($6.50).

RATE PER YEAR

$10.50—Northern Swedish ($10.50, Full Rate).

10.00—California German ($2.50), Central Swedish ($8.00), Chicago German ($2.50), Eastern Swedish ($10.00, Full Rate), Holston ($5.00), Kentucky ($8.00), Northern German ($5.50), Northwest German ($2.00), Pacific German ($7.00), Southern German ($5.00), Vermont ($4.00).

9.00—North Carolina ($3.00), South Carolina ($3.00), Washington ($4.00), West German ($4.00).

8.00—Arkansas ($3.50), Central Missouri ($2.50), Delaware ($4.00), Western Norwegian-Danish, Western Swedish ($5.00).

7.00—Lexington ($2.50), Little Rock ($3.00).

6.50—Norwegian and Danish ($2.50).

6.00—Alabama ($3.00), Atlanta ($3.00), Blue Ridge-Atlantic ($3.00), Central Alabama, Florida ($4.00), Georgia ($5.00), Louisiana ($3.00), Texas ($3.00).

5.50—Upper Mississippi ($3.00), West Texas ($3.00).

5.00—Mississippi ($3.00), Savannah ($4.00).

4.00—East Tennessee ($3.00), Lincoln ($2.50), Tennessee ($2.50).

3.50—Central Tennessee ($3.50 Full Rate).

COMPARATIVE TABLE NUMBER II

THE DOLLAR'S VALUE IN 1915

In parenthesis () the value of the dollar two years ago (1913).

100 cents—East Maine (72), North Montana (89) Northwest Nebraska (100), Saint Johns River (100)

89 " Southwest Kansas (68)

87 " Central Pennsylvania (75)

84 " Dakota (86), Idaho (69)

81 " Eastern Swedish (100)

80 " California German (53), Central Missouri (40) East Tennessee (77), Louisiana (72)

79 " Baltimore (72), Central Missouri (78), Northern Minnesota (69)

77 " Florida (72), Michigan (68)

75 " Central German (55), Central Swedish (74), Mississippi (62), Puget Sound (64), Pittsburgh (63), Southern Illinois (69), Texas (50), West German (71)

74 " New York East (66), Western Swedish (69), Wilmington (73)

73 " Southern California (81)

72 " Chicago German (45), Indiana (68), Kentucky (62), Philadelphia (55)

71 cents—Colorado (57), Maine (73), New York (75)

70 " Savannah (88)

69 " Newark (62), Kansas (33)

68 " North Indiana (61), South Carolina (75), Tennessee (70), Upper Mississippi (68), Vermont (63)

67 " Columbia River (65), Missouri (62), North Carolina (68), Saint Louis German (64), West Texas (66)

66 " Des Moines (64), Holston (65), Nebraska (54), Southern German (64), Western Norwegian-Danish (56)

65 " Blue Ridge-Atlantic (52), Central New York (55) New Jersey (53)

64 " Genesee (66), Lincoln (66)

62 " Northwest Kansas (56), Wisconsin (65), Wyoming (43)

61 " Rock River (54)

60 " Central Illinois (25), Iowa (59), New England Southern (50), North Dakota (66), Northern Swedish (94), Northwest German (66), Norwegian and Danish (60), Troy (77), West Ohio (52), West Virginia (57)

59 " Detroit (65), Ohio (47)

56 " Alabama (79), Arkansas (46), Delaware (54)

55 " Central Tennessee (78), Pacific German (56) Saint Louis (60), Upper Iowa (59)

53 " Atlanta (63)

52 " Illinois (15), New England (50), North-East Ohio (63)

50 " Erie (40), Georgia (74), Lexington (55), Oklahoma (41), Washington (58), West Wisconsin (55)

49 " New Hampshire (50), Northern New York (60)

47 " Gulf (85)

45 " California (39)

43 " Northern German (60)

37 " East German (26)

A QUESTION OF PAYING THE BILLS

The care of the retired ministers is no longer a matter of giving gratuities to worthy men, but one of meeting a clearly defined obligation. It is a question of paying the bills. It is as easy to reckon up the church's obligations to the retired ministers as it is to determine the claims of the other ministers. The "Effective" bishops' claims are paid in full. Good! The district superintendents' claims, according to the Methodist Year Book, page 71, is $1,011,317, and the claims of the pastors, $15,872,266; and these obligations are fully recognized and generally met. Good!

As to retired ministers, the claim of a retired bishop is $2,500

a year, and is paid in full. Good! The claims of retired ministers (other than retired bishops) and of the widows and orphans are $1,800,000. Though annual receipts have doubled during the past seven years *there remains an annual deficiency of* $600,000, which must be provided for in some way until the completion of the $10,000,000 Campaign shall place for the veterans in the Father's house bread enough and to spare. Pastoral charges must provide this by direct contributions. There would be as much sense and equity, and far more kindness, in withholding one third of the claim of the bishops, district superintendents, and pastors as in keeping back one third of the amount due to feeble, aged preachers and widows and orphans. Where is the Methodist "Unjust Steward" who would ask the bishops to receipt in full on the payment of $4,000? What pastoral charge asks the district superintendent or pastor to take $2,000 when promised $3,000! or $667 when promised $1,000! Why then should the old preachers be expected to accept $200 on a promise of a pitiful $300, or the widows to accept $100 when promised $150!

There is no need of this. There is no sense in it. There is no necessity for it. There is no religion in it. But what is the way out? The permanent way out is the completion of the $10,000,000 Campaign. The immediate, reasonable, and necessary way out is for pastoral charges to raise the additional amount now needed in response to a full apportionment made by Annual Conferences. This would make Methodism *"clear on the books."*

ANALYSIS

The following discloses the situation in the several Conferences: The *first column* shows the total obligation; the *second column,* the total amount paid; the *third column,* the deficiency or shortage. This *additional amount should be raised through apportionments to the pastoral charges.* The *fourth column* shows the support now furnished by the pastoral charges; the *fifth column,* what the apportionment should be; and the *sixth column,* the present apportionment. The figures in *Column V and Column VI should be the same.* Conference printed in caps have made the full, legal, required apportionment.

CONFERENCE	I Claims	II Paid	III Shortage	IV Support Furnished by Pastoral Charges	V What Apportionment Should Be	VI Present Apportionment
Alabama	$2,700	$1,443	$1,257	$249	$1,506	$600
ARKANSAS	2,500	1,431	1,069	256	1,325	2,800
Atlanta	4,000	2,091	1,999	.....	1,999	1,000
Baltimore	33,000	26,601	7,000	17,286	24,286	17,000
BLUE RIDGE-ATLANTIC	2,000	1,314	686	224	910	1,000
California	38,000	17,047	10,953	11,147	22,100	14,700
California German	2,500	1,939	561	434	995	600
CENTRAL ALABAMA	2,400	1,890	510	90	600	600
CENTRAL GERMAN	12,000	9,381	2,619	3,229	5,848	9,950
Central Illinois	25,000	15,113	9,887	9,385	19,272	12,050
Central Missouri	3,000	2,401	599	693	1,292	500
Central New York	40,000	26,526	13,474	14,139	27,613	16,000
Central Pennsylvania	30,000	26,868	4,000	15,369	19,369	16,000
Central Swedish	3,600	2,634	966	1,644	2,610	1,650
Central Tennessee	2,000	1,056	944	.....	944	300
Chicago German	7,000	4,977	2,023	1,561	3,584	2,140
Colorado	23,000	13,752	9,248	8,799	18,047	11,000
COLUMBIA RIVER	12,000	7,722	4,278	3,794	8,072	8,300
DAKOTA	12,000	9,771	2,229	4,115	6,344	8,600
DELAWARE	8,000	4,722	3,278	2,129	5,407	6,000
Des Moines	29,000	19,541	9,459	12,090	21,549	13,942
Detroit	48,000	27,551	20,449	16,917	37,366	24,196
East German	8,700	3,298	5,402	1,668	7,070	1,700
EAST MAINE	5,700	5,777	.....	2,188	2,188	3,000
East Tennessee	3,000	2,370	630	349	979	450
Eastern Swedish	1,600	1,299	301	475	776	620
Erie	34,000	17,334	16,666	9,124	25,790	20,000
Florida	3,000	2,312	688	158	846	2,500
Genesee	39,000	25,559	13,441	18,176	31,617	20,670
Georgia	2,000	1,016	984	136	1,120	400
Gulf	3,000	1,438	1,562	344	1,906	600
Holston	10,000	6,596	3,404	4,165	7,569	6,000
IDAHO	3,700	3,132	568	1,596	2,264	3,030
Illinois	56,000	28,945	27,055	17,042	44,097	22,134
Indiana	32,000	22,556	9,444	13,468	22,912	16,922
Iowa	18,000	11,208	6,792	5,874	12,666	6,765
Kansas	38,000	25,749	12,251	17,610	29,861	20,000
Kentucky	6,000	4,245	1,755	696	2,451	1,000
Lexington	5,000	2,648	2,352	527	2,879	1,000
Lincoln	3,000	1,113	1,887	110	1,997	225
Little Rock	3,000	1,974	1,026	107	1,123	500
LOUISIANA	4,000	3,160	840	178	1,018	4,450
Maine	12,000	8,511	3,489	2,667	6,156	3,000
Michigan	39,000	30,192	8,808	18,246	27,054	19,000
MINNESOTA	16,000	12,204	3,796	5,700	9,496	9,500
Mississippi	3,500	2,594	906	276	1,182	600
Missouri	15,000	9,363	5,637	3,302	8,939	6,800
MONTANA	3,600	2,776	824	1,551	2,375	2,500
Nebraska	38,000	25,588	12,412	17,372	29,784	20,000
New England	35,000	18,000	17,000	11,157	28,157	12,600
New England Southern	22,000	12,985	9,015	5,392	14,407	5,000
New Hampshire	13,000	6,290	6,710	2,276	8,986	2,500
New Jersey	34,000	21,859	12,141	14,397	26,538	18,000
NEW MEXICO	.....	671	.....	218	218	800
NEW YORK	54,000	39,968	14,032	18,230	32,262	35,000
New York East	45,000	31,755	13,245	17,332	30,577	23,000
Newark	35,000	23,906	11,094	13,767	24,861	15,000
North Carolina	3,000	1,937	1,063	205	1,268	600
North Dakota	10,000	5,758	4,242	1,163	5,405	1,300
NORTH INDIANA	37,000	25,358	11,642	17,221	28,863	29,000
NORTH MONTANA	1,800	1,771	.....	711	711	800
North-East Ohio	70,000	35,591	34,409	21,325	55,734	25,000
Northern German	7,400	3,271	4,129	1,008	5,137	1,140
NORTHERN MINNESOTA	14,000	11,195	2,805	7,093	9,898	11,000
Northern New York	29,000	13,352	15,648	10,260	25,908	5,500
Northern Swedish	5,000	2,800	2,200	435	2,635	450
Northwest German	5,600	3,248	2,352	1,131	3,483	1,200

CONFERENCE	I	II	III	IV	V	VI
	Claims	Paid	Shortage	Support Furnished by Pastoral Charges	What Apportionment Should Be	Present Apportionment
Northwest Indiana	$23,000	$18,473	$4,527	$10,979	$15,506	$9,400
NORTHWEST IOWA	18,000	13,788	4,212	4,832	9,044	11,000
Northwest Kansas	12,000	7,390	4,610	4,570	9,180	5,000
NORTHWEST NEBRASKA	300	708	None	269	269	300
Norwegian and Danish	6,000	3,531	2,469	1,446	3,915	2,300
OHIO	36,000	21,017	14,983	12,165	27,148	28,000
Oklahoma	18,000	8,991	9,009	5,071	14,080	5,800
Oregon	13,000	7,904	5,096	4,014	9,110	6,000
Pacific German	2,100	1,166	934	347	1,281	445
Philadelphia	42,000	29,127	12,873	18,691	31,564	20,000
Pittsburgh	39,000	29,356	9,644	17,217	27,217	18,500
Puget Sound	16,000	12,218	3,782	7,321	11,103	4,500
Rock River	57,000	34,536	22,464	28,436	50,900	30,000
SAINT JOHNS RIVER	1,700	1,684	None	789	805	900
Saint Louis	20,000	11,103	8,897	7,525	16,422	9,000
SAINT LOUIS GERMAN	12,000	7,892	4,108	2,742	2,742	4,900
SAVANNAH	2,000	1,431	569	169	738	1,463
South Carolina	5,000	3,384	1,616	446	2,062	800
Southern California	33,000	23,989	9,011	15,913	24,924	20,000
Southern German	3,800	2,578	1,222	1,200	2,422	1,050
Southern Illinois	16,000	12,219	3,781	7,682	11,462	10,000
Southwest Kansas	17,000	14,775	2,225	10,886	13,111	11,000
TENNESSEE	2,500	1,694	806	140	946	2,500
Texas	3,500	2,556	944	363	1,307	1,000
Troy	39,000	22,985	16,015	12,758	28,773	14,000
Upper Iowa	35,000	19,330	15,670	11,012	26,682	12,000
Upper Mississippi	4,000	2,716	1,284	336	1,620	600
Vermont	8,000	5,318	2,682	1,961	4,643	2,900
WASHINGTON	8,000	4,261	4,000	1,250	5,250	5,250
WEST GERMAN	6,000	5,807	193	2,621	2,814	3,000
West Ohio	57,000	34,629	22,271	24,684	46,955	28,000
West Texas	3,000	2,015	985	460	1,445	1,000
West Virginia	27,000	15,973	11,000	8,985	19,985	10,700
West Wisconsin	20,000	10,102	9,898	4,101	13,999	7,000
WESTERN NORWEGIAN-DANISH	700	460	240	86	326	700
Western Swedish	2,300	1,722	577	726	1,303	1,000
WILMINGTON	23,000	17,336	5,664	12,459	18,123	18,224
Wisconsin	24,000	14,752	9,248	7,424	16,672	8,500
Wyoming	36,000	21,997	14,003	12,763	26,766	15,000
Wyoming State	.....	803	.....	201	201	.....

WHAT IS BEING DONE THROUGHOUT THE CHURCH

Boston Area. The New England, New England Southern, New Hampsire, and Vermont Conferences are actively engaged in creating funds and have agents in the field. The Maine and East Maine Conferences have funds, but no agents. By increasing its apportionment the East Maine Conference pays all claims in full. Investments in the Boston Area exceed half a million dollars, but as much more is needed. Bishop Hamilton has stood by every effort in practical, helpful ways. *The Boston Area pays its Claimants sixty cents on a dollar.*

New York Area. The New York East Conference is trying to advance its funds to $500,000, but a campaign has not been carried on. In the Newark Conference, Dr. Wilding is leading an effort to secure $500,000, with good results. The Troy Conference has B. F. Crapo as secretary to increase holdings to $400,000. The East German Conference has about $40,000, which should be doubled. The Eastern Swedish Conference is urging a Campaign for funds to be held in common by the Swedish Conferences. In the New York Conference some interest, but there is need of an immediate, aggressive campaign to increase holdings to half a million dollars. *The New York Area pays its Claimants sixty-five cents on a dollar.*

Philadelphia Area. Bishop Berry strongly and insistently leads a movement to increase the present holdings in the five Conferences to $1,500,000, with Dr. G. W. Henson in the Philadelphia, J. W. Dashiell in the Wilmington, and Marshall Owens in the New Jersey Conference harnessed to the task. The Wyoming Conference took action to increase funds by $300,000, but has no representative in the field. The Delaware Conference is seeking $50,000, and has $3,000 invested by the Board. *The Philadelphia Area pays sixty-seven cents on a dollar.*

Washington Area. Bishop Cranston, senior bishop, is greatly concerned for this cause, and has been loyal, helpful, and true. The Baltimore, Central Pennsylvania, Pittsburgh, and West Virginia Conferences have active and successful agents in the persons of Drs. Richardson, Karns, Bash, and Kepler. The Washington Conference may decide on an agent at the coming session. *The Washington Area pays its claimants seventy-six cents on a dollar.*

Chattanooga Area. There is a movement on in the Holston Conference, but it has not as yet assumed large proportions. The colored Conferences in the area are engaged in the creation of funds to be administered in their behalf by the Board of Conference Claimants, which now holds in trust $3,000 for the Tennessee Conference. *The Chattanooga Area pays seventy-six cents on the dollar.*

Atlanta Area. The Conferences are generally quite small.

The Georgia and Saint Johns River Conferences each have a small fund. The Colored Conferences plan to raise from $5,000 to $10,000 each. The Saint Johns River Conference pays all claims in full and the full annuity rate of $11. *The Atlanta Area pays sixty-eight cents on the dollar.*

Chicago Area. Under the leadership of Bishop McDowell, President of the Board, the Conferences now have over $600,000 in permanent investments, to which amount additions are being made constantly. The campaigns represent two and one half million dollars. Several secretaries are employed: in the Rock River Conference, C. A. Kelley; in the Illinois, Dr. Robert Stephens and H. C. Gibbs; in the Southern Illinois, F. M. Van Treese; in the North Indiana, Rev. J. W. Cain; and in the Chicago German, Rev. H. C. Lemcke. All are diligently at work securing funds. *The Chicago Area pays sixty-three cents on the dollar.*

Buffalo Area. The most marked individual success has been the campaign in the Central New York Conference. Subscriptions are not all due, but when completed there will be $335,000. It is worth noting that this Conference campaign so stimulated all departments of work that this Conference leads the entire church in meeting the benevolences. Dr. Theron Cooper represents the Conference. The Genesee Conference campaign was led by Dr. S. A. Morse. Dr. S. J. Greenfield is handling the campaign in the Northern New York Conference in a masterly way. The Detroit Conference has placed the Rev. Earl R. Rice in charge of a campaign for $250,000, with fine results. The Erie Conference summoned Dr. W. P. Murray to the task of bringing to that historic Conference a half million dollar Permanent Fund. Rev. L. E. Lennox, a member of the Board of Conference Claimants, is the agent of the Michigan Conference. The completed campaigns of the Buffalo Area involve two and a half million dollars, a third of which is already in hand. Bishop Burt's influence has been very strong in advancing this imperial claim. *The Buffalo Area paid sixty-one cents on the dollar*

Cincinnati Area. This is the largest Methodist Area, numerically, and the most tardy in advancing the claims of the veterans. Obligations to Conference Claimants of $218,000 a year have been discharged by paying them $131,000. The Ohio Conference, under Brother W. H. Miller; the North-East Ohio, under the leadership of Mr. Frank A. Arter; the West Ohio, with the Rev. U. G. Humphrey in charge; and the Indiana, with the Rev. J. A. Sargent as agent, are all busily engaged. The Kentucky Conference has a relatively large Permanent Fund of $46,000, which should be increased by $100,000. The Central German Conference has been blessed by the affectionate remembrance of friends and has $67,000 at interest. This should be doubled. The Lexington Conference has entered the general movement.

The Cincinnati Area pays sixty-one cents on a dollar.

Saint Paul Area. In the West Wisconsin Conference the Rev. F. E. Bauchop is successfully working out a $200,000 proposition. Dr. J. H. Tippett has charge of the $200,000 campaign in the Wisconsin Conference, and is achieving results. In the Minnesota and Northern Minnesota Conferences the work is in charge of men who are in the pastorate. The Scandinavian Conferences each have small permanent funds. *The Saint Paul Area pays sixty-three cents on a dollar.*

New Orleans Area. These small Conferences have $10,000 in investments, which ought to be increased tenfold. Some Conferences are engaged in the campaign for funds to be administered in their behalf by the Board of Conference Claimants. *The New Orleans Area pays sixty-eight cents on a dollar.*

San Francisco Area. The California German Conference has $19,000 in permanent investments, Southern California, $170,000, and the California about $90,000; amounts which need to be doubled. Seventeen parsonage homes are owned by the California Conference and occupied by claimants. Drs. J. B. Green and W. K. Beans are in charge of the work in the Southern California, and Dr. J. H. Wythe in the California Conference. Bishop Hughes stands by and presided at the Pension Congress held at the Exposition. *The San Francisco Area pays fifty-eight cents on a dollar.*

Portland Area. The Columbia River and Oregon Conferences are engaged in campaigns for $200,000 each, under the leadership of Rev. W. E. Armfield and Rev. G. F. Hopkins. The Puget Sound Conference has a small fund of about $20,000. *The Portland Area pays sixty-eight cents on a dollar.*

Denver Area. Rev. John Collins has charge of the funds of the Colorado Conference, amounting to about $50,000. Five times that amount is needed in order to meet all obligations. *The Denver Area pays seventy-one cents on a dollar.*

Helena Area. The Montana, North Montana, and Idaho Conferences have small amounts in Permanent Funds, which should be greatly increased, because as these Conferences grow older their claims will increase rapidly. Both the Dakota and North Dakota Conferences are in the midst of active campaigns for $200,000 each. There is a spirit of hopefulness that the sum will soon be realized. Rev. J. H. Harkness has charge of the campaign in the Dakota Conference. The North Montana Conference pays all claims in full. *The Helena Area pays seventy-six cents on a dollar.*

Omaha Area. Several Conferences have leaders at work. Rev. J. C. Kendrick is seeking $200,000 for the Iowa Conference, and Dr. J. W. Bissell, the same amount for Upper Iowa. The Des Moines Conference has $40,000 in the permanent fund and the

Northwest Iowa Conference $125,000. Each needs $250,000. The Nebraska Conference, under the leadership of Dr. C. M. Shepard, has $35,000, which should be increased tenfold. The Missouri Conference is engaged in a campaign for funds. *The Omaha Area pays sixty-four cents on a dollar.*

Kansas City Area. Many Conferences are at work under the direction of Bishop Shepard. The Kansas Conference is committed to a program of half a million dollars and has a representative in the person of Rev. S. J. Heaton. The Southwest Kansas Conference deferred its campaign in the interests of an uncompleted educational campaign, but has formed a commission to inaugurate a campaign in 1917. The Northwest Kansas Conference is committed to a program of $150,000, with a layman, Mr. H. A. Manker, in charge. The Oklahoma Conference, with Rev. W. T. Euster in charge, is out after $200,000. The Saint Louis Conference has just entered into a campaign. The German and Swedish Conferences are adding to their funds; and the colored Conferences are in a campaign under the leadership of Dr. Clemans. *The Kansas City Area pays sixty-six cents on a dollar.*

In the entire church (including foreign Conferences, which are not represented in the survey) the average per centage of the claims paid is sixty-five, that is, the full claims amount to $1,860,000, the amounts paid to $1,219,000, leaving an annual shortage of $641,000, or thirty-three per cent. The average annuity rate is $12.50, the average rate paid is $6.70, fifty-two per cent of the full rate.

It is difficult to get recent data as to the exact status of the campaign in the several Conferences, as so many are actively engaged soliciting and collecting subscriptions, but there is about $6,000,000.

REPORTS OF ANNUAL CONFERENCE AGENTS

In order to indicate something of what is being accomplished throughout the church by Conference organizations I asked a few agents or secretaries to make a statement of their plans of work.

REV. J. S. GREENFIELD, D.D., CORRESPONDING SECRETARY, PREACHERS' PERMANENT FUND, NORTHERN NEW YORK CONFERENCE

The way had been prepared, the crooked places made straight and the rough places smooth by four years' work among the churches. The people had been taught, line upon line and precept upon precept, that this claim ranked with the others, and there were some thinking men who called it "The Supreme Claim."

The cause was no longer considered a side issue, a benevolence, a yearly collection, but a just and righteous obligation. Then came the church-wide campaign, and the work of the Board and the visits of its Corresponding Secretary fixed the thoughts of the people upon this year as a great year. In February, 1915, we held an all day meeting of the commission, trustees, and stewards, and Dr. Hingeley, and carefully drafted a plan of campaign, which was afterward adopted by the Conference, put into operation by the commission, and carried through to a successful issue, as follows:

A commission was formed on each district, with four committees, namely, Publicity, Public Meetings, Canvassing, and The Children's Crusade. Ten thousand copies of the Veteran Preacher—160,000 pages—were sent out, also 128,000 pages of leaflets. Colored posters were placed in the vestibules of the churches, announcing dates when the cause would be presented. A complete exchange of pastors was made and on the following Sunday each pastor presented the cause and asked for subscriptions. This was preceded by sub-district group meetings, evening mass meetings, and a preliminary canvass of a selected list of church members. The public presentation on Sunday was followed by an every-member canvass of each charge. Reports are not yet in, but one district will go beyond $16,000. We had no large conditional gift as an incentive, but *relied solely on the merits of the cause.* The results are certain and gratifying. The two most valuable features of the plan are the preliminary canvass of a selected list and the follow-up canvass of those who did not make a pledge or contribution on Sunday. Where these were thoroughly done there was no failure.

REV. APPLETON BASH, D.D., GENERAL SECRETARY, PITTSBURGH CONFERENCE

In response to your request I send outline of the "Pittsburgh Plan" for increasing funds for retired ministers.

A few things were clear in my mind from the beginning:

First: The Secretary must have the hearty cooperation of the district superintendents and pastors. *Second:* A campaign of publicity and education must precede the attempt to secure funds. *Third:* Offerings for the fund should not be taken in the congregation at the time of public worship. *Fourth:* There should be an "every-family canvass" for the Fund in every church. *Fifth:* Local treasurers must not be depended upon to collect subscriptions. *Sixth:* Wealthy laymen should not be asked for large amounts until all had been given an opportunity to contribute. *Seventh:* In order to secure the best results in the *"every-family canvass,"* there must be the inspiration and

enthusiasm of a number of churches making the canvass at the same time.

In the practical application of the above ideas we proceed as follows: We group a number of churches—preferably eighteen to twenty-four—not too large a number for the Secretary to keep in personal touch with each one, and not so few as to lose the momentum of numbers moving together. In this group a six weeks' campaign of publicity and education is carried forward, culminating in an "every-family canvass" on the sixth Sunday.

We use four booklets—three compiled by the Secretary, "Has Methodism its Forgotten Man?" "A Vision and a Task," "Deferred Payments," and "We'll Do It," by Bishop Oldham. On the first and second Sundays we distribute the first two booklets, having each pastor read them carefully and speak of them to his congregation, urging their careful study. On the third Sunday, a team of selected ministers with the Secretary *and District Superintendent,* speak to one third of the churches of the group; to another third on the fourth Sunday, and to the last third on the fifth Sunday.

On the sixth Sunday the pastor speaks for fifteen minutes, and is followed by a layman, and in the afternoon "teams," already organized, visit each family and solicit an offering for the Fund. If they do not get through that day they finish during the week. Thus before the people are asked for money, the matter is kept continually before the congregation for six weeks, by literature and by addresses of ministers and laymen.

With such a campaign in the Pittsburgh District we secured $50,000. A district, however, is too large to handle properly and we are dividing the other districts into three or four groups. Our standard for each church is *an amount equal to the pastor's salary, including house-rent,* payable within three years. When a church falls below this standard we endeavor to get the Official Board to assume the deficiency and to work it out as a part of the regular budget, taking a certain part each year. If this plan does not bring us the $500,000 we will rally the wealthy laymen for the final amount.

REV. F. E. BAUCHOP, FIELD SECRETARY, SUPERANNUATED PREACHERS' FUND, WEST WISCONSIN CONFERENCE

We have at the present time in cash, first mortgages on farm property, notes, and life annuity bonds, $95,248; also about $15,000 in wills. Our work is all done by personal solicitation. We take no public collections or subscriptions. We preach on Sunday or present the work, just as circumstances seem to indicate or as the pastor may desire, and aim to see personally every family represented in the membership of the church and

others who might become interested. We use our own literature and have personally covered about three fifths of the Conference. A gift of $1,000 or more may be made a memorial, to be printed on the memorial page in the Conference Minutes, the income to be announced in open Conference.

REV. J. C KENDRICK, D.D., FINANCIAL SECRETARY, IOWA CONFERENCE

The campaign in the Iowa Conference for $100,000 is progressing satisfactorily. At the present time we have $65,000 in productive securities and collectable subscriptions. My plan has been to present the cause from the pulpit, and take subscriptions from the congregation, on the installment plan. I then make a personal canvass of those who did not respond. We also receive money or property on the life annuity plan, and seek bequests, finding it quite profitable. We are planning team work by districts and will send a minister and a layman into each pastoral charge.

REV. C. A. KELLEY, CORRESPONDING SECRETARY, ROCK RIVER CONFERENCE

In the fall of 1914 the Rock River Conference had $50,000 in endowments, since which time we have secured $112,000 in cash, subscriptions, annuities, and probated wills. Our campaign is for $500,000. The program for the first year was of a general character, subscriptions being solicited by the agent by mail and personally, but the 1915 Conference adopted the following plan: The ministers were requested to pay a per cent of their salaries to the endowment fund, ranging from one half of one per cent of the lowest salaries to five per cent of the highest. Pastoral charges were requested to pay to the Fund an amount equal to ten per cent of the pastor's salary each year for five years. We are now in an intensive campaign, taking up one district at a time until we have canvassed the entire Conference. We secure the indorsement of the officiary to the program and appoint a day when the matter is to be presented in all the churches of the district, to be followed by a canvass for subscriptions in each church. In addition to the public addresses we are flooding the districts with literature, and making every effort to inform the people concerning the campaign.

REV. C. W. KARNS, SECRETARY, ANNUITY FUND, CENTRAL PENNSYLVANIA CONFERENCE

Our purpose is to raise a fund of $400,000, $100,000 of which is on hand. The churches are asked to give $100,000 through the

regular church channels. To prepare them for this work I have addressed Quarterly Conferences, official board meetings, bringing the official representatives of several charges together, preliminary to a District Field Day. I then selected a sufficient number of laymen to cover an entire district on one Sunday, speaking at the regular church services and presenting the cause, generally taking the collection for the first year, and in some instances the full amount for the five years. The churches responded generously, and with very few exceptions we received all that we asked for. In some instances considerably more.

We expect also to secure $100,000 in legacies, and we have $50,000 of this secured from people in whom we have every confidence. We are seeking to raise another $100,000 in larger gifts from individuals. Not much time has been given to this, as the first proposition has required a great deal of labor. Incidentally, however, we have $12,000 in valid subscriptions and expect to come to Conference with $30,000 in cash and cash pledges on which interest will be paid. In pledges from the churches, cash, and subscriptions we will have $125,000, or, counting legacies, from $150,000 to $160,000, as our first year's work.

VETERANS OF THE CROSS FELLOWSHIP

The Veterans of the Cross Fellowship, which was organized in the New England Conference, has now assumed church-wide proportions. It was a great delight to its founder, the Rev. V. A. Cooper, D.D., now crowned, to find that this wholesome organization of retired ministers has taken hold of the heart of the church.

CONSTITUTION AND BY-LAWS OF THE GENERAL CHAPTER, VETERANS OF THE CROSS FELLOWSHIP

NAME. The name of this organization shall be: The Veterans of the Cross Fellowship of the Methodist Episcopal Church.

OBJECT. Its object shall be to promote the organization in each Annual Conference of the Methodist Episcopal Church of a Conference Chapter of the Veterans of the Cross Fellowship, and to have general charge of the same. The aim of the Conference Chapter shall be:

(1) The preservation of those fraternal ties among retired ministers that exist among members of a Conference in the active relation. (2) The maintenance of an abiding interest in the work to which the minister has been called by the Great Head of the Church. (3) The rendering of such comfort and help as is possible to the sick, infirm, or otherwise disabled retired ministers, and the widows and orphans of ministers.

CHAPTERS. Any Conference organization having for its ob-

ject the welfare of Conference Claimants as above indicated, whether known by the name of "Veterans of the Cross Fellowship," or by some other name, shall be considered a Conference Chapter of the General Chapter, and shall be auxiliary thereto. The proper designation of any such Conference organization shall be:

"The..... Conference Chapter of the Veterans of the Cross Fellowship."

ASSOCIATE MEMBERS. The wives and widows of retired ministers are to be regarded as associate members, and shall be entitled to all the privileges of the Fellowship.

OFFICERS. The officers of the General Organization shall be a President, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who, together with one first Vice-President for each General Conference District and one second Vice-President for each Annual Conference, shall constitute the Executive Board for the transaction of the general business of the Fellowship.

MEETINGS. Meetings shall be held annually on the fourth Monday in April in the City of Chicago, or at such place and time as the Executive Board may designate. Seven members of the Board shall constitute a quorum for the transaction of business.

CONSTITUTIONAL CHANGES. This Constitution may be altered or amended at any regular or special meeting of the General Chapter, notice having been given in the call for the meeting.

BY-LAWS. The officers of the Fellowship shall be elected by ballot annually at the regular Annual Meeting, representation in such meeting being open to any retired minister who is a member in good standing in any Conference Chapter of the Fellowship.

VACANCIES. Vacancies in the Executive Board may be filled by the Board at any regular or special meeting.

BUSINESS. The business of any meeting of the Executive Board shall be such as shall appertain to the general interests of the Veterans of the Cross Fellowship. In addition to the business there may be such program of exercises as shall be provided for by the Board, or by a committee representing the Board.

OFFICERS

VETERANS OF THE CROSS FELLOWSHIP—GENERAL ORGANIZATION

President, V. A. Cooper, New England Conference (Deceased).
Recording Secretary, H. Olin Cady, Rock River Conference, 2025 Sherman Avenue, Evanston, Ill.
Corresponding Secretary, O. F. Mattison, Rock River Conference, 718 Clark Street, Evanston, Ill.
Treasurer, O. L. Hansen, Norwegian and Danish Conference, 830 North Waller Avenue, Chicago, Ill.

VICE-PRESIDENTS

One for Each General Conference District

I. D. C. Ayers—Troy—Ballston Spa, N. Y.
II. H. E. Wing—New York East—Cannon Station, Conn.
III. J. B. Sumner—Wyoming—135 West End Avenue, Binghamton, N. Y.
IV. S. C. Swallow—Central Pennsylvania—Camp Hill, Pa.
V. D. J. Starr—West Ohio—Mount Auburn, Cincinnati, O.
VI. J. B. Middleton—South Carolina—Charleston, S. C.
VII. F. J. Brown—Central Alabama—Gainesville, Ala.
VIII. T. H. Hagerty—1909 North Grand Avenue, Saint Louis, Mo.
IX. W. M. Worley—Nebraska—Canon City, Colo.
X. G. W. Winslow—Rock River—Morgan Park, Ill.
XI. Seth Reed—Detroit—Flint, Mich.
XII. Henry Coleman—Wisconsin—102 33d St., Milwaukee, Wis.
XIII. August Karnopp—Chicago German—123 North 5th Street, Fort Smith, Ark.
XIV. B. T. Vincent—Colorado—905 East 14th, Denver, Colo.
XV. W. S. Harrington—Puget Sound—Seattle, Wash.

Also a Second Vice-President for each Annual Conference.

HOMES FOR OLD MINISTERS

Since the beginning of our work we have had a number of propositions to establish Homes for Old Preachers. While thankful for the interest displayed in the cause, we have not deemed it an expedient method of providing for the retired ministers, owing to the expense and the unwillingness of the retired ministers to enter an institution. A California proposition involved a resting place for ministers and a refuge for those who have pulmonary troubles.

QUADRENNIAL AUDIT

Ever since the Board of Conference Claimants was organized financial matters have been subject to annual audit by professional registered accountants. This year we have had a combined quadrennial audit, as follows:

QUADRENNIAL AUDIT

STATEMENT OF CONDITION

January 1, 1916

Resources

Office Furniture and Fixtures		$2,873 18
Real Estate, Security and Mortgage Investments		235,525 40
Deferred Charges to Income		1,963 27
General Fund		2,310 11
Inventory—Electro Plates for Retired Minister		700 00
Accounts Receivable		1,035 80
Funds in hands of Marvin Campbell, Treasurer		18,094 32
		$262,504 08

Liabilities

Accounts Payable		$434 43	
Advances toward Annuity Bonds		250 00	
			684 43
Net Resources			$261,817 65
Funds:			
Distribution Fund		$19,982 05	
Permanent Fund—Contributions		127,317 37	
Annuity Bonds		108,200 00	
Office Expense Fund		1,934 90	
Unappropriated Income:			
Interest Receivable (Net)	$10,035 53		
Less Annuity Bond Interest	6,772 49		
	$3,313 04		
Real Estate Income	1,070 29		
		4,383 33	
			$261,817 65

We hereby certify that we have examined the Books of Account of the Corresponding Secretary of the Board of Conference Claimants of the Methodist Episcopal Church, Chicago, Illinois, for the twelve months ended December 31, 1915, and have prepared the above as a Statement of Condition at the close of the period under review, as shown by the books submitted for our inspection, after making the adjustments revealed as necessary by our examination, no appraisal of values having been made by us.

Baker, Vawter & Wolf.

(Signed) George D. Wolf.

Audit of Receipts and Disbursements

For Four Years Ended December 31, 1915

Balance January 1, 1912—all Funds			$57,122 76
Receipts:			
Conference Percentages (Distribution and Office Expense Funds)		$119,410 48	
Sacramental Offerings (Distribution Fund)		74 18	
Contributions to General Fund		69,002 94	
Contributions to Permanent Fund		109,943 09	
Annuity Bond Sales		105,400 00	
Income from Investments		12,122 25	
			414,952 49
			$472,075 25
Disbursements:			
Dividends Paid		$110,900 00	
Refunds		45 00	
Expenses:			
Advertising	$12,994 24		
Board Meetings	1,452 40		
Postage	7,413 57		
Rent	3,652 12		
Light	64 51		
Salaries	41,806 37		
Stationery and Printing	16,515 19		
Traveling	11,810 49		
"Retired Minister"	390 25		
Convention	4,829 28		
Cartage and Express	273 94		
Campaign	657 23		
Miscellaneous	4,146 45		
		106,006 04	
			$216,951 04
Balance December 31, 1915—all Funds			$255,124 21

Distribution Fund		$19,982 05
General Fund		2,310 11
Permanent Fund		127,317 37
Annuity Fund		108,200 00
Office Expense Fund		1,934 90
Total Balance December 31, 1915—all Funds		$255,124 21
Unappropriated Income:		
Interest—Less Annuity Bond Interest	$3,313 04	
Real Estate	1,070 29	
		4,383 33
		$259,507 54

Audit of Distribution Fund
For Four Years Ended December 31, 1915

Balance January 1, 1912					$57 94	
Additions Affecting Previous Years:						
Conference Percentages—1911					24,951 53	
Delayed Returns of 1911					764 51	
						$25,773 96
Additions:	1912	1913	1914	1915		
Conference Percentages	$19,721 81	$17,209 64	$18,579 70	$19,969 60	$75,480 75	
Transferred from General Fund	12,226 04	....	585 91	....	12,811 95	
Transferred from Office Fund	....	....	1,449 18	4,380 62	5,829 80	
Unappropriated Income	2,446 56	4,486 90	....	....	6,933 46	
Sacramental Offerings	....	....	61 73	12 45	74 18	
Transferred from Interest Account	....	....	....	3,579 61	3,570 61	
Transferred from Real Estate Income	....	....	....	407 34	407 34	105,108 09
	$34,394 41	$21,696 54	$20,676 52	$28,340 62		$130,882 05
Deductions:						
Dividends Paid	37,950 00	20,950 00	25,000 00	27,000 00		110,900 00
Balance December 31, 1915						$19,982 05

Audit of General Fund
For Four Years Ended December 31, 1915

Balance January 1, 1912					$10,900 52	
Delayed Contributions due 1911					274 00	
						$11,174 52
Additions:	1912	1913	1914	1915		
Contributions	$22,164 33	$14,887 23	$15,777 00	$15,173 93	$68,002 49	
Interest Income	1,211 84	....	....	....	1,211 84	
						69,214 33
						$80,388 85
Deductions:						
Transfers to Distribution Fund	$12,226 04	$..... ..	$585 91	$..... ..	$12,811 95	
Refunds	....	....	10 00	35 00	45 00	
Expenses:						
Advertising	3,399 46	3,375 62	3,800 65	2,418 51	12,994 24	
Board Meetings	554 33	118 85	246 15	533 07	1,452 40	
Miscellaneous	601 48	256 15	173 31	111 00	1,141 94	
Postage	780 48	1,357 95	1,941 16	2,081 36	6,160 95	
Rent	250 00	....	....	....	250 00	
Salaries	4,773 22	3,163 36	2,750 00	4,966 67	15,653 25	
Stationery and Printing	2,634 94	3,208 13	4,879 71	4,606 41	15,329 19	
Traveling	1,925 86	2,625 00	2,542 67	3,615 81	10,709 34	
Veteran Preacher	390 25	....	....	....	390 25	
Convention	....	....	3,645 60	1,183 68	4,829 28	
Cartage and Express	....	....	....	273 94	273 94	
Campaign	....	....	....	657 23	657 23	$82,698 96
	$15,310 02	$14,105 06	$19,979 25	$20,447 63	$69,842 01	
Balance December 31, 1915						$2,310 11

AUDIT OF PERMANENT FUND
For Four Years Ended December 31, 1915

Balance January 1, 1912						$20,174 28
ADDITIONS:	1912	1913	1914	1915		
Contributions	$56,534 79	$11,800 96	$4,388 45	$37,218 89	$109,943 09	
Annuity Bonds: Sales	13,900 00	60,100 00	26,900 00	*4,500 00	105,400 00	
						215,343 09
Balance December 31, 1915						$235,517 37

* Total Annuity Bond Sales for 1915 were $29,800.00. On account of three bonds maturing by the death of the Annuitants, $25,300.00 was transferred to the contributions of the Permanent Fund, leaving a net increase in Annuity Bonds of $4,500.00.

AUDIT OF OFFICE EXPENSE FUND
For Four Years Ended December 31, 1915

ADDITIONS:	1912	1913	1914	1915		
Conference Percentages	$6,604 33	$11,449 18	$12,386 46	$13,489 76		$43,929 73
DEDUCTIONS:						
Miscellaneous	$178 46	$1,121 90	$899 65	$804 50	$3,004 51	
Postage	209 99	311 40	209 14	523 09	$,253 62	
Rent	350 00	805 60	908 40	1,338 12	3,402 12	
Salaries	3,445 00	6,414 33	7,775 19	8,538 60	26,153 12	
Stationery and Printing	270 60	379 48	249 88	286 04	1,186 00	
Traveling	....	....	1,101 15	....	1,101 15	
Light	....	....	....	64 51	64 51	
	$4,454 05	$9,032 71	$11,123 41	$11,554 86		
Transferred to Distribution Fund	$..... ..	$..... ..	$1,449 18	$4,380 62	$5,829 80	$41,994 83
Balance December 31, 1915						$1,934 90

LEGISLATION

The legislation passed by the General Conference of 1908 has stood the test of time and experience. Its main elements have been continued, and I think should not be disturbed, but there are some matters which ought to receive the serious attention of the General Conference.

The main embarrassment of the Board is inadequate means to do the work. For instance, with a regular income for office expenses of $10,000 we were harnessed to the task of creating a $5,000,000 Fund, besides doing formal and necessary work sufficient to absorb our entire income. Hence we have been under the constant necessity of devoting energies to secure additional means to accomplish our task when we should have been absolutely free handed to accomplish the larger program of the Board. The most aggressive of our church enterprises owe their success to the fact that they were amply financed. The Board of Foreign Missions, our outstanding agency, with a program of $1,031,644.67 were allowed for the expense of maintainance, publicity and education $140,121.40, or eight per cent; while this Board was allowed an income of $10,000, an amount entirely inadequate for its regular work, to say nothing

of the expenses of the $5,000,000 campaign, or *one fifth of on per cent of its larger program.* The ratio allowed us for expense was proportionately one fortieth that of other Boards, and it i clear that though to-day the "supreme claim of the retired min ister" seems to have secured the exalted place given to it by th laymen at Indianapolis, the church has not yet seriously under taken its great task, on the fulfillment of which the success of al the other Boards depends, namely, the adequate care after retire ment of the men who give their lives to vicarious service. Th church will never come to a full realization of the necessity an value of this work until the Board of Conference Claimants i placed on the regular budget of the financial plans of the church so that it may perform its tasks along the lines brought out s successfully by other tried agencies, without being under th necessity of soliciting special gifts from its friends.

The Board is entitled to be supported, as are the other agencie of the church, by direct contributions from the pastoral charge But to-day, instead of the church assuming its reasonable re sponsibility for the work for the veteran ministry, there is provision for *"Conference Percentages" which compels the age ministers and widows to pool five per cent of what the churc provides for them, and takes their sacred money to help retire ministers in the hard places* and to finance the extensive ager cies of the Board. "Conference Percentages" convenientl financed the Board at the beginning, but are utterly inadequat and unfair now.

The Board believes that the annuity claim of the wido should be fixed at three fifths of the retired minister's clain and that the dividend from the Book Concern should be di tributed on the proportion of the claims of the several Annu Conferences for annuities based on service to the full annuit claims of the entire church. The law of the church requir that the Book Concern dividends be distributed by the Annu Conferences as annuities. The change proposed that the mone be distributed to the Conferences on the same basis. Th proposition involves no change except as to *the basis of di tribution.* The annual dividend to all the Conferences is a proximately *one fifth* of the total annuity claims, and each Co ference should receive a dividend equal to *one fifth* of its a nuity claims.

DIAGNOSIS AND PROGNOSIS

What is the present diagnosis of the condition of Methodis as to this cause?

The pulse is indicated by the increased amounts which cor annually to the retired ministers, the widows and orphans. is no small thing that three more retired ministers receiv

$600 last year than two years ago! Or that 24 more veterans received $500 in 1915 than in 1913! Or that 91 more received $400 in 1915 than in 1913! Or that 249 more received $300 in 1915 than in 1913! Or that 407 more received $200 than in 1913! Or that $600,000 more was distributed to claimants in 1915 than in 1908!

The breath of the situation is indicated by the currents of information and inspiration which have been set in motion through the agency of the Board. Two thirds of all the expenditures of the quadrennium—the money being raised outside of the automatic income of the Board—was used in sending inspiration to the church by means of millions of pages of pamphlets, thousands of columns in the Advocates and other publications of the church and many times more space through the public press.

The strength, sinew, and enduring qualities of this movement are illustrated by the $6,000,000—later reports will show more—in process of perpetual investment, and by campaigns now in progress to increase them to at least $10,000,000.

The brain of this cause lies in the cooperating agencies represented by the bishops, ministers, and laymen, under the leadership of the Commissions and Agents elected by the Annual Conferences and—to a degree which is greatly appreciated but scarcely estimated—by the leadership of this Board.

The *heart* of this imperial cause is the love and reverence of all good souls for the men who brought them to Christ, and who conserve the highest interests of their lives. Methodist people love the Veteran Ministry and are waiting to be led to large giving as an expression of great love.

Any gratification which comes from the work of the Board is reduced to humble proportions when we realize what might have been done had the Board been adequately financed. Too much energy has been required *to get money for leadership,* and now at this crisis, when the Ten-Million-Dollar Campaign is on in so many places, we ought to be in a position to take vigorous hold wherever the opportunity is open, and to see the Conference programs through. *The Board deserves and should have its place in the sun* in the Financial Plan of the church! Its place should be secure in the budget of the Commission on Finance. The church at large—*not the many Veteran Preachers and widows*—should finance the cause! Conference Percentages should remain in the hands of the stewards and go directly to claimants! The Board should receive from pastoral charges a sufficient amount of money to pay $50,000 annually to Conferences and claimants in greatest need, to extend direct help and expert assistance to the agents and Conferences engaged in active campaigns, and to do such other work as will produce direct and immediate results, as well as to fulfill the General

Conference commission to establish and build up the Connectional Permanent Fund.

In conclusion I wish to recognize the quality and faithfulness of the Members of the Board. The Corresponding Secretary has been absorbed in the intensive campaign throughout the whole church, and the details of administration have been largely in other hands. Knowing the business capacity of the Recording Secretary and Treasurer I have had no surprise that the strictest professional audit justifies my confidence. Investments have been in competent and safe hands, and the office force gets out as much work as any such a limited force in the church. Six Board members have been on the Board from the beginning, and have been direct witnesses of its growth. Those who formed the Board builded better than they knew. It has grown beyond even their ideas and ideals, as it should. It should delight us also to believe that this child of a kindly Providence will grow in grace and strength beyond our highest dreamings, and strengthen the hands of the ministers of God throughout all the coming years.

JOSEPH B. HINGELEY,
Corresponding Secretary.

Chicago, Ill., December 31, 1915.

REPORT OF THE BOARD OF EDUCATION

To the Members of the General Conference:

Dear Fathers and Brethren: In transmitting the report for the quadrennium 1912-16, the Board of Education of the Methodist Episcopal Church again desires to express its appreciation of the growing interest everywhere manifest in our educational work. Four years ago we expressed the opinion that there was a deepening conviction throughout the Church as to the value and importance of our higher institutions of learning. We may repeat this statement with increased conviction and assurance, for the work of the quadrennium just closing shows remarkable advance in every department. We still face grave problems. We still have serious difficulties. But in most respects the outlook for our universities, colleges and secondary schools is more hopeful than ever before. They were never more needed; they never had a larger number of friends; they never had a richer endowment of students than now.

On May 28, 1915, Dr. W. C. Evans, an honored member of the Board, passed to his eternal reward. We record our high appreciation of his noble Christian character, of his fine executive ability, of his devotion to every interest of the church and of his general faithfulness to all the trusts committed to him. He was an intelligent, diligent and faithful member of the Board of Education and made a large contribution to the general cause of education and the specific work of the Board.

On Thursday, December 9, 1915, Mr. John M. Bulwinkle, one of the most faithful members of the Board, died at his home in Brooklyn. For more than thirty years Mr. Bulwinkle had been an indefatigable worker in the church and had served on nearly all the great boards, such as the Board of Education, the Mission Boards, the Book Committee, as well as practically all the local interests of our church in Brooklyn, such as the Brooklyn Hospital, the official board of the Fleet Street Church; and had rendered a large amount of such service as was indicated by the superintendency of the Sunday school of Fleet Street Church for a long term of years. A devoted Christian, a genial gentleman, uncommonly faithful to every detail of trust, a man of spotless integrity, his death is deeply mourned by all the members of the Board of Education—in fact, by the entire church.

William H. Heisler, of Pemberton, N. J., died on December 4, 1915. Mr. Heisler had been very active for many years in New Jersey Methodism, and had been a vice-president of the Board of Home Missions and Church Extension, and an indefatigable worker on its General Committee. His absorption in other boards and duties had prevented his taking any great activity on the Board of Education, but its members join in sincere tribute to his large worth to the general church.

The Reverend Bishop Theodore S. Henderson, D.D., LL.D., of Chattanooga, Tenn., was appointed by the Bishops in October, 1914, to fill a vacancy caused by the resignation of one of the members of the Board.

Historical

The General Conference of 1864, with the great centennial movement of 1866 in full view, appointed a Centenary Committee, consisting of all the bishops, twelve ministers, and twelve laymen, "to determine to what objects and in what proportions the moneys raised as connectional funds shall be appropriated." This committee unanimously recommended the organization of a Board to take charge of whatever moneys might be contributed during the centenary celebration, and thereafter, for the general purposes which were afterward specified in the charter and constitution of the present Board of Education. The next General Conference unanimously approved the action of the Centenary Committee and instituted the Board. C. C. North, a leading layman of New York, was appointed by the Board as Corresponding Secretary December, 1869, and continued in this office until 1872, doing much good work of a preparatory character to put the new organization on a firm basis.

The amount of centenary and educational collections was, for the Children's Sunday School Fund, $56,674.40, and for the General Educational Fund, $9,155.32; total, $65,829.72. In 1868 this sum had increased to about $84,000, which amount was placed under the control of the newly organized Board; and, by consent of the contributing Conferences, the funds were invested, and "but little was done for the next four years except of a preliminary character." In April, 1869, a charter of incorporation was obtained from the State of New York, and a constitution and by-laws were adopted. In 1870 the Board proposed to the Annual Conferences that the second Sunday in June of each year be celebrated as "Children's Day," and a collection be taken, to be given to the Children's Fund. The General Conference of 1872 reaffirmed its approval of the Board, officially recommended the observance of "Children's Day," and asked for collections in all the Sunday schools in aid of the Sunday School Fund of the Board of Education. It also elected a Corresponding Secretary, with instructions to devote all his time to the promotion of its work. Dr. E. O. Haven was made Corresponding Secretary. Not long after this, however, Dr. Haven accepted the presidency of Syracuse University, still retaining the secretaryship of the Board and doing considerable work for it, but he was not able with his other duties to devote very much time to the work. The first aid to students was granted in 1873, the amount disbursed that year being $300. At the suggestion of the Board the General Conference of 1876

elected no Corresponding Secretary, and none was again elected by that body until 1888.

Dr. D. P. Kidder followed Dr. Haven as Corresponding Secretary, having been appointed to that office by the Board in 1880, and reappointed until his resignation. He gave several years of laborious and successful service to the Board. Failing health forced him to retire in 1887, when Dr. (afterward Bishop) D. A. Goodsell was appointed to the secretaryship of the Board, and for the short time he held the office before his election to the episcopacy in 1888 rendered efficient service. Only the interest of the Fund was by the charter permitted to be spent in aiding students until the General Conference of 1884, which made provision that the "Board of Education may appropriate immediately in aid of students such a proportion of the principal of all gifts and contributions to the Sunday School Children's Fund thereafter received as will enable it to provide suitably for the aid of all properly recommended students." The General Conference of 1888 took still more decisive action, and recommended that "hereafter no accumulation of endowment funds be made, except by gifts and bequests specifically for that purpose, and that all incomes from public collections be devoted to annual disbursements in loans to students and to its current expenses."

This General Conference also took other decided action looking to a broader scope of work for the Board, and again made the Corresponding Secretary a General Conference officer elected by that body. Rev. C. H. Payne was elected to the office.

The General Conference also authorized the appointment of an "Educational Commission to consider the subject of reorganizing the educational work of the church so as to give it more of unity, breadth, and effectiveness."

In 1892 the General Conference adopted a new chapter on education. It was made the duty of every pastor to observe Children's Day, to take a collection expressly for the Children's Fund, and to forward this collection to the Board. A "University Senate" was authorized to formulate a standard of requirements for graduation to the baccalaureate degree in our church schools, and the Board was authorized to apply this standard and classify as colleges only such institutions as meet the requirements.

In 1893 the University Senate held its first meeting and adopted a standard of requirements for graduation and reported its work to the Board. In December the Board sent the action of the Senate, with an appropriate circular, to all the church schools.

In 1894 the requirements of the University Senate were applied for the first time to the colleges of the church, which were classified accordingly in the Annual Report of the Board, issued March, 1895.

In 1896 the General Conference approved the educational system adopted in 1892, strengthening it at some points. It gave the Board additional authority and responsibility and enacted a law to the effect that no institution of learning of intended collegiate grade established after July, 1896, shall be eligible to connectional recognition or aid unless it shall have secured the approval of the Board of Education before its establishment. The University Senate held its second meeting in November, 1896, and continued its former requirements with but slight changes. It met again December 1, 1899, reaffirming its former requirements and approving the recommendations of the College Association as to a new chapter in the Discipline relating to the University Senate.

On May 5, 1899, the Corresponding Secretary of the Board, Dr. Charles Henry Payne, died at Clifton Springs, N. Y., after eleven years of most faithful and efficient service. Dr. William F. McDowell, Chancellor of the University of Denver, was elected to fill the vacancy caused by Dr. Payne's death, and was reelected by the General Conference, May, 1900. He served until the General Conference of 1904, when he was elected Bishop, and Dr. W. F. Anderson, who for eight years had been the Recording Secretary of the Board, succeeded him. At the General Conference of 1908 Dr. Anderson was elected to the episcopacy, and Rev. Thomas Nicholson, D.D., President of Dakota Wesleyan University, was made the Corresponding Secretary of the Board, and he was reelected to that office by the General Conference of 1912, at Minneapolis, Minnesota.

ADMINISTRATIVE ACTIVITIES

A noteworthy report of the Board of Education, then legally only three years old, was presented to the General Conference of 1872. It was signed by the following quite remarkable group of men, namely: Edmund S. Janes, Edward R. Ames, William L. Harris, John W. Lindsay, Thomas Bowman, John S. Porter, James Harlan, Harvey B. Lane, Oliver Hoyt, John Elliott, Charles C. North. It deplored the recent deaths of three of its most distinguished members, namely: Bishop Kingsley, John McClintock, Isaac Rich. Of that group there is not one survivor since the death of Bishop Bowman in 1914.

Among the significant utterances of that report are the following:

> To compass fully the causes which led to the organization of the Board of Education would be to rehearse the history of the Church. Called as the herald of Christ's spreading kingdom, its cry has ever been "Free Grace." While all classes have come rallying to its leadership, it is from the poor, the lowly, the ignorant, that Methodism has chiefly gathered its strength. The emergency of our early

history was great, and knowing that the "weak things" were able in Omnipotent hands to confound the mighty, men fearlessly entered the work of the ministry, whose only and whose best recommendation was a perfect consecration of such as they had unto the Lord's work. They were peculiarly adapted to the kind of work to be done. It was the time for the rough timber when our church was laying its foundations; *of* the people these men *knew* them. Accustomed to hardships they were prepared to meet them. Fearless in danger, instant in season and out of season, untutored, yet having the "knowledge of God," there was no place too lowly, no haunt too vile, no land too distant for their glad tidings.

The ground gained in one decade was not the resting place for the next. The laws which sufficed for the government of infancy were conformed to the developing strength, and as one need after another appeared it was met. That somebody should assume for the church the responsibility of her educational interests forced itself upon the General Conference of 1868 as a necessity. As a result, the Board of Education was formed to hold two funds: (1) The Children's Fund for the aid of needy students; (2) A General Educational Fund.

The report further states the purpose of the Board to be,

To diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere; to organize the Annual Conferences into auxiliary work; to try to control and turn into effective channels the great strength and liberality which was being *dissipated in the ill-placed and too numerous educational institutions.* And in a word to become a general educational bureau.

The report then claims that

The General Conference appointed the Board to do certain things, but left it in the anomalous condition of an attorney without power, for it failed to do more than "recommend" to the church the measures adopted for the accomplishment of the purpose intimated. The committee states that while this lack of authority was one difficulty, a greater was found in the inertia and lethargy of the editors, preachers, superintendents, and people, while a third was found in what the committee calls "false notions of economy," inasmuch as the Board has been compelled to conduct its work without expense except an inconsiderable amount for clerk hire and incidentals.

The report closes as follows:

In our judgment the Board of Education should be placed on a footing with the other enterprises of the church; its collections and those of its auxiliary should be imperative, for the greater the success of the other societies, the greater the need for this. While they create the demand it is the mission of this society to produce the supply.

What hath God wrought in these fifty years since that time! The Board has a loan fund of over a million and a quarter of dollars, from which it aids more than two thousand young people each year. It has begun in a genuine fashion *the aid of institutions.* Provision for this work was made in the original charter; but in the earlier history of the church, the difficulty of securing two funds at the same time was so great that attention became focalized upon the Children's Fund. The action of the General

Conference of 1908 made it necessary to push the aid of institutions fund, and the subsequent action of the General Conference of 1912 has made possible the carrying out of the commission which the Board has had from the beginning, "to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, and to become a general educational bureau." And the new departments emphasized under the chapter on "The Enlarging Work of the Board" are not innovations but are evidences of the far-reaching statesmanship which framed a charter for the Board by which provision was made for these modern activities.

Notable in the annals of legislation, increasingly satisfactory in each successive quadrennium, we may mention the organization of the University Senate in 1892. We now take pride in the fact that the Methodist Episcopal Church furnished the first organized agency working toward the standardization of education in this country. In this quadrennial report we show the exhibit of our institutions under the 1916 Senate requirements, which make it impossible for an institution to be listed as an approved college unless it has at least six professors giving all their time to regular college classes, at least fifty college students, and $200,000 of productive endowment over and above debts and unproductive annuities, and unless it conforms to a standard of requirements for graduation to the baccalaureate degree fixed by the Senate, and which the Board is authorized to apply in the classification of all institutions. Thirty-eight of our institutions are placed on the accredited list. The number of our colleges which have a million dollars or more of endowment, and four hundred or more college students is increasing every quadrennium. This should stimulate us to bring up the remainder to recognized standards of efficiency and to push the thirty-eight to the goal they should ultimately reach.

Of equal importance was the legislation enacted at Baltimore in 1908, and at Minneapolis in 1912, which has made actual what the General Conference of 1868 so earnestly prayed for. It completes the federation of general and local interests. When in complete working order it will give us a fund of $2,000,000 for the aid of students, a central invested fund of $500,000 to a million for the aid of institutions, and a sustentation fund of fully three fourths of a million a year, to be raised by collections in the churches and distributed to the colleges by the Conferences year by year. If it is able to carry out the program outlined for the next few years for its jubilee campaign, authorized by the General Conference of 1912, to cover a period of two years, 1916 to 1918, the Board of Education will have almost immediately an annual fund of perhaps $100,000—and in time much more—which shall be distributed by the Board to struggling institutions at strategic or needy centers, in this way helping

many an institution out of infancy or feebleness into vigorous youth or manhood strength; and there will be added to the endowment and equipment of the colleges a fund of fifteen to twenty million dollars, which will enable all our institutions to compete favorably with the richer, more liberally endowed State and private institutions, and to commend themselves to our people everywhere because of the highest degree of efficiency. The need for larger endowments and of funds for the increased equipment of our colleges is manifest when we recall that every student costs one of our colleges an average of $140 more than is received for tuition and other fees; that the student does not pay on an average one third of the cost of his education; and that in many cases the extra cost to the college for each student is as high as $150. Our colleges must provide annual and current expense funds of from half to two million dollars over and above all they receive from students, in order to care for the 50,000 students in our Methodist schools and colleges in the United States, even on the basis of their present expenditures. The average cost of education per student in the tax-supported universities, colleges and professional schools the Commissioner of Education gave in the 1911 report as $303 per capita, and in the secondary schools $151 per student. In order to have for expenditure on the education of each student the average amount which the Commissioner's report shows, we need an educational income of $10,208,000 as against $4,280,000 provided, to care for the students in our own schools. And this represents a new and additional endowment of about $120,000,000 yielding 5 per cent. This emphasizes the immense economy of expenditure and the tremendous sacrifices made by teachers in our church colleges, and the large increase we must make if we would give our institutions an adequate relative support. It is, however, a gratifying improvement over the showing made in THE CHRISTIAN STUDENT for *August*, 1913.

In the quotation made from the report of 1872, one of the purposes contemplated in the creation of the Board of Education was to prevent "the dissipation of strength and money in the projection or support of illy placed and too numerous educational institutions." The officers of the Board have carefully studied our whole educational system on the field. In most instances, the Corresponding Secretary has visited every educational institution in a given state; has estimated with the best information and the fullest consultation the need and possible future of the school or schools. The result is a conviction—the reasonableness of which we are prepared to defend—that the Methodist Episcopal Church has very few, if any, institutions where there can be any reasonable question about the field and the need of the institution.

In 1900 the annual report of the Board of Education showed

fifty-six institutions of college grade for the Methodist Episcopal Church. The current report shows only forty-two. What has become of the fourteen institutions? The diminished number is accounted for as follows: Eight were schools for colored people. They were then listed with our other colleges and universities; but the General Conference of 1908 definitely separated the work and since then the list of colored schools is shown in separate tables, and this accounts for the removal of eight institutions from this list but not from the totals. These schools are coming to higher efficiency under the reorganization plans of the Freedmen's Aid Society, which have the hearty cooperation of the Board of Education. Then Taylor University failed to meet the University Senate's requirements and up to this time has not seen fit to accept the advice and suggestion of the University Senate and of the educational leaders of the church as to reorganization and change of character, and it has accordingly, by formal vote of the Senate, been dropped from the list of our accredited institutions. The Red River Valley University, North Dakota, has been transformed into Wesley College affiliated with the State University of North Dakota. Fort Worth University, Texas, has been closed by the joint action of its trustees and the Board of Education, its property sold and the money used for the strengthening of other institutions in contiguous territory. Chaddock College, Quincy, Illinois, has been discontinued as a college and the property is now used for a boys' school, into which boys of common school and lower academy grades are gathered, and it is proving itself a very useful institution. The Black Hills College, South Dakota, has been closed by the action of its trustees. The property is now used for high school purposes. Portland University, Oregon, was closed and the efforts of our church were centered on Willamette University, Salem, which is rapidly becoming a strong college. Scio College, Ohio, has been amalgamated with Mount Union College and its alumni adopted by that institution. Baldwin University, Berea, Ohio, has been amalgamated with German Wallace College in the same town and the combined institution is known as Baldwin-Wallace College. Mount Pleasant German College, Iowa, was amalgamated with Central Wesleyan College, Warrenton, Missouri. Charles City College, Iowa, was amalgamated with Morningside College, Iowa. Union College at Barbourville, Kentucky, has been made a collegiate institute. Five new institutions appear in the list owing to the promotion of Illinois Woman's and West Virginia Wesleyan to college rank, and the opening of new institutions. There are a few other changes and amalgamations now in "the negotiation stage." In three or four states we may need some readjustments. A reduction in the number of institutions has taken place.

The questions involved in all these changes have been compli-

cated and delicate. They have been faced by capable men who formed the trustee boards. These men have put the interests of the Kingdom of God above everything else and have tried to settle the very difficult questions involved on a sound business and ethical, as well as educational, basis.

That these changes and amalgamations have strengthened and not diminished the faith of our people in the necessity for, and the permanence of, these church colleges is evidenced by the fact that the tables in this quadrennial report will show that during the last five years there has been raised for the better endowment and equipment of these remaining educational institutions a little more than $11,500,000. United States Commissioner Claxton's recent report shows that only 234 of the 567 colleges of the country have incomes of $50,000 or over annually. That is 41 per cent of the total number. But our records show that the Methodist Episcopal Church has nearly one third more than her normal proportion. Of the 38 institutions in our own Group A, ten now have approximately a million dollars or over of permanent endowment, while ten more are fairly in the half million or more column. This includes, in two or three instances, a reasonable allowance for subscription notes obtained in campaigns just closed. Of our present 42 institutions all but five or six are strategically located and have an undoubtedly permanent future. The problems of these five or six will be settled within the next quadrennium.

There is a great section of the West where we should and soon must have some educational institutions. It is more imperative at this hour than it has ever been that the Board of Education should come to the relief of some struggling institutions, and that it should be able to bring help to these new institutions in rapidly developing frontier sections. The General Conference did wisely in strengthening the hands of the Board and in authorizing the great jubilee movement which begins in 1916, and which is designed to increase the endowment and equipment of our schools sufficiently to bring them to the highest standard of efficiency; to increase the funds of the Board of Education sufficiently to enable it to carry on this work of college extension; and to see that no approved college of recognized worth shall fall below the minimum standard of productive endowment over and above debts and unproductive annuities.

The recent legislation of the General Conference has laid emphasis upon the federation of local and general interests and upon the wisdom of standardizing, connectionalizing, and spiritualizing our educational work as well as of raising or keeping our institutions up to the highest standard of national efficiency. All this indicates the administrative policies which the Board of Education has put into operation during the past quadrennium in its effort to carry out the instructions of the General Con-

ferences of 1908 and 1912 which placed this new emphasis upon activities provided for in the original charter of the Board, but not until recently stressed as they should have been.

The Enlarging Work of the Board

Endeavoring thus faithfully to carry out the purpose of the General Conferences of 1908 and 1912 in the legislation enacted, the expansion during this quadrennium has been marvelous. The plans now laid contemplate the completion of the program outlined during the quadrennium 1916-20. The unfinished task demands undiminished energy and zeal. To stop where we are would be a betrayal of trust, and would do despite to the manifest leadings of God.

We rejoice in the noble response of the Church to the call for the Student Loan Fund and in the great work it has done. Our emphasis on other lines does not indicate any lessening of interest in that loan fund. We are simply saying to the Church, "This ought ye to have done and not to have left the other undone." The comparative neglect of the various forms of activity related to the aid of institutions has allowed the problems to accumulate until they are almost overwhelming.

For this reason, in closest consultation with the University Senate and the Educational Association of the Church, the Board has planned an ambitious program. It has attended to all the preliminary details. It will ask the General Conference to provide for and urge the sympathetic cooperation of the Church in the next four years.

In accordance with the instruction of the General Conference, the Board has aimed to study the whole educational problem, to be a medium of communication between the great educational boards and the individual colleges. It has studied current educational movements, made modern educational surveys, and used its utmost endeavor to make our denominational colleges a system of schools vitally related to the perpetuity and efficiency of the activities of the Church, as well as to the health of our national life and the safety of our national ideals. It has aimed to aid the colleges in meeting their multiplying educational demands and their increasing opportunities.

The more readily to accomplish these purposes, the Board has in a measure departmentalized its work. A brief survey of the various departments will be illuminating:

(1) *The Survey Department.* The work outlined under these various heads has been made possible by the institution of the Survey Department. This has been placed under the charge of Mr. Charles L. French, a graduate of Northwestern University; but the Corresponding Secretary, the Assistant Secretary, Dr. Hancher, the Religious Work Secretary, Dr. Ream, and various

members of the Board, with the entire force of the office, have cooperated in the work. This task was first undertaken in response to urgent local demands. In three or four of the states where educational problems were complicated, local commissions were appointed by the Conference to study the situation. They appealed to the office of the Board of Education for an authoritative statement of facts and for suggestions as to methods. It was greatly to the credit of these local boards that they desired to act conscientiously, intelligently and courageously. Once assured that they were right they were ready to go ahead. As a result two of the most complete educational surveys ever made were furnished from the office of the Board for two different states. Maps and charts showing by counties the population as to nationalities, as to church affiliations, as to the number of high schools, and high school attendance were prepared. Maps showing for each college and each academy the number of students by counties, similar exhibits for the state university and the normal school attendance were included. Separate studies showing the degree of efficiency of the high schools, the equipment and endowment of each college, of whatever name or denomination, were also prepared. Almost everything that could be thought of as necessary to an estimate of the educational needs and demands of these states was set forth. Was there unhealthful denominational rivalry? In one state seven Methodist colleges and six Presbyterian colleges gave answer. In another state were four Methodist colleges, no one of them in a strategic location or with an endowment which met the minimum requirements of the University Senate. Was college equipment adequate? Was teaching force sufficiently modern and well trained? A glance at the facts, pictorially exhibited and graphically presented, told the story.

No branch of the work undertaken has been of greater value. It has assisted in the solution of difficult problems, in an intelligent handling of necessary adjustments. It has inspired new confidence on the part of men of wealth, and the work thus far accomplished, with the completion of plans for future work, will insure such a faith in the wisdom of investments in approved institutions as is almost certain to result in larger gifts to these institutions during the next quadrennium. The survey work was absolutely necessary as a preliminary to the educational jubilee campaign which the General Conference of 1912 indorsed. The Board has issued a little folder showing some of the results, but the chief value has been in the ability of the officers of the Board to sit down with college authorities and prospective donors in a given state, and set forth through these maps and charts in a most graphic way the whole educational situation in that region, thus presenting a convincing argument in behalf of an intelligent program, carefully worked out on lines of modern business efficiency.

(2) *Department of College Extension.* Through this department, which has been especially promoted by the Assistant Secretary, the Rev. John W. Hancher, S.T.D., the Board has aimed to assist our educational institutions in their own local campaigns. The plan has been for the head of the department to spend a few days in the field of a given college, meeting trustees and college authorities, giving data furnished by the Department of Surveys and assisting in laying the plans for a successful campaign. Suggestions as to organization, methods of work, publicity, agencies to be employed, and various other details are offered. When the committees are organized the representative of the Board of Education again meets them for a sort of "coaching conference." At various times a day or two is spent with the workers. When the final roundup of the campaign comes the representative of the Board of Education usually spends the last ten days to two weeks, and sometimes more, uninterruptedly, at the seat of the college, directing the campaign and cooperating in every possible way. In this manner the Board has assisted in the raising for individual colleges of sums which total millions.

(3) *Direct Aid of Institutions.* The General Conference of 1912 provided for one Public Educational Collection, 20 per cent of which was to go to the Board of Education for the aid of institutions. Owing to the creation of the Commission on Finance after this legislation was passed, and the complications arising from the conflict of their plans with the plans which had been laid by the Board of Education, the returns from this collection have been sorely disappointing. It has made the work of the office in this department many fold more difficult and has prevented much of what the Board hoped to accomplish, notwithstanding the friendly and helpful attitude of the individual members of the Commission on Finance. The plans of the two organizations created separately were not adjusted to each other by the General Conference; hence, the difficulty. Partly from collections, meager as they were, partly through funds raised by private solicitation, the Board has nevertheless been able to demonstrate not only the need but the vast usefulness of a suitable fund for the aid of weak and struggling institutions in strategic locations. The table printed on page 281 will indicate that thirty-four institutions have been aided in a total sum for the quadrennium of $159,878. In several instances this work of the Board has saved institutions to the Church, for it is practically certain that several of these schools or colleges would have gone down without the work which the Board has done for them.

(4) *Counsel to Colleges.* This department has brought to the aid of many, particularly of the smaller institutions, the wide vision of an organization gathering data from all parts of the field. It has promoted modern methods of bookkeeping, account-

ing, investment, budget making, etc. It has assisted many colleges in revising curricula and in the transformation or establishment of departments. It has assisted administrative officers in the solution of many difficult educational problems.

(5) *Standardization of Institutions.* The Board has performed its function of administering the standards and recommendations set by the University Senate to the end that the educational work of our schools and colleges relatively should be of the highest value. The Board not only has endeavored to administer or maintain these standards, but by the assistance it has rendered college authorities in securing funds to meet the new standards, or, where that was not possible, through its advice and counsel in readjustments or combinations which enabled the institutions to meet the new conditions, it has prevented, almost entirely, friction between the Senate and the colleges, on the one hand, and the loss of useful institutions, on the other.

In some cases this has been done by a change in the character of the institution. Wilbraham Academy is a case in point. The institution was heavily in debt. Its plant was out of repair. It was impossible to proceed under the old conditions. The institution had been closed and had remained closed for a year. With the help of the Board of Education, a new program was inaugurated. Wilbraham was made a boys' school. Over $80,000 was raised for the modernization of the plant. The "New Wilbraham" to-day is growing and prosperous.

In Berea, Ohio, two Methodist institutions were competing with each other in the same town. Through the cooperation of the Board, they were induced to unite under the name "Baldwin-Wallace College." New funds were forthcoming, with the result that the Methodist Episcopal Church has one college in Berea, meeting a great need, with an excellent program, with an endowment and equipment worth approximately a million dollars, and with prospects of rapidly increasing prosperity. Charles City College, Iowa, was induced to amalgamate with Morningside College, in the same state, while Mount Union and Scio Colleges in Ohio united, and the institution at Alliance is growing in strength and influence with every month. These are examples of work of the highest importance.

(6) *Department of Religious Work.* The Board has constantly emphasized the fact that modern methods of religious work, ample provision for the teaching of the English Bible and the subjects comprehended under "Applied Christianity" are essential to the present-day church college. For many years the Board has given careful attention to the Day of Prayer for Colleges, and the Corresponding Secretary has assisted, where possible, in religious meetings in the colleges. But in recent years the subject has been taken up in a larger way. A joint committee

composed of members appointed in part by the Board of Education, in part by the General Conference Commission on Evangelism, and in part by the Educational Association, made a study of the problems of religious work in our colleges. At two or three annual meetings the Board gave large attention to this most important subject. An appropriation was made for a Department of Religious Work. Bishop Theodore S. Henderson, who, as a member of the Commission on Aggressive Evangelism, had given careful attention to the subject, was appointed by the Bishops a member of the Board and designated by the Board as chairman of the Committee on Religious Work in Our Own Institutions. Later the Rev. G. Franklin Ream, a graduate of Cornell College and of Drew Theological Seminary, and a man with graduate training, who had also been alternately a most successful pastor and a greatly loved college professor, was chosen as Religious Work Secretary. The plans contemplate sympathetic cooperation with the individual school or college, and not dictation. In brief, the plan is that we shall have a carefully thought out evangelistic campaign in every school and college of the Methodist Episcopal Church every year. There will be a setting up conference during the summer in which those who are to conduct these campaigns are brought together for mutual conference as to modern and acceptable methods of work, so that the effort be not a sporadic and temporary impulse lasting two or three weeks of the college year, but a well wrought out program for the nine college months. Provision is made for preliminary work, definite evangelistic appeal, follow up work, lifework conferences, and intelligent cooperation of the voluntary religious agencies of the college, with the classroom instruction in subjects relating to religion.

An arrangement has been entered into with the International Committee of the Y. M. C. A. by which, in the great summer training conferences, such as Lake Geneva and Northfield, representatives of the denomination appear. Two or three meetings are held in which the definite appeal of the work of the church is made to the students assembled at the training conference, and a denominational day is held at the close in which plans of work in our own colleges for the year are discussed. The Department also seeks to promote sentiment which will guarantee that the equipment and grade of teaching afforded for the Department of Religion in the colleges shall everywhere be the equal of that afforded for chemistry, literature, mathematics, or any other of the major departments.

This department also seeks to study thoroughly and to promote according to the best methods discoverable, the care of Methodist students in State and non-Methodist institutions. The work in this large field is only fairly initiated, but it promises to be one of the most important undertakings of the Church.

(7) *The Teachers' Bureau.* For many years the Board has cooperated with college presidents in the effort to secure teachers of approved character, ability and scholarship for the important positions in our colleges. This work is taking on new proportions. It is one of the most valuable services which can be rendered. The problem of finding amply trained and equipped professors who, at the same time, are deeply pious and entirely sympathetic with the ideals of the Christian college is an increasingly difficult one. For lack of sufficient office and field force and the greater lack of funds we have not been able to do much in this inviting field.

(8) *Department of Publicity.* The Board has given increased attention to the gathering of accurate statistics regarding our educational work and the presentation of the facts to the Church in attractive and digestible form. This was one of the functions emphasized when the Board was organized. The reports issued have each quadrennium been more complete and illuminating, and have received wide commendation. On the basis of the facts obtained, new plans of publicity have been projected, new literature has been created. This phase of our work will be made still more serviceable in the coming quadrennium. The Board aims to create and maintain an educational literature which will properly express the ideals of the church and inform our people on what we are really accomplishing.

On pages 314-325 will be found the exhibit of the foreign schools of the Methodist Episcopal Church. We have had the cordial cooperation of the Board of Foreign Missions and of the Woman's Foreign Missionary Society. We are under especial obligation to the Rev. George Heber Jones, D.D., for assistance in the preparation of the report, and to Dr. F. D. Gamewell, Dr. John F. Goucher and Dr. J. E. Crowther. All of these brethren have furnished exceedingly valuable information and aid. Miss K. L. Hill, of the Woman's Foreign Missionary Society, has also rendered valuable service in this work. The report now published is undoubtedly the most informing tabulation yet presented to the Church.

(9) *Our Southern Schools.* When the General Conference of 1908 reorganized the Board of Education, it committed the schools among the Highlanders of the South to the Board as its special ward. The trust has been faithfully administered. It has been a problem of large dimensions. There is a new South educationally. In these eight years, changes have occurred with the rapidity of the moving picture. Every month has presented new complications. The little old school which could be maintained in cheap wooden buildings, in remote sections, and supported by the appropriation of $300 to $500, because it was the only school or the best school within reach of a large community, has passed away. The new conditions

approach those which we have faced in the Northern states for the last twenty years. Fewer schools, and those strategically located, better plants, church schools rightly adjusted to public schools, high schools and state universities are the order of the day. Larger appropriations for the institutions retained have been imperative. The problems confronted have been most difficult. They have taxed the heart and brain of the Corresponding Secretary and of the Committee on Southern Schools to the limit. We cannot adequately express our gratitude for the exceedingly helpful cooperation of Bishop F. D. Leete, Bishop T. S. Henderson, and Bishop W. P. Thirkield, the bishops resident in these areas, in the solution of these problems.

On page 281 will be found a list of these schools and of the money bestowed on each during the quadrennium. The small figures give no adequate idea of the work accomplished. We have made a beginning at a dozen institutions which promise to be of permanently commanding importance. The spirit of benevolence has been promoted. Men unaccustomed to help themselves in these matters have been taught how. A new constituency has been created and new educational appreciation has been engendered, a new enthusiasm aroused. In several places, as at Chattanooga and Athens, Tenn., Boaz, Ala., Sevierville, Tenn., large plans for the future have been laid, new and modern buildings have been provided, and largely increased attendance of students has resulted. The foundations are now ready for one of the most valuable pieces of well systematized and related educational work which the Methodist Episcopal Church has anywhere undertaken.

(10) *The Student Loan Fund* is amply covered in the reports relating to that fund. It remains one of the most commanding pieces of work administered by the Board. During the quadrennium, a committee of laymen, composed of Judge Raymond, J. R. Harker, A. W. Harris, Charles Scott, Jr., and J. M. Bulwinkle, has made a careful and businesslike study of the administration of the fund from its beginning. With the help of expert accountants, they have gone into every detail with a view to introducing every possible improvement into the administration of this fund. Their report is an exceedingly valuable and suggestive document and is the pledge to the Church that this fund, already one of the most useful ever created by the Church, will have a career of increasingly valuable service.

(11) *Interdenominational Work.* The organization of the Council of Church Boards of Education projected by the Corresponding Secretary of your own Board in 1912 was a movement of great significance. It has already abundantly justified its existence. The Council now includes the boards of eighteen denominations, and the mutual fellowship engendered, the methods of cooperation developed, and the solidarity of effort in

behalf of the church colleges effected are proving to be of immense value. The Council has projected an Association of American Colleges which had its first meeting at the Sherman Hotel in Chicago, January 14-16, 1915. At that time the Council of Church Boards of Education held its annual meeting, and the Association of Religious Workers in State Universities met simultaneously. The three bodies also held joint sessions.

One special service of this Council has been the placing of emphasis upon the wisdom of making the year 1917 a great educational year for the colleges of all denominations. That year marks the four hundredth anniversary of the date when Martin Luther nailed the celebrated theses to the door of the church at Wittenberg. It is therefore preeminently the four hundredth anniversary of the Protestant Reformation. Competent historians declare that this Reformation is responsible for our modern public school system, for a new Oxford and a new Cambridge, for great universities like Glasgow, Aberdeen, and Edinburgh, and for all the colleges under Protestant auspices in America, and, for that matter, the world round. It is very fitting that it should be celebrated as an educational jubilee year.

Join this to the year 1916, which, as indicated in another article, marks the one hundred and fiftieth anniversary of the founding of the Methodist Episcopal Church and the fiftieth anniversary of the organization of the Board of Education, and it will readily be seen why 1916 and 1917 are the years chosen for the educational jubilee movement in the Methodist Episcopal Church. The Board of Education fixed February 28, 1918, as the conclusion of the campaign, because two years, aside from the year of preparatory work, seemed necessary for the conduct of a campaign of such magnitude as is proposed. The Joint Campaign Committee is giving much time to planning on large lines for this great movement.

The Council after careful deliberation at several meetings adopted a plan for an Interdenominational Campaign for the year 1917 in which the scope and object are stated as follows:

Resolved, 1. That we define it as the comprehensive purpose of the proposed campaign to secure recognition and practical acceptance by the Christian forces of the country of the two fundamental principles; namely, that religion is an essential part of education, and that education is necessary to the adequate achievement of the aims of the Christian religion.

2. That we recognize that in the addresses made and literature issued in connection with this campaign these principles will require to be affirmed and defended in their full scope; and that the importance of religious education within the home and in the church, and the exertion of the influences of religion in connection with education of all kinds, whether under private or public auspices,

will demand exposition and enforcement; and also that denominational and local conditions must determine to a considerable extent the precise emphasis which shall be laid on different occasions on the various phases of the whole subject.

3. That in the interest of concentration with a view to effectiveness, we judge it expedient that the primary objective of this campaign be the recognition of the permanent necessity of higher education under distinctly Christian auspices and influence, and the deepening of interest on the part of the Christian people of the country in those colleges and other institutions of higher learning which, by their Christian character, are specially adapted to the development of the leaders of the Church and in the Christianizing of all higher education. Each denomination will preserve its own identity and have its own program, but there is much that can be done jointly, and great value is to be derived from the solidarity of effort and from the mass presentation of the value and importance of the denominational college.

(12) *Other Activities.* The Board also has given close attention to other problems of greatest importance. The necessity of providing some adequate retiring allowances for professors in Methodist colleges has been studied closely and plans have been made to provide for this in connection with the educational jubilee campaign. The creation of a larger central fund to be administered by the Board of Education has presented itself ever more clearly as a necessity. Agencies have been employed, the aim of which is to insure this object. Educational institutes designed to spread information, to arouse interest, and to enlist sympathizers have been held in many quarters. The Christian Student, the organ of the Board, has been so conducted as to attract wide attention outside of our own communion. Its files are sought by college libraries and by educational leaders. A topical index for the years 1908-1916 was published in The Christian Student for November, 1915. Many other forms of activity of an incidental character cannot here be detailed. But the strenuous work of the quadrennium has been of great value to all the activities of the Church.

TREASURER'S REPORT, FOUR YEARS ENDING NOVEMBER 30, 1915

GENERAL FUND

	Year Ended November 30			
	1912	1913	1914	1915
Receipts				
Loans Repaid	$53,992 07	$53,893 16	$48,177 79	$51,689 48
Interest on Repaid Loans	2,895 85	3,133 96	2,444 39	2,879 36
Interest on Investments and Bank Balances	17,328 63	16,485 55	17,348 74	17,376 91
Children's Day Collections	82,911 30	84,887 71	83,553 90	82,828 19
Literature Account	1,297 89	29 72	26 30	4 54
Parcell Memorial Fund	....	....	690 66	....
Goldthorpe Memorial Fund	....	....	....	365 00
Total Current Receipts	$158,425 74	$158,430 10	$152,241 78	$155,143 48
Investments Collected	4,151 07	....	....	....
Repayment of temporary loan to Aid of Institutions Fund (in connection with Fort Worth property), in part	....	....	....	2,971 01
Balance at beginning of Fiscal year	98,776 45	76,845 12	56,438 65	43,763 39
	$261,353 26	$235,275 22	$208,680 43	$201,877 88
Payments				
Loans to Students	$118,071 34	$128,360 00	$124,031 50	$123,696 00
Note.—The loans made to students during the three completed school years included in this quadrennium were as follows: Year to June 30, 1913 .....$119,255 00 Year to June 30, 1914 ..... 123,826 50 Year to June 30, 1915 ..... 128,481 50				
Administration Expenses	24,138 87	33,470 03	32,741 48	36,524 98
Finance Commission Expenses	255 00	601 52	735 02	805 00
Christian Student Account (net)	2,069 23	1,307 47	1,649 04	1,401 27
Total Current Payments	$144,534 44	$163,739 02	$159,157 04	$162,427 25
Investments	30,377 50	9,072 50	....	....
Temporary loan to Aid of Institutions Fund (in connection with Fort Worth property)	9,596 20	760 00	5,760 00	....
Special Aid of Institutions income of previous years transferred	....	5,265 05	....	....
Balance at end of fiscal year	76,845 12	56,438 65	43,763 39	39,450 63
	$261,353 26	$235,275 22	$208,680 43	$201,877 88

Note.—The balance at the close of the preceding quadrennium being unduly large and the number of needy students showing decided increase, the Board adopted the policy of steadily decreasing its accumulated cash balance by increasing the amounts loaned through the schools to needy students.

ANNUITY FUND

	Year Ended November 30			
	1912	1913	1914	1915
Balance of fund at beginning of fiscal year	$1,023 01	$..... ..	$..... ..	$..... ..
Interest on Investments	1,691 25	1,588 81	1,726 88	1,725 00
Investments in excess of balances to credit of annuities at end of fiscal year	2,312 74	2,684 93	2,919 05	3,155 05
	$5,027 00	$4,273 74	$4,645 93	$4,880 05
Payments to Annuitants	$2,027 00	$1,961 00	$1,961 00	$1,961 00
Investments	3,000 00	....	....	....
Investments in excess of balances to credit of annuities at beginning of fiscal year	....	2,312 74	2,684 93	2,919 05
	$5,027 00	$4,273 74	$4,645 93	$4,880 05

AID OF INSTITUTIONS FUND

	Years Ended November 30			
	1912	1913	1914	1915
Receipts				
Collections	$21,664 02	$30,416 34	$32,282 99	$35,902 52
Special Items	908 45	2,188 20	3,179 39	3,789 76
Collections on account of John W. Gates Donation	10,000 00	10,000 00	10,000 00	10,000 00
Interest on Investments	2,650 00	2,490 77	2,647 09	4,332 36
Permanent Fund Bequests	230 00	1,233 33	....	1,200 00
Legacy for Mallalieu Seminary	....	....	500 00	....
Krumm Memorial Fund	....	....	....	500 00
Total Current Receipts	$35,452 47	$46,328 64	$48,609 47	$55,724 64
Part proceeds of sale of Fort Worth property	....	....	....	10,000 00
Investments Collected	....	....	3,000 00	1,000 00
Special Aid of Institutions income of previous years transferred from General Fund	....	5,265 05	....	....
Temporary loan from General Fund (in connection with Fort Worth property)	9,596 20	760 00	5,760 00	....
Balance at beginning of fiscal year	3,189 46	3,998 85	5,815 10	....
Temporary overdraft at end of fiscal year	....	....	3,346 47	....
	$48,238 13	$56,352 54	$66,531 04	$66,724 64
Payments				
Payments to Schools, Colleges, etc.:				
Regular appropriations	$24,380 08	$35,890 91	$48,553 30	$32,294 27
Port Arthur College	9,763 00	13,386 53	10,490 95	9,997 98
Mallalieu Seminary	....	....	....	500 00
Religious Work in Colleges	....	....	617 04	736 58
Disbursements of Collections for Community Schools	....	....	609 75	....
Administration Expenses	500 00	500 00	500 00	....
Total Current Payments	$34,643 08	$49,777 44	$60,771 04	$43,528 83
Fort Worth Property Account:				
Port Arthur College	....	....	5,000 00	....
Texas Wesleyan College	....	....	....	2,500 00
Interest on notes, Freedmen's Aid Society	....	760 00	760 00	760 00
Paving	....	....	....	1,382 95
Loan to Fort Worth University	9,596 20	....	....	....
Expenses of sale of property	....	....	....	2,386 04
Repayment of temporary loan from General Fund (in connection with Fort Worth property), in part	....	....	....	2,971 01
Temporary overdraft at beginning of fiscal year	....	....	....	3,346 47
Balance at end of fiscal year	3,998 85	5,815 10	....	9,849 34
	$48,238 13	$56,352 54	$66,531 04	$66,724 64

INCOME

	Quadrennium Now Closing	Quadrennium Preceding	Quadrennium Increase
Children's Day collections	$334,181 10	$330,060 19	$4,120 91
Aid of Institutions collections and special items*	130,331 67	67,007 46	63,324 21
Interest on invested funds, exclusive of annuity funds, and on bank balances	80,660 05	72,261 73	8,398 32
Returned loans, including interest	219,106 06	190,900 09	28,205 97
Total income from these four sources	$764,278 88	$660,229 47	$104,049 41

* Exclusive of $40,000 in quadrennium now closing and $7,500 in quadrennium preceding received from John W. Gates for Port Arthur College; also exclusive of permanent fund bequests and special legacies.

INVESTMENTS, NOVEMBER 30, 1915

GENERAL FUND

Shares	Stocks	Cost	Market Value
184	American Telegraph & Cable Co	$18,318 25	$11,592 00
10	Chicago, Rock Island & Pacific Ry. Co	866 25	190 00

Par Value	Bonds	Interest Rates	Due		
$23,000	Chicago Gas Light & Coke Co. 1st mortgage	5%	1937	20,888 75	23,460 00
8,000	Erie R. R. Co. General Lien	4%	1996	7,083 75	6,080 00
50,000	Missouri Pacific Ry. Co. Consolidated	6%	1920	51,633 36	50,000 00
19,000	Missouri, Kansas & Texas Ry. Co. 2nd mortgage	4%	1990	15,871 25	11,020 00
47,000	N. Y., Chicago & St. Louis R. R. Co. 1st mortgage	4%	1937	41,662 50	44,180 00
50,000	Reading Co. and The Philadelphia & Reading Coal & Iron Co. General	4%	1997	44,093 75	47,500 00
6,000	St. Joseph & Grand Island Ry. Co. 1st mortgage	4%	1947	7,210 18	3,420 00
13,000	St. Louis, Iron Mountain & Southern Ry. Co. Unif. & Ref	4%	1929	11,553 47	9,750 00
47,000	Southern Pacific Co. Central Pac. Stock Collateral	4%	1949	35,461 25	40,420 00
18,000	Western Union Telegraph Co	5%	1938	18,382 50	18,180 00
1,000	Central Union Gas Co. of N. Y. 1st mortgage	5%	1927	1,035 00	1,000 00
1,000	Northern Union Gas Co. 1st mortgage	5%	1927	1,030 00	1,000 00
2,000	Brooklyn Union Elevated R. R. Co. 1st mortgage	5%	1950	2,062 50	2,000 00
4,000	New York & Queens County Gas Co. 1st and General	5%	1934	3,980 00	3,720 00
2,000	Kings County Lighting Co. 1st Refdg	5%	1954	2,000 00	2,040 00
				$283,132 76	$275,552 00

	Mortgage Loans on Real Estate	Interest Rates	Due	
3,000	Frank Baldwin	5%	June 17, 1916	3,000 00
2,500	Annie Daly and Husband	5%	Nov. 19, 1917	2,500 00
2,750	John Maxwell Ferguson	5%	Dec. 18, 1917	2,750 00
3,750	Davis Hyman, et al	5%	June 22, 1917	3,750 00
6,500	Meta K. Oetjen	5%	Oct. 9, 1917	6,500 00
4,500	A. Lemanno and Wife	5%	Dec. 7, 1917	4,500 00
4,750	Sophie Kaufman, et al	5%	Dec. 15, 1917	4,750 00
4,500	F. P. Ferguson	5%	Mar. 1, 1918	4,500 00
3,500	W. D. Losee and Wife	5%	May 11, 1917	3,500 00
9,000	E. J. McLaughlin and Wife	5%	.....	9,000 00
4,500	Etta Schoenfeld and Husband	5%	Mar. 3, 1917	4,500 00
5,500	Lydia M. Markham	5%	Mar. 27, 1917	5,500 00
				$337,882 76

	Notes	
72,000	Board of Trustees, Independent School District, Fort Worth, Tex., Interest of Sunday School Children's Fund therein	15,645 19
		$353,527 95

ANNUITY FUNDS

Shares	Stocks	Interest Rates	Due		
10	American Telegraph Cable Co			$1,000 00	$630 00

Par Value	Bonds				
$2,000	Erie Railroad Co. General Lien	4%	1996	1,732 50	1,520 00
4,000	Missouri, Kansas & Texas Ry. Co. 2nd mortgages	4%	1990	3,382 50	2,320 00
3,000	St. Louis, Iron Mountain & Southern Ry. Co. Unif. & Ref	4%	1929	2,779 86	2,250 00
7,500	Southern Pacific Co. Central Pac. Stock Collateral	4%	1949	6,128 12	6,450 00
1,000	U. S. Steel Corp. S. F	5%	1963	1,057 50	1,040 00
1,000	Kings County Lighting Co. 1st Ref	5%	1954	1,000 00	1,020 00
				$17,080 48	$15,230 00

	Mortgage Loans on Real Estate			
13,500	Meta K. Oetjen	5%	Oct. 10, 1917	13,500 00
				$30,580 48

AID OF INSTITUTIONS FUND

Par Value	Mortgage Loans on Real Estate	Interest Rates	Due	Cost	Market Value
$15,000	Frederick E. Carman and Wife	5%	Nov. 13, 1917	$15,000 00	
4,250	Jos. Danglor and Wife	5%	May 1, 1916	4,250 00	
4,000	Dickel Construction Co	5%	Nov. 25, 1917	4,000 00	
3,000	Henry Meyer and Wife	5%	Nov. 10, 1917	3,000 00	
4,000	Edward J. Mott	5%	Nov. 30, 1917	4,000 00	
4,000	Edward J. Mott	5%	Nov. 30, 1917	4,000 00	
6,000	Theodosia H. Roessle and Husband.	5%	Nov. 4, 1917	6,000 00	
4,250	Robert McBride and Wife	5%	Apr. 28, 1916	4,250 00	
3,000	F. P. Dunn and Wife	5%	Dec. 1, 1917	3,000 00	
				$47,500 00	
	Bonds				
1,000	St. Louis, Iron Mountain & Southern Ry. Co. Gen'l Con. Ry. & Land Grant	5%	1931	861 25	$1,000
	Notes				
47,500	Edward C. Crossett—Collateral: 500 shares Crossett Timber Co..	4%	July 1, 1917	47,500 00	
72,000	Board of Trustees, Independent School District, Fort Worth, Tex		$72,000 00		
	Less, Note to Freedmen's Aid Society		$19,000 00		
	And Payments		15,645 19	34,645 19	37,354 81	
				$133,216 06	

ANNUAL RECEIPTS EXCLUSIVE OF INTEREST ON INVESTMENTS

Total to November 30, 1911	$2,590,877 77
1912	178,050 65
1913	185,782 42
1914	183,855 42
1915	200,158 85
Total	$3,338,725 11

ANNUAL DISBURSEMENTS IN LOANS TO STUDENTS

Total to November 30, 1911	$2,139,875 47
1912	118,071 34
1913	128,360 00
1914	124,031 50
1915	123,696 00
Total	$2,634,034 31

NOTE.—The loans made to students during the three completed school years included in this quadrennium were as follows:

Year to June 30, 1913	$119,255 00
Year to June 30, 1914	123,826 50
Year to June 30, 1915	128,481 50

LOANS REPAID

Total to November 30, 1911	$567,663 26
For fiscal year ending:	
November 30, 1912	*54,207 07
November 30, 1913	53,893 16
November 30, 1914	48,177 79
November 30, 1915	51,689 48
	$775,630 76

*Includes real estate, value of $215.

MEMORANDA IN RE LOAN ACCOUNTS

Total loaned to students from 1873 to 1915, inclusive		$2,634,034 31
Amount of cash received from students in payment of loans		$775,415 76
Amount of Children's Day collections applied on loans made prior to 1888		31,604 13
		$807,019 89
Per centage of cash received and Children's Day collections to total loans		31 per cent
Balance of Loans to Students and Institutions Account, November 30, 1911		$1,425,516 95
Loans made—four years to November 30, 1915		494,158 84
Suspended and cancelled loans collected		1,396 00
		$1,921,071 79
Loans repaid, including suspended and previously cancelled items (including real estate, value of $215)	$207,967 50	
Loans cancelled	48,528 19	
Loans suspended	20,465 85	
Loans placed in special suspense account	134,310 47	
		411,272 01
Balance, November 30, 1915		$1,509,799 78

COMPARATIVE RECEIPTS FROM ALL SOURCES, EXCEPT INTEREST ON INVESTMENTS, FOR THE LAST FIVE QUADRENNIUMS

For the quadrennium 1895–1899	$328,511 27
For the quadrennium 1899–1903	430,265 90
For the quadrennium 1903–1907	479,495 57
For the quadrennium 1907–1911	604,764 83
For the quadrennium 1911–1915	747,847 34
Total Receipts, exclusive of interest on investments	$2,590,884 91
Add interest on investments for above quadrenniums	334,588 91
Grand total of Receipts from all sources (annuities not considered)	$2,925,473 82

COMPARATIVE RECEIPTS FROM RETURNED LOANS FOR THE LAST FIVE QUADRENNIUMS

For the quadrennium 1895–1899	$58,636 62
For the quadrennium 1899–1903	111,198 53
For the quadrennium 1903–1907	166,205 82
For the quadrennium 1907–1911	190,900 09
For the quadrennium 1911–1915	207,967 50
Total	$734,908 56

(The above receipts from returned loans include interest on students' loans)

COMPARATIVE DISBURSEMENTS IN LOANS TO STUDENTS FOR THE LAST FIVE QUADRENNIUMS

For the quadrennium 1895–1899	$310,485 97
For the quadrennium 1899–1903	335,680 02
For the quadrennium 1903–1907	436,713 22
For the quadrennium 1907–1911	468,414 54
For the quadrennium 1911–1915	494,158 84
Total	$2,045,452 59

SUMMARY OF RECEIPTS FROM THE CONFERENCES FOR THE CHILDREN'S LOAN FUND FOR THE LAST QUADRENNIUM

Conferences	Amount	Conferences	Amount
Alabama	$396 85	New Mexico Spanish Mission	$67 70
Alaska Mission	24 00	New York	10,247 87
Arizona Mission	266 95	New York East	12,800 20
Arkansas	162 62	Newark	7,860 64
Atlanta	160 25	North Carolina	412 00
Austin	37 00	North Dakota	1,430 30
Austria-Hungary Mission	2 80	North Indiana	7,574 93
Baltimore	7,415 03	North Montana	229 50
Bengal	5 00	North Nebraska	567 70
Black Hills Mission	96 00	North-East Ohio	15,692 47
Blue Ridge-Atlantic	154 00	Northern German	418 76
California	2,196 37	Northern Minnesota	2,326 66
California German	168 00	Northern New York	6,798 02
Central Alabama	406 38	Northern Swedish	149 00
Central German	441 00	Norway	452 93
Central Illinois	5,589 99	Norwegian and Danish	568 90
Central Missouri	647 00	Northwest German	179 00
Central New York	8,235 21	Northwest Indiana	4,118 72
Central Ohio	1,232 19	Northwest Iowa	3,357 95
Central Pennsylvania	8,369 41	Northwest Kansas	2,880 39
Central Swedish	364 66	Northwest Nebraska	326 00
Central Tennessee	131 78	Ohio	7,379 68
Chicago German	310 00	Oklahoma	2,133 12
Chile	3 00	Oregon	2,165 67
Cincinnati	1,271 51	Pacific German	145 00
Colorado	2,485 44	Pacific Japanese Mission	107 00
Columbia River	1,890 91	Pacific Swedish Mission	69 30
Dakota	2,604 06	Philadelphia	10,290 35
Delaware	619 50	Pittsburgh	12,329 97
Denmark	248 35	Porto Rico	3 00
Des Moines	5,144 21	Puget Sound	2,768 22
Detroit	7,775 14	Rock River	8,405 61
East German	273 00	Russia Mission	12 35
East Maine	766 56	Saint Johns River	558 14
East Oklahoma Mission	11 00	Saint Louis	3,234 96
East Tennessee	247 95	Saint Louis German	475 41
Eastern Swedish	157 00	Savannah	153 75
Erie	8,643 20	South Carolina	688 00
Finland	50 81	South Florida Mission	18 00
Florida	197 70	South Germany	129 53
Genesee	7,124 06	South Kansas	1,729 18
Georgia	89 00	Southern California	6,326 71
Gulf	502 00	Southern German	181 00
Hawaii Mission	49 00	Southern Illinois	2,054 93
Holston	949 02	Southern Swedish Mission	56 00
Idaho	928 18	Southwest Kansas	5,097 02
Illinois	8,114 69	Sweden	1,016 97
Indiana	6,755 60	Switzerland	197 70
Iowa	3,845 73	Tennessee	355 75
Italian Mission	25 00	Texas	106 00
Kansas	6,020 18	Troy	5,722 28
Kentucky	633 49	Upper Iowa	4,847 72
Lexington	614 29	Upper Mississippi	388 48
Liberia	3 00	Utah Mission	187 22
Lincoln	183 01	Vermont	1,773 90
Little Rock	258 90	Washington	1,070 36
Louisiana	463 00	West German	555 90
Maine	1,694 79	West Nebraska	619 08
Michigan	6,966 13	West Ohio	7,630 41
Minnesota	2,014 09	West Texas	200 26
Mississippi	570 00	West Virginia	3,027 10
Missouri	3,144 98	West Wisconsin	2,129 82
Montana	860 03	Western Norwegian-Danish	95 00
Nebraska	5,086 79	Western Swedish	350 10
Nevada Mission	137 05	Wilmington	2,998 00
New England	4,991 02	Wisconsin	3,445 14
New England Southern	3,739 10	Wyoming	8,573 34
New Hampshire	1,786 91	Wyoming State	412 81
New Jersey	6,529 43	Donations and Specials	101 72
New Mexico English Mission	224 20		

SUMMARY OF RECEIPTS FROM THE CONFERENCES FOR AID OF INSTITUTIONS FOR THE LAST QUADRENNIUM

Conferences	Amount	Conferences	Amount
Alabama	$67 80	New York	$652 80
Alaska Mission	15 00	New York East	1,938 22
Arizona Mission	299 00	Newark	1,294 64
Arkansas	85 00	North Carolina	162 50
Atlanta	163 00	North Dakota	843 00
Baltimore	697 78	North Indiana	4,119 85
Black Hills Mission	20 00	North Montana	961 00
Blue Ridge-Atlantic	91 00	North Nebraska	248 00
California	2,142 00	North-East Ohio	4,083 01
California German	118 00	Northern German	261 00
Central Alabama	113 86	Northern Minnesota	843 50
Central German	291 00	Northern New York	496 70
Central Illinois	2,007 00	Northern Swedish	26 00
Central Missouri	155 50	Norwegian and Danish	66 00
Central New York	2,959 08	Northwest German	34 00
Central Ohio	140 00	Northwest Indiana	2,529 00
Central Pennsylvania	2,196 78	Northwest Iowa	1,893 00
Central Tennessee	35 00	Northwest Kansas	732 00
Chicago German	190 00	Northwest Nebraska	313 25
Cincinnati	953 00	Ohio	1,712 30
Colorado	2,322 25	Oklahoma	1,183 85
Columbia River	1,457 15	Oregon	1,841 40
Dakota	2,256 00	Pacific German	51 40
Delaware	14 00	Pacific Japanese Mission	33 00
Denmark	2 00	Pacific Swedish Mission	55 00
Des Moines	4,187 03	Philadelphia	1,657 87
Detroit	2,442 11	Pittsburgh	2,320 20
East German	314 00	Porto Rico	1 00
East Maine	412 28	Puget Sound	2,094 50
East Tennessee	144 00	Rock River	2,090 05
Eastern Swedish	18 20	Saint Johns River	464 97
Erie	857 82	Saint Louis	1,168 46
Florida	26 00	Saint Louis German	532 91
Genesee	882 60	Savannah	64 00
Georgia	65 00	South Carolina	211 00
Gulf	86 00	South Kansas	565 00
Holston	2,165 00	Southern California	2,950 00
Idaho	116 00	Southern German	248 00
Illinois	3,649 00	Southern Illinois	1,454 20
Indiana	2,228 00	Southern Swedish Mission	14 00
Iowa	1,547 00	Southwest Kansas	1,867 80
Italian Mission	30 00	Tennessee	138 00
Kansas	3,149 80	Texas	27 00
Kentucky	495 00	Troy	1,463 01
Lexington	237 91	Upper Iowa	3,230 00
Lincoln	142 50	Upper Mississippi	238 00
Little Rock	40 00	Utah Mission	83 00
Louisiana	129 00	Vermont	353 40
Maine	239 00	Washington	104 00
Michigan	3,545 60	West German	601 60
Minnesota	394 37	West Nebraska	91 50
Mississippi	239 00	West Ohio	4,499 32
Missouri	2,101 80	West Texas	177 00
Montana	823 00	West Virginia	2,308 00
Nebraska	2,695 00	West Wisconsin	1,715 00
Nevada Mission	80 00	Western Norwegian-Danish	35 00
New England	949 65	Western Swedish	135 90
New England Southern	1,537 43	Wilmington	1,181 05
New Hampshire	236 66	Wisconsin	1,635 79
New Jersey	846 01	Wyoming	1,089 65
New Mexico English Mission	228 00	Wyoming State	299 10
New Mexico Spanish Mission	17 25	Donations and Other Sources	14,537 04

The Board has asked for and has received a collection for the aid of institutions during the quadrennium, the special emphasis of the appeal being for our schools among the mountaineers of the South. The account has been kept separate, and the distribution of the money is here shown up to November 30, 1915. It has definitely contributed to the support of 34 institutions, as follows:

Arkansas Conference College	$6,375.00
Baxter Seminary	8,903.83
Carleton College	8,625.00
Carleton College, Hagerty Annuity	3,000.00
College of the Pacific	5,500.00
Community Schools	687.75
East Maine Conference Seminary	5,000.00
Edwardsville Seminary (Alabama)	175.00
Epworth Seminary (Georgia)	1,850.00
Graham Collegiate Institute	400.00
Gooding College (Idaho)	166.66
Harwood Boys School (New Mexico)	1,125.00
John H. Snead Seminary	6,150.00
Mallalieu Seminary (Alabama)	2,730.00
McLemoresville Seminary (Tennessee)	2,237.50
Methodist University of Oklahoma	2,500.00
Missouri Wesleyan College	1,000.00
Montana Wesleyan University	1,900.00
Montpelier Seminary (Vermont)	1,000.00
Montpelier Seminary, McAllister Fund	150.00
Moores Hill College	1,000.00
Murphy College (Tennessee)	4,886.00
Mount Zion Seminary (Georgia)	3,400.00
Oakland Seminary (Tennessee)	484.38
Pennington School	1,500.00
Port Arthur College (including Gates donations)	47,638.46
Price Academy (Utah)	100.00
State Universities (Religious Work)	3,500.00
Texas Wesleyan College	2,500.00
Union College (Barbourville, Ky.)	750.00
Union Hill Academy (Georgia)	613.00
University of Chattanooga	38,000.00
University of Puget Sound	5,500.00
Washington Collegiate Institute (N. C.)	15,018.16
Wesleyan Academy (Tennessee)	2,812.50
Wilbraham Academy	6,900.00
Total	$159,878.24

Bequests and Memorials

There is urgent need of further donations and bequests, particularly for the Aid of Institutions Fund. One of the most conspicuous men connected with educational work in the United States said to the Corresponding Secretary a few months since: "You could do a marvelous work if you had a vested fund of a million dollars, from the proceeds of which you could aid your struggling institutions something after the manner of the

General Education Board." This man was not a Methodist, but he appreciated the work and the organization of the Methodist Episcopal Church. We invite earnest attention to the ever enlarging work of the Board of Education on the part of those whom the Lord has blessed with ample means.

Forms of Bequest

For the benefit of those making wills or desiring such information, we give the forms of bequests used by the Board of Education:

I give and devise to The Board of Education of the Methodist Episcopal Church, incorporated by the Legislature of the State of New York, the following property, that is to say:..... the said Board, its successors and assigns to have and to hold the same, with the appurtenances thereof, forever.

(Designate whether for Children's Loan Fund, for General Educational Purposes, or for Aid of Institutions Fund.)

Or, thus:

I give and bequeath to The Board of Education of the Methodist Episcopal Church, incorporated by the Legislature of the State of New York, the following sums, to wit:..... the said Board, its successors and assigns, to have and to hold the same, forever. The receipt of the Treasurer of the Board shall be a sufficient discharge. The said amounts or the income therefrom to be used for the Children's Loan Fund; General Educational Purposes; the Aid of Institutions Fund. (State specifically which of the three purposes is desired.)

List of Memorial Funds

For the Aid of Institutions or the General Purposes of the Board:

Charles A. Borst Fund.
Crossett Memorial Fund.
Lucinda Helen Glass Fund.
Hepperly Fund.
Catharine Krumm Fund.
Ray Elbridge McLean Fund.
Parcell Fund.
Lucy J. Smith Fund.

For the Aid of Needy Students:

Belle Fleming Fund.
Goldthorpe Fund.
Mrs. Ines Hill Fund.
Thomas Lamont Fund.
Samuel Quickmire Fund.
Glenn C. Spurgeon Fund.
B. H. Wilde Fund.

Special Gifts:

An annual donation, generously contributed each year, by an unknown friend who signs himself (or herself) "C. S."

THE UNIVERSITY SENATE

The University Senate has held four meetings during the quadrennium, 1912-16: the first at Buffalo, New York, May 6-9, 1913; the second at New York, January 9, 1914; the third at New York, November 18, 1915; and the fourth at Chicago, Illinois, January 21, 1916.

The following changes in the membership of the Senate have occurred during the quadrennium:

Eleventh District. President George R. Grose, elected by the Bishops in May, 1913, as successor to Vice-President Hillary A. Gobin, resigned.

Sixth District. The Rev. John H. Race, D.D., resigned in May, 1914, upon his election as Publishing Agent, with residence at Cincinnati, Ohio.

Fifteenth District. President Fletcher Homan, in 1915, reentered pastorate.

Fourth District. President W. W. Guth, Ph.D., elected by the Bishops in October, 1915, as successor to Dr. E. A. Noble, who reentered pastorate in 1915.

The chief business of the Senate is to revise, at least quadrennially, the standards prescribed for the institutions of the Methodist Episcopal Church. At the meeting of the Senate in Baltimore, Md., Dec. 15-16, 1909, Corresponding Secretary Nicholson asked the Senate to express an opinion upon the question of the mutual powers and relations of the Board of Education and the University Senate. The gist of the discussion seemed to be that the various paragraphs of the Discipline, if not in conflict, were at least not entirely clear. They seem to indicate the responsibility of the University Senate for the *defining* of a college or an academy and *the content of the courses of study,* while they make it the province of the Board of Education to assume the responsibility of *listing* colleges and academies accordingly, and of deciding for itself in what form or manner it should list and designate other and unclassified institutions. It seemed clear to the members that the Senate was concerned only with the fixing of standards, while to the Board of Education must be intrusted all executive functions and the general oversight of our educational institutions.

Thirteen members of the Senate met at Meadville, Pa., as a committee of the whole, on Friday, January 5, 1912, and gave careful consideration to the codification of the votes and decisions of the University Senate regarding standards of collegiate work published in the quadrennial report of 1904 and republished in 1908. The matter was then referred to a committee of seven, which met at Buffalo, N. Y., on Saturday, January 6, for careful consideration of the details of the preliminary report. The Senate, in its session at Syracuse on the following Monday, received this report and discussed it at length. It was thought necessary to have quite a pronounced

revision of the scholastic standing and requirements, both for secondary schools and for colleges.

The reports of the Sub-Committee on Courses of Study for Secondary Schools, of the Committee on College Entrance Requirements, and of the Committee on the Content and Extent of the College Courses, were received and fully discussed. In view of the advanced standards and the number of changes proposed, it was decided to adopt the reports tentatively; to have the Corresponding Secretary of the Board of Education transmit a copy to each college and secondary school in the Church for presentation to its faculty and administrative officers, with the request that criticisms and suggestions be promptly filed with the Corresponding Secretary; to appoint a committee —designated as the "Standing Committee on Our Methodist Educational System," and consisting of A. W. Harris, W. H. Crawford, Herbert Welch, Samuel Plantz, W. A. Shanklin, and Corresponding Secretary Nicholson—which should consider all the information thus obtained and make final report to the meeting of the Senate in January, 1913. Accordingly the Committee on Courses of Study and Entrance Requirements rendered a preliminary report which was printed in the quadrennial report in 1912. The final report was adopted at the meeting held in Chicago, January 21, 1916, and is as follows:

THE SECONDARY SCHOOL

Report of Committee on Courses and Entrance Requirements

I. *General.*

The University Senate recommends that a careful survey of our system be made by the Board of Education. A committee appointed by the Board should also visit our secondary schools from time to time for the purpose of inspection. As a result of this inspection these secondary schools shall be classified on the basis of the standards adopted by the University Senate.

II. *Scholastic Standards.*

(1) The *course of Study* in our secondary schools shall be *four years in length* above the studies included in the eight grades of the public schools; and for graduation shall include not less than *sixteen units.* A unit is defined as a year's study in any subject pursued four or five periods a week, constituting approximately one fourth of a full year's work. The *length of the school year* exclusive of vacations, shall be at *least thirty-four weeks,* and wherever possible *thirty-six weeks.* The *recitation period* shall be from *forty* to *fifty-five minutes* of actual class work. No credit shall be allowed for a subject pursued less than one half of the school year.

(2) Of the sixteen units required for graduation not less than eleven shall be selected from the following subjects: English, foreign languages, mathematics, history, and natural science.

(3) The minimum requirement by units in the respective subjects shall be as follows: English, 3; foreign language, 2 (in one language); mathematics, 2 (two and one half units strongly recom-

mended); history, 1; natural science, 1; two units additional of the academic subjects named in Paragraph (2); and five units of other approved secondary studies. All studies in natural science shall include laboratory work, two hours of which may be counted as one recitation hour.

In harmony with Paragraph 454, Section 2, of the Discipline, which provides that the curricula determined by the University Senate for our colleges shall provide for the historical and literary study of the Bible in the vernacular, we recommend that in all our secondary schools adequate provision be made for the teaching of the English Bible.

(4) The teaching force of a school in Group "A" shall be made up of a principal and at least four instructors. These shall be graduates of an approved college, and it is recommended that they shall have advanced education equivalent to the requirements for a Master's degree.

(5) We recommend that all our secondary schools adopt the semester or two term plan.

Any conditions which seem to necessitate even a slight departure from these standards must be reported to the University Senate for action on the specific case.

III. *Financial Standards:*

(1) No secondary school shall be listed in Group "A" which has not a sufficiently large income to assure a high type of instruction and the adequate maintenance of its property and equipment.

(2) We recommend that endowment be raised for these schools sufficiently large to enable them to carry on their work successfully. We believe that under present conditions each should aim at not less than $100,000 of productive endowment.

THE COLLEGE

I. *Entrance Requirements:*

In colleges under the auspices of the Methodist Episcopal Church the minimum requirement for full Freshman rank shall be 14½ units, but students presenting 13 units may be permitted to enter on condition. The following units shall be required of all students: English, 3; foreign language, 2 (in one language); mathematics, 2½; history, 1; natural science, 1; two additional units of these academic subjects; three units of other approved secondary studies.

II. *Requirements for Graduation:*

Sixty year hours beyond the requirement for full Freshman rank shall be required for graduation. No degree whatever shall in any case be granted for less than this course. The length of the college year, exclusive of vacations, shall be at least thirty-four weeks, and wherever possible thirty-six weeks. The recitation or lecture period shall be not less than fifty minutes in length. Modern educational standards require that all college work shall be done in residence.

In accordance with the Discipline, Paragraph 454, Section 2, we recommend that adequate provision be made in all our colleges for the teaching of the English Bible and the fundamentals of the Christian faith. Such courses should not replace but should rather be based upon the more general courses of other departments. In the equipment provided, the ability and training of the teachers employed, and the quality of the work demanded, the courses should be fully on a par with other college courses. Where separate chairs cannot be established, it is recommended that such work be offered by other departments to which it may be appropriate.

III. *Standards of Endowment and Equipment:*

The minimum requirements for the recognition of colleges also include a faculty of not less than six teachers giving time exclusively to college, as distinguished from preparatory or professional school work; not less than fifty students regularly enrolled in the four college classes; and a minimum endowment of $200,000 productive funds over and above annuities and debts.

Any conditions which seem to necessitate even a slight departure from these standards must be reported to the University Senate for action on the specific case.

IMPORTANT SENATE RULINGS

Requirements for a Standard College, with Interpretations

The Committee, to which were referred the conditions upon which colleges should in the near future be entitled to publication in the official list of the Board of Education, gave long consideration to this subject, and after animated discussion decided to recommend the following:

Pursuant to the tentative action of the Senate in January, 1908, we give notice that at the opening of the school year of 1912-13, and governing the listing of our institutions in the Board of Education report of the number of November, 1912, no institution shall be listed as a college which has less than the following standards:

1. The requirement of a four years' preparatory course for entrance to the freshman class.
2. The requirement of four years of college work leading to the Bachelor's Degree.
3. The requirement of a faculty of not less than six teachers giving time exclusively to college as distinguished from preparatory or professional school work.
4. The requirement of not less than fifty students regularly enrolled in the four college classes.
5. The requirement of a minimum of $100,000 of productive endowment. It was decided that this endowment must be increased to the minimum of $200,000 before 1916 to warrant the continued recognition of an institution as a college.

No institution shall be raised in its listing from academy to college, nor shall any institution not now on the list be admitted to college standing which does not meet the 1912 conditions before admission, nor after 1912 unless it meets the 1916 conditions before admission.

In further definition of this report, in January, 1911, at Indianapolis, Ind., the following report of a committee defining the term *endowment* was adopted:

Whereas, The Board of Education has transmitted a communication to the University Senate requesting a definition of the term *endowment* used in a former action of the Senate as related to schools and colleges; and,

Whereas, There is urgent need that the term *endowment* thus used should be defined more explicitly than heretofore; and,

Whereas, A working definition of the standard term *endowment* would be of the utmost advantage to every institution; therefore, be it

Resolved, That the University Senate of the Methodist Episcopal

Church advises that the term *endowment*, when used without qualification in the action of the Senate in defining the standards required for recognition as a college, is interpreted to mean funds invested in securities and realty from which permanent and dependable income may be secured available for the uses of the institution. Any other form of endowment funds should be reported and described as *non-productive endowment* or be fully described in some other way. And also be it

Resolved, That in view of the delicacy of transactions involving endowment funds, we advise that too much care cannot be exercised in investing and conserving such funds. And also, under the definition given of endowment, we believe that funds of this sort cannot be invested in college buildings or equipment, and should not be so reported.

At a meeting of the University Senate in May, 1913, the following motion was adopted:

WHEREAS, The question of counting interest-bearing notes as endowment has arisen in reports from some institutions; and,

WHEREAS, There seems to be an expectation that such notes will be so counted by the Senate in determining the minimum endowment required by the Senate regulations; therefore,

Resolved, That interest bearing notes, not more than two years past due, be accepted for an aggregate not to exceed fifty per cent of the minimum endowment requirement.

Resolved, That institutions taking advantage of these resolutions be placed tentatively and temporarily in a group to be known as "Group B."

Resolved, That admission to this group be conditioned upon filing with the Board of Education a detailed schedule of securities, properties, and notes.

Resolved, That these resolutions be in force for three years, unless reenacted by the Senate.

At the meeting in January, 1914, the part of this resolution which provided that "interest-bearing notes not more than two years past due be accepted in an aggregate not to exceed fifty per cent of the minimum endowment requirement" was changed to read:

Resolved, That in computing the assets of an institution, interest-bearing notes not more than two years past due shall be credited at eighty per cent of their face value, provided the amount thus credited does not exceed in total fifty per cent of the minimum endowment requirement.

At the Indianapolis meeting, January 20, 1911, it was

Resolved, That the Senate standard, requiring in each recognized college at least six professors doing only college work, be interpreted as implying six collegiate departments regularly organized and manned by those doing only college work.

At Syracuse, N. Y., January 8, 1912, it was further "Resolved that the $100,000 or $200,000 productive endowment prescribed as a minimum for our colleges to be provided before a certain date, was interpreted to mean *absolutely productive endowment over and above the debts of the institution and exclusive of annuities and money invested in dormitories or other college buildings.*"

Secondary School

Regarding the matter of separation of academies from their respective colleges, the Senate decided that, as far as possible and as soon as possible, the governing bodies of our colleges should make their academies separate as to buildings, faculties, and discipline. (Baltimore, Md., Dec. 15, 1909.)

In further emphasis of this action, at subsequent meetings, the Senate adopted the following resolutions:

Whereas, Answers have been received from many of the colleges and universities concerned *upon the separate organization of Academic Departments*, the vast majority of which have approved, and having carefully considered the objections urged by the few institutions which do not approve;

Resolved, That we approve with increasing emphasis the importance of the recommendation and request the Board of Education to see that it be made effective as soon as possible. (*Buffalo, N. Y., May, 1913.*)

Resolved, That although we recognize the difficulties which several of our institutions have found in attempting to carry out the recommendations of the University Senate that the academic departments of our colleges be given separate organization from the College of Liberal Arts, we nevertheless reaffirm the great desirability of such organization and urge that in all cases it be effected as soon as possible.

The University Senate recommends that our church shall not fail to consider the exceptional value of secondary schools, and recommends that special efforts be put forth to maintain first-class high-grade secondary boarding schools; that some of these may be devoted to the education of boys and some to the education of girls, and that all these schools shall be vitally related to the colleges and universities of our system. (It was supposed that most of them would be co-educational.—*Syracuse, N. Y., January 8, 1912.*)

The report of the Committee on Secondary Schools, adopted at the meeting in Baltimore, December 15-16, 1909, is as follows:

We express the judgment

1. That a saving of time of at least one year in the grades, as usually arranged for the first to the eighth grades, is possible under favorable conditions and should be arranged for in the administration of the elementary schools.
2. That the curriculum of the elementary school must be planned for the majority of its students with minor regard to the secondary school.
3. That the elementary school will best serve its purpose by refraining from incorporating into its program to any considerable extent the studies of the secondary school.
4. That the curriculum of the secondary school should be planned for the majority of its students with minor regard to the college entrance requirements.
5. That entrance requirements of the colleges should be not less than fourteen nor more than fifteen units. (By a unit is meant the standard accepted by the various college associations, entrance boards, and foundations, and is interpreted to mean a course of five periods weekly throughout an academic year of the preparatory school, the content of such work being of satisfactory amount and quality.)

6. That the college adopt a scheme of admission requirements liberal as to subjects and uniform as regards the specific requirements in each subject.

7. That we deem it in general undesirable that students should take in the preparatory school the studies of the college course. Candidates for admission to college, presenting advanced studies, should not be credited by certificate from the preparatory school as regards these advanced studies without rigid examination.

8. That special attention be given to the articulation of the work of the elementary school with that of the secondary school and of the latter with that of the college. (See report on Secondary School adopted in January, 1916, printed on pages 284-285.

In response to questions regarding certain secondary schools which had inadvisedly, as the Senate thought, enlarged their courses to college curricula, the following resolution was adopted:

Resolved, That it is our opinion that in the case of a secondary school which desires to undertake college work, the approval of the Board of Education should first be secured by the institution and then such special and temporary adjustment of the standards in their application to this institution should be made as the circumstances may seem to justify; that we recommend the Board of Education to seriously consider whether, at an early date, the loan privilege should not be withdrawn from any institution acting out of harmony with the established standards of the University Senate, as, for example, conferring academic degrees though not recognized and classified as a college. (*Indianapolis, Ind., January 20, 1911.*)

College Attendance

Resolved, That in reporting the attendance in our colleges, the numbers shall include only bona fide college students, and that institutions having preparatory departments shall see that such departments are reported in the list of secondary schools and not in the list of colleges. (*Baltimore, Md., December 15, 1909.*)

Academic Degrees

The Senate "resolved that after a careful examination of the records and precedents of the Senate, as indicated in the minutes of former meetings, it seems neither wise nor expedient to give sanction or support to the proposition for the introduction of new academic or quasi-academic degrees." (*Baltimore, Md., December 15, 1909.*)

Joint Committee

Resolved, That the University Senate records its approval of the spirit of the work of the Joint Committee, representing the Senate and the College Presidents' Association, in proposing the question whether in some cases the interests of education in the church will not be promoted by the discontinuance of some institutions, or the union in some cases of two or more institutions, or the change of certain institutions from colleges to academies, or to collegiate institutes.

Resolved, That there should be sufficient unselfishness and statesmanship in the church to make possible the sacrifice of local and personal interests when it becomes clear that such is for the general good.

Resolved, That the Senate heartily approves the action of the Corresponding Secretary of the Board of Education in using his personal influence in negotiations with Conferences and boards of trustees for the promotion of such concentration of our educational activities as may seem desirable and practicable.

Resolved, That the Joint Committee be continued to assist in such work. (*Indianapolis, Ind., January 20, 1911.*)

Postgraduate and Professional Courses

Resolved, That the Senate recognizes a growing sentiment in favor of affiliation or cooperation between Methodist colleges and the postgraduate departments and professional schools of our own universities, and heartily approves such arrangements wherever they are possible and acceptable. We appoint as a committee Samuel Plantz, F. J. McConnell, and the corresponding secretary, Thomas Nicholson, to confer, when desired, with the authorities of any institution considering such cooperation. (*Syracuse, N. Y., January 8, 1912.*)

Senate Requirements in Their Relation to the Freedmen's Aid Society

At the January, 1912, meeting much consideration was given to the request of the Freedmen's Aid Society that modifications be made in the minimum standards when they were applied to schools among our people of the colored race. The Senate tentatively adopted, in the committee of the whole on Friday, a resolution (which was afterward unanimously adopted by the Senate in the meeting at Syracuse on January 8) and forwarded to the Freedmen's Aid secretaries a statement of the action proposed, inviting them to be represented, if they desired, at the meeting of the Senate at Syracuse the following Monday, when the matter would be finally decided:

Your committee to confer with the Freedmen's Aid Society regarding modifications in applying standards for accrediting colleges among people of the colored race, reports that earnest consideration has been given to this matter and recommends that we hold these colleges for colored people to the same standards as the other institutions as to scholastic requirements; but in view of the exceptional difficulty under which these schools labor, we recommend that the time be extended, so that the colored schools shall be allowed until November, 1915, to meet the 1912 requirements.

[Since these forms were made up the Senate, at the urgent request of the schools for Negroes, has made a further provision for estimating, temporarily, on the basis of a fixed and stable income rather than invested endowment, the standing of these institutions, in view of the fact that the support of these schools comes largely from the funds of the Freedmen's Aid Society.]

Religious Work in our Colleges

Resolved, That we believe that in our denominational colleges it is both proper and important that Christian literature, history, and morals be studied. In accordance with this belief we have heretofore urged that courses in the English Bible, in Ethics, and the like be included in the curriculum and be placed on a footing of equality with other departments in standards and credit. We wish

now to specifically commend the study of Christian Missions as suitable for use in colleges otherwise well equipped, and to suggest that this study is likely to be most generally useful when treated not narrowly and technically as a professional preparation for foreign missionaries, but rather broadly, historically, and philosophically. (*Syracuse, N. Y., January 8, 1912.*)

The Senate had previously referred for suitable consideration to the college presidents a resolution, the substance of which was adopted by them. The resolution was to the effect that the University Senate recommends that our colleges provide for courses in advanced Biblical literature, Christian ethics, and Christian sociology for students who have already had general ethics and general sociology, in philosophy of religion, Christian evidences, and history of religion, and that each of these courses occupy not less than one half year.

The American University

The following resolution was adopted after a vigorous discussion of the condition and status of the American University:

The matter of the prospective opening of the American University being brought before the University Senate through the receipt of a communication from Bishop J. W. Hamilton, it was resolved that in view of the recent appointment of the Joint Commission of Nine from the Board of Bishops, the Board of Education, and the Trustees of the University, on the status and work of the university, which commission is expected to make an exhaustive examination and a full report of the whole situation, the Senate should await the report of that Commission before further consideration or action upon the problems involved.

However, the proposal that a Chair of Missions should be endowed in the American University by gifts amounting to $25,000, and the duty imposed upon the Senate by the Discipline of the Methodist Episcopal Church, paragraph 412, sections 2 and 3, of investigating "the scholastic requirements and methods of institutions claiming to be under the patronage of the church," and of protecting "the educational standards of the church," leads us at this time to urge the authorities of the American University to consider seriously the question whether under modern educational conditions any chair should be established, especially in a post-graduate institution, without a much larger provision for its support than the sum indicated.

Resolved, That a copy of this resolution shall be sent to the chancellor of the American University and to each member of the Joint Commission. (*Syracuse, N. Y., January 8, 1912.*)

At the meeting of the University Senate in New York, January, 1914, the following report was also adopted:

Whereas, The trustees of the American University have formulated plans for the conduct of that institution by fellowships, lectureships, and making available the research opportunities of the government departments at Washington, and have already received the indorsement of the Board of Education and the Educational Association of the Methodist Episcopal Church:

Resolved, That we approve this use of the educational foundation at Washington.

ESTABLISHMENT OF NEW INSTITUTIONS

Resolved, That the University Senate earnestly deprecates and calls the attention of the Annual Conferences to the unwisdom of any action looking to the establishment or acquisition of new educational institutions not having the previous approval of the Board of Education. (*Buffalo, N. Y., January 6-9, 1913.*)

THE CLASSIFICATION OF EDUCATIONAL INSTITUTIONS IN MISSION LANDS

By Rev. George Heber Jones, D.D.

In considering a classification of schools of the Methodist Episcopal Church in the foreign field, certain conditions should be observed.

I. Among these Conditions are the Following:

(1) *Popular lack of interest in education*

In many of our mission fields education is not valued by the masses of the people and its desirability is not recognized. Mission lands constitute a vast continent of ignorance. Educated people are few, the masses are unlettered, and in some regions, particularly in parts of India and Africa, it is necessary for the missionaries first to create a desire for education before any worthy and effective beginning can be made.

(2) *Lack of equipment and apparatus for study*

As a result of age-long ignorance the native equipment and apparatus for study is very deficient. The missionaries have had to spend the first two or three generations of their work in solving the matter of housing, the question of text-books, and other problems involved in the material basis of education.

(3) *The relation of the English language and the study of the classics in determining the standard of an institution*

In general our schools throughout the mission fields are vernacular with departments for the study of English in the higher grades. Very few of these schools teach Latin, Greek, French, and German. The place of these languages as factors in mental discipline and perfecting of scholarship is taken by the incidental study of English, and the additional study of some native classic. To discount the standing of a collegiate institution in lands like China or India because the students do not speak English with facility and have no knowledge of Latin, Greek, and other languages, would not be altogether equitable.

(4) *The relation of the life work for which a student is being trained in determining the standards of instruction in an institution*

In America we have a life which demands in its intellectual leadership a wide knowledge of science, mathematics, and our own Western literature which alone will enable a scholar to hold his proper place among educated men. But our type of life does not prevail in mission fields. Accordingly, a degree of flexibility should be allowed in determining the type of the curricula of these educational institutions.

(5) *The relation of material equipment in determining the standard of an institution*

Again contrasting the situation there and here, we know that in America the present generation has fallen heir to an enormous accumulation of property and endowment which has been created for us by previous generations. But in the mission field we are still in the first generation of educational achievement and property accumulations are small. It is in the light of these conditions that the facts of to-day must be interpreted.

II. Factors in Determining Classification

(1) *The necessary emphasis upon primary education*

The larger part of the students in our schools in mission lands are in the primary grades, while in America we have very few schools under our Church that do primary work. The missionaries in providing these primary schools have met the situation on behalf of the childhood of our Church at the point where cultural, racial, and government conditions have failed. With no disposition to ignore the need and value of the higher education, they have assumed that we cannot have secondary schools and colleges until we have first solved the question of the elementary grades.

(2) *The situation as regards secondary schools*

In America we have the expression "Preparatory School," "High School," and "Academy." In Japan we use the term "Middle School," which may take in the higher grades of our American primary schools, with part of the course of our high school. These are a type of high school preparing for the vernacular colleges, and in general should be classed as high schools. Another term used by the missionaries is that of "boarding school," which, as far as its courses of study are concerned, may be either a primary or a high school. This general principle applies to schools both for boys and for girls.

(3) *Orphanages*

These are benevolent institutions modeled after the same type as is known by that name in America. But they are also schools, and maintain courses of instruction mostly in the primary grades and leading up to the middle and high school courses.

(4) *Industrial schools in missions*

We also have in a number of places industrial schools. All orphanages rank as industrial schools, but all industrial schools reported by our missionaries are not necessarily orphanages. Many of them are really high schools or boarding schools giving a combined industrial and literary education.

(5) *Institutions of college and university grade*

When we reach the college and university grade, the situation is even more significant. There is great inequality in the degree of development achieved in the various fields. In China with not only our denominational institutions but large union universities, education has reached a fine degree of development. The work done in Peking University, Nanking University, and the Union University of West China at Chengtu, will compare favorably with that of corresponding institutions in the United States. This is true of the Aoyama College at Tokyo, the William Nast College at Kiukiang, the Anglo-Chinese College at Foochow, the Anglo-Chinese School at Singapore, the Reid Christian College, Lucknow, and other places.

(6) *Theological and training schools*

Parallel to these institutions for literary and general education are our institutions for the training of religious workers and teachers. These fall into three principal classes: theological seminaries, Bible training schools for lay workers, and the schools for the training of teachers.

It is with a consideration of these factors that we should attempt a classification of our mission schools.

IMPORTANT ITEMS SUPPLEMENTING THE STATISTICAL REPORT OF METHODIST INSTITUTIONS

We have found difficulty in showing certain items on the statistical tables as they appear in the report rendered by the treasurer, or business manager of the institution. This is particularly true of the income, in institutions which have professional departments other than those reported on Table V—Law, Medicine, Dentistry, Theology, Engineering. The sum total of the income on the college table and that on the professional school table should represent the total income from all sources for the University during the year. This, however, necessitates the inclusion on the college report of income from such departments as Commerce, Oratory, Music, etc., and it makes it impossible for us to show for these schools the income from the College of Liberal Arts only. Northwestern University, for instance, has an income from the College of Liberal Arts of about $200,000, yet we show a total income on the college table of $556,608 with the footnote, "Includes income from all sources except professional schools on Table V."

Syracuse University operates the New York State College of Forestry. The act which created this College of Forestry obligates the college to carry on two important and coordinate lines of work: First, it is to undertake such special research and state-wide investigations in Forestry as will throw light upon and help in the solution of Forest problems which are now confronting the State and the people of New York; second, it is the institution for educational work in Forestry in the State.

Student Enrolment: Two institutions have temporary decrease of students consequent upon the burning of their main college halls. These buildings are being replaced. In two or three institutions there is a temporary decrease in the number of students caused by marked increase in entrance requirements.

Frequently there are strong factors in the efficiency of an institution which cannot be shown in our reports. For instance, *Boston University* shows comparatively small figures for laboratory and library equipment. This institution is located in the same block with the great Boston Public Library and across the street from the General Theological Library. It also has access to the Boston Medical Library a few blocks away, and has other resources which cost the city and the State many millions of dollars. It relieves the University of the necessity, for the present at least, of building up so large a library as would be necessary under other conditions. A similar thing is true of other institutions in the list.

The summary on page 65, though seeming to indicate decreases in certain items, really emphasizes the educational betterment and increased efficiency in institutions.

During the past year Charles City College has been amalgamated with Morningside College. A large percentage of the institutions have had a reappraisement of property and equipment, and the figures shown are as accurate estimates of the values as it is possible to secure. The reductions in the separate valuations for grounds and buildings because of this and through previous errors which the schools made in reporting or in interpreting our form of blank, together with the burning of several college buildings, have led to a total decrease of nearly a million dollars, and yet the summary shows an increase of $2,302,795 for the quadrennium. Then under endowment, amounts which could not be considered safe investments from which permanent and dependable income might be expected have been charged off and are not now included in total endowment. Certain amounts invested in college buildings

and previously reported under endowment have now been shown only in value of buildings, thus making considerable decrease in separate total endowment figures, while showing a good increase in the totals for all institutions. In one or two instances this method seems to indicate a decrease in endowment for the given institution when there is an actual increase of from $75,000 to $100,000.

SPECIAL INSTITUTIONS

The Chicago Training School, Chicago, Ill., Mrs. Lucy Rider Meyer, A.M., M.D., principal, is a useful and well-equipped institution for the training of workers, particularly for home and for foreign missionary service. It has also trained many deaconesses and special workers. It provides special courses for college graduates contemplating missionary or other social service. Value of grounds and buildings, $197,000. There is a reduction in this amount as during the year 1914 the trustees ordered certain properties placed under the Endowment Fund and, therefore, used for other than school purposes. There is a corresponding increase in the Endowment Fund, the total amount now being $176,500. Income, $41,957; resident faculty, 3 men and 12 women; student enrolment, 154 women.

The Cincinnati Missionary Training School, Cincinnati, O., Miss Addie Grace Wardle, B.D., Ph.D., president, gives special attention to the training of workers for the home and foreign field. Value of grounds and buildings $125,000, which are also used by the Deaconess Home. All the permanent funds are held by the Elizabeth Gamble Deaconess Home Association, which includes Christ Hospital and the Deaconess Home. Income of the training school, $16,664. Faculty, 10 women; student enrolment, 51 women.

The Lucy Webb Hayes Training School at Washington, D. C., Rev. Henry S. France, D.D., president, is the leading school of the Woman's Home Missionary Society. Value of grounds and buildings, reported for the school year ending in June, 1913, $525,000; library, $1,000; annuities, $6,200; income, $68,252; faculty, 15 men and 15 women; student enrolment, 118.

The Folts Mission Institute, Herkimer, N. Y., Miss Bertha Fowler, A.M., president, is a smaller institution which gives attention to the training of young women for both Home and Foreign Missionary work and Deaconess work. On June 18, 1913, the Folts Mission Institute was transferred by its Board of Directors to the Woman's Home Missionary Society of the Northern New York Conference of the Methodist Episcopal Church. The plant is valued at $120,000; equipment, $5,000; endowment, par value, $15,000, all productive; annuity, $1,000; income, $2,900, besides an additional income from the student body. It received for increased endowment during the year, $200, and has an indebtedness of $15,000. Faculty, 5; student enrolment, 20; Normal Kindergarten enrolment, 21 children.

The work of *Anglo-Japanese Training School* at San Francisco, Cal., Rev. Milton S. Vail, A.B., principal, is indicated by its name. The report for 1915 gives value of grounds and buildings, $30,000; equipment, $1,100; income, $1,602; faculty, 6 men and 2 women; student enrolment, 146 men and 32 women.

Respectfully submitted,

Thomas Nicholson.

THE WORK OF THE DEPARTMENT OF SURVEYS

We present herewith a few of the charts made by our Department of Surveys, at the head of which is Mr. Charles L. French, a graduate of Northwestern University. We have not the space to show in any detail this valuable work, but these four charts may serve to awaken interest in this important field of activity.

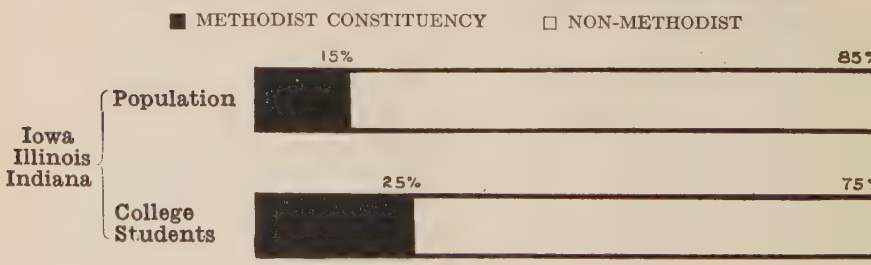
The chart showing the educational value of the religious impulse is illuminating. It is especially significant from the standpoint of Methodism's place in future leadership. The basis for comparison is constituency, which is estimated to be twice the actual membership.

The chart showing an analysis of student enrolment in three great universities of Illinois indicates the growing place for training in graduate, professional and vocational education. The enrolment in the college, the "liberal arts" department, is coming to occupy an increasingly smaller relative position. The great number of students in the vocational departments of the State university is very striking.

The chart showing the relative increase in the number of high schools and the number of private secondary schools is an interesting study. From occupying 39 per cent of the field in 1889-90, the private schools have come to occupy but 16 per cent in 1914. However, it is clear that much as we prize the public high school it is not doing and never has done all the work of secondary education. The trend toward a strengthening of a reasonable amount of secondary education under the churches and under private auspices is very apparent. The relative occupancy of the field has been practically constant since 1906.

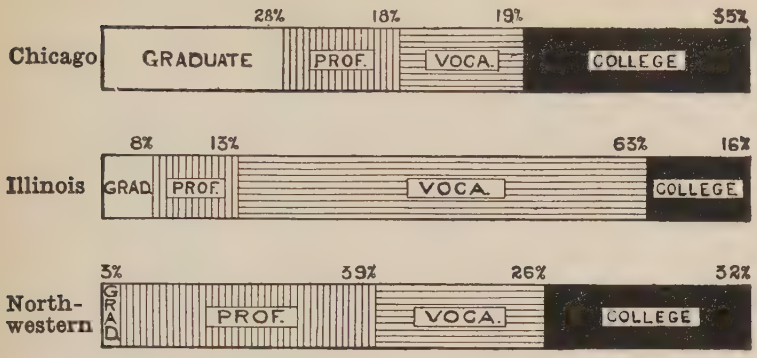
The map on page 299 shows the scope of educational work in the field of higher education in three branches of Methodism. The institutions include universities, colleges, theological and missionary institutes and seminaries. The circles with black backgrounds identify institutions of the Methodist Episcopal Church, serially as printed in THE CHRISTIAN STUDENT for February, 1916. Those with the white background, institutions of the Methodist Episcopal Church, South, serially as printed in the July, 1915, BULLETIN OF THE BOARD OF EDUCATION of that Church. The squares show institutions of the Methodist Protestant Church, as listed in the Journal of the 1912 General Conference.

THE EDUCATIONAL VALUE OF THE RELIGIOUS IMPULSE



THREE ILLINOIS UNIVERSITIES

Students in Graduate, Professional, Vocational, College Departments



PUBLIC AND PRIVATE HIGH SCHOOLS

1889—RELATIVE PROGRESS—1914

U. S. Com. of Education, 1914

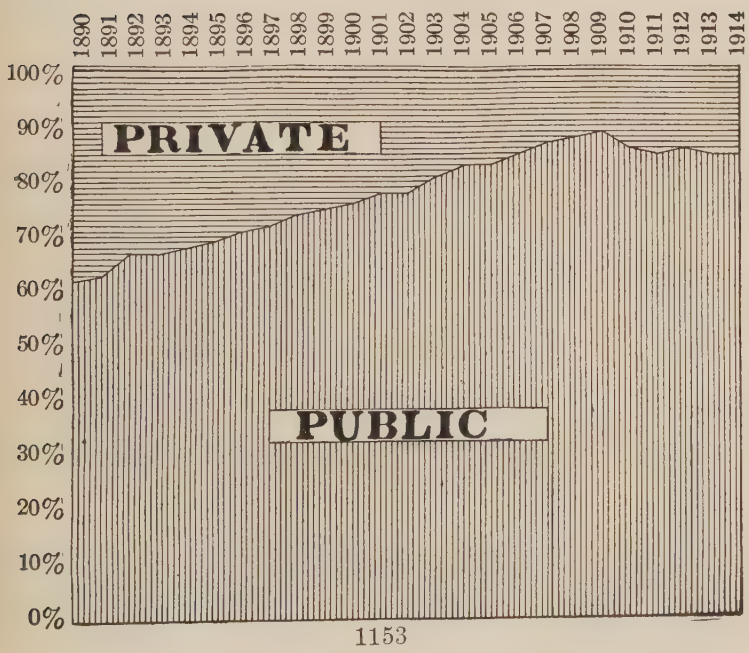


TABLE I.—METHODIST UNIVERSITIES AND COLLEGES—PLANT AND EQUIPMENT

INSTITUTION	LOCATION	CHIEF OFFICER	THE PLANT					EQUIPMENT					
			CAMPUS		BUILDINGS			LIBRARY					
			No. of Acres	Present Value	No. Buildings	Present Value	Total Value of Plant	Number of Bound Volumes	Reported Value, Including Pamphlets, Etc.	Value of Scientific Apparatus	Value of Museum	Value of Furniture	Total Value of Equipment
	GROUP A												
Institutions which meet or more than meet the requirements of the University Senate. The institutions having a star (*) do not meet the requirements in some minor degree, but by vigorous action have prepared themselves to meet the full requirements before the publication of the next report.													
Albion College	Albion, Mich.	Samuel Dickie, LL.D., President	28	$35,000	7	$177,700	$212,700	23,000	$34,500	$30,000	$5,000	$8,000	$77,500
Allegheny College	Meadville, Pa.	Rev. William H. Crawford, D.D., LL.D., President	46	155,267	12	[1] 482,000	637,267	38,000	65,000	21,500	100,000	22,150	208,650
Baker University	Baldwin, Kan.	Rev. Wilbur N. Mason, A.M., D.D., President	20	42,132	5	244,768	286,900	30,762	50,272	12,725	26,135	24,402	113,534
Baldwin-Wallace College	Berea, O.	Rev. Arthur L. Breslich, B.D., Ph.D., President	25	60,148	10	390,000	450,148	16,880	16,000	13,313	7,100	36,000	72,413
Boston University	Boston, Mass.	Rev. L. H. Murlin, D.D., LL.D., President	..	.....	..	.....	1,286,434	12,250	24,876	12,150	.....	14,794	[2] 51,820
Central Wesleyan College	Warrenton, Mo.	Rev. Otto E. Kriege, D.D., President	23	40,000	7	119,500	159,500	10,500	11,000	2,000	2,500	6,000	21,500
*College of Puget Sound	Tacoma, Wash.	Rev. Edward H. Todd, M.S., D.D., President	7	78,903	6	44,953	123,856	6,953	5,700	5,157	100	5,030	15,987
*College of the Pacific	San Jose, Cal.	Rev. John L. Seaton, Ph.D., President	23	36,500	9	142,700	179,200	6,500	5,000	11,600	1,500	26,000	44,100
Cornell College	Mount Vernon, Ia.	Rev. Charles W. Flint, A.M., D.D., President	60	62,000	8	267,000	329,000	40,746	28,000	10,000	5,000	16,000	59,000
Dakota Wesleyan University	Mitchell, S. D.	Rev. William Grant Seaman, D.D., Ph.D., Pres.	30	25,000	6	267,000	292,000	10,600	11,900	7,300	1,000	4,000	24,200
De Pauw University	Greencastle, Ind.	Rev. George R. Grose, A.M., D.D., President	50	60,000	12	380,000	440,000	.....	80,000	20,000	.....	21,400	121,400
Dickinson College	Carlisle, Pa.	Rev. James H. Morgan, Ph.D., President	16	90,000	11	483,480	573,480	.....	50,000	.....	.....	.....	70,000
Goucher College (for Women)	Baltimore, Md.	Rev. W. W. Guth, Ph.D., President	..	113,000	11	1,063,513	1,176,513	.....	.....	.....	.....	.....	75,000
Hamline University	Saint Paul, Minn.	Rev. Samuel F. Kerfoot, A.M., D.D., President	21	30,000	6	208,000	238,000	15,000	10,000	6,000	2,000	6,000	24,000
*Hedding College	Abingdon, Ill.	Rev. Walter D. Agnew, S.T.B., D.D., President	6	10,000	6	95,500	105,500	.....	.....	.....	.....	.....	14,200
Illinois Wesleyan University	Bloomington, Ill.	Rev. Theodore Kemp, D.D., LL.D., President	6	40,000	5	118,025	158,025	12,000	10,500	7,500	25,000	7,475	50,475
Illinois Woman's College	Jacksonville, Ill.	Joseph R. Harker, Ph.D., President	8	59,462	4	303,786	363,248	7,000	7,475	7,219	.....	47,839	62,533
Iowa Wesleyan College	Mount Pleasant, Ia.	Rev. Edwin A. Schell, Ph.D., D.D., President	20	36,000	6	162,000	198,000	12,400	10,000	4,500	15,000	38,000	67,500
*Kansas Wesleyan University	Salina, Kan.	Rev. John F. Harmon, D.D., President	28	40,000	5	122,500	[3] 162,500	12,000	12,000	3,700	3,000	3,000	21,700
Lawrence College	Appleton, Wis.	Rev. Samuel Plantz, D.D., LL.D., President	14	120,000	12	381,700	501,700	33,896	48,200	25,680	10,120	35,385	119,385
*McKendree College	Lebanon, Ill.	Huber William Hurt, A.M., LL.D., President	20	21,800	8	156,040	177,840	15,000	15,000	6,000	4,000	12,000	37,000
*Missouri Wesleyan College	Cameron, Mo.	Rev. H. R. De Bra, A.M., D.D., President	20	[4] 56,000	2	85,000	141,000	8,000	8,000	3,500	.....	2,500	14,000
Morningside College	Sioux City, Ia.	Rev. Alfred E. Craig, Ph.D., D.D., President	34	71,963	5	219,939	291,902	18,474	.....	.....	.....	.....	25,185
Mount Union College	Alliance, O.	Rev. W. H. McMaster, D.D., President	50	112,000	6	200,000	312,000	12,000	40,000	15,000	75,000	12,000	142,000
Nebraska Wesleyan University	University Place, Neb.	Clark A. Fulmer, A.M., LL.D., Chancellor	44	115,000	6	190,800	305,800	7,811	17,000	9,460	1,500	19,960	47,920
Northwestern University	Chicago & Evanston, Ill.	Abram W. Harris, Sc.D., LL.D., President	75	829,220	21	1,413,110	2,242,330	105,000	164,012	[5]	21,000	133,391	318,403

Ohio Wesleyan University	Delaware, O.	Rev. Herbert Welch, D.D., LL.D., President	40	61,100	13	600,915	662,015	68,647	60,550	30,154	15,000	66,386	172,090
Simpson College	Indianola, Ia.	Rev. W. E. Hamilton, A.M., D.D., Acting Pres.	10	20,000	8	209,000	229,000	10,490	20,000	12,200	[5]	5,700	37,900
*Southwestern College	Winfield, Kan.	Rev. Frank E. Mossman, A.M., D.D., President	30	32,000	7	134,000	166,000	6,000	6,000	5,500	1,000	6,500	19,000
Syracuse University	Syracuse, N. Y.	Rev. James Roscoe Day, LL.D., D.C.L., Chan.	..	451,333	29	2,651,626	3,102,959	86,074	155,877	277,718	49,528	38,692	521,815
University of Chattanooga	Chattanooga and Athens, Tenn.	Rev. Fred W. Hixson, D.D., President	33	280,000	11	227,750	507,750	10,950	7,375	7,388	10,000	30,661	55,424
University of Denver	University Park, Colo.	Rev. Henry A. Buchtel, D.D., LL.D., Chancellor	55	60,500	7	428,483	488,983	15,000	[7]22,000	53,000	.....	75,500	[7]80,500
University of Southern California	Los Angeles, Cal.	Rev. George F. Bovard, D.D., LL.D., President	10	225,000	9	274,000	499,000	30,000	40,000	40,000	7,000	25,000	112,000
Upper Iowa University	Fayette, Ia.	Rev. R. Watson Cooper, D.D., Litt.D., President	10	10,000	8	138,300	148,300	8,068	12,000	7,500	3,000	20,000	42,500
Wesleyan University (for Men)	Middletown, Conn.	Rev. William Arnold Shanklin, L.H.D., LL.D., Pres.	41	126,000	15	852,037	978,037	101,000	60,000	72,106	75,000	21,132	228,238
Wesley College (affiliated with State University)	University, N. D.	Rev. E. P. Robertson, M.A., D.D., President	10	5,000	3	106,000	111,000	500	425	.....	.....	8,825	9,250
*West Virginia Wesleyan College	Buckhannon, W. Va.	Rev. Wallace B. Fleming, D.D., Ph.D., President	43	61,057	7	179,713	240,770	6,000	7,457	3,000	.....	17,840	28,297
Willamette University	Salem, Ore.	Rev. Carl Gregg Doney, LL.B., Ph.D., President	17	200,000	7	104,500	304,500	11,500	8,100	3,000	10,000	15,800	36,900
		GROUP B											
Institutions which do not meet	the standardization requ	irements of the University Senate.											
Beaver College	Beaver, Pa.	Rev. Le Roy Weller, A.M., President	1	25,000	3	100,000	125,000	3,500	5,500	1,500	500	500	8,000
Methodist Univ. of Oklahoma	Guthrie, Okla.	Rev. Edward Hislop, A.B., D.D., President	10	50,000	1	100,000	150,000	3,000	2,825	5,000	.....	2,000	9,825
Moores Hill College	Moores Hill, Ind.	A. J. Bigney, A.M., Acting President	12	10,000	3	72,000	82,000	7,000	8,000	3,500	2,500	6,000	20,000
Ohio Northern University	Ada, O.	Rev. Albert Edwin Smith, D.D., Ph.D., President	60	[4]40,000	6	217,500	257,500	3,500	5,000	5,000	2,500	6,000	18,500
Totals			1,056	3,996,385	333	14,114,838	19,397,657	826,001	1,145,544	760,870	480,983	777,862	3,299,644

[1] Includes two buildings in process of erection.
[2] College of Liberal Arts and College of Business Administration only; professional schools reported separately
[3] Includes gymnasium in process of construction.
[4] Includes farm.
[5] Included in Scientific Apparatus.
[6] Included in Furniture.
[7] Includes School of Commerce.

NOTE.—UNIVERSITY SENATE REQUIREMENTS FOR THE LISTING OF AN INSTITUTION AS A COLLEGE: 1. The requirement of a four years' preparatory course for entrance to the freshman class. 2. The requirement of four years of college work leading to the Bachelor's degree. 3. The requirement of a faculty of not less than six teachers giving time exclusively to college, as distinguished from preparatory or professional school work. 4. The requirement of not less than fifty students regularly enrolled in the four college classes. 5. The requirement of a minimum of $200,000 of productive endowment. No institution shall be raised in its listing from academy to college, nor shall any institution not now on the list be admitted to college standing unless it meets the 1916 conditions before admission.

TABLE II.—METHODIST UNIVERSITIES AND COLLEGES.—PERMANENT FUNDS

NOTE.—University Senate interprets *Endowment* to mean actual funds invested in securities and realty from which permanent and dependable income is secured. Any other form of endowment should be reported and described as *non-productive*. Funds invested in college buildings, dormitories, or equipment should not be reported as *endowment*, but may be noted in special list.

INSTITUTION	Endowment Exclusive of Annuity									Annuities	Total of All Funds	Subscription Notes, Estate Notes, etc.†
	General Maintenance	Professorships	Scholarships	Library	Professional Department	Other Purposes	Total (Without Annuity Funds)	Productive	Unproductive			
GROUP A												
Albion College	$405,000	$.....	$.....	$.....	$.....	$.....	$405,000	$405,000	$.....	$.....	$405,000	$19,000
Allegheny College	.....	693,507	62,636	50,000	.....	.....	806,143	700,000	106,143	.....	806,143	200,000
Baker University	158,943	40,050	16,014	19,770	.....	32,201	266,978	230,978	36,000	24,725	266,978	565,498
Baldwin-Wallace College	.....	509,102	20,000	6,000	.....	.....	535,102	535,102	.....	79,500	575,102	29,918
Boston University	.....	.....	.....	.....	.....	.....	1,308,870	1,308,870	.....	248,127	1,348,870	28,000
Central Wesleyan College	.....	.....	.....	.....	.....	.....	209,000	202,000	7,000	.....	209,000	.....
*College of Puget Sound	.....	.....	.....	.....	.....	.....	97,443	97,443	.....	.....	97,443	175,196
*College of the Pacific	109,259	.....	.....	.....	.....	.....	109,259	97,259	12,000	17,000	126,259	.....
Cornell College	.....	.....	.....	.....	.....	.....	861,223	647,919	213,304	38,488	861,223	[1] 172,699
Dakota Wesleyan University	.....	.....	.....	.....	.....	.....	226,000	226,000	.....	47,150	247,700	72,457
De Pauw University	568,812	596,980	.....	53,167	.....	.....	1,218,959	1,169,844	49,115	207,000	1,425,959	78,303
Dickinson College	637,249	27,275	106,636	6,984	.....	.....	778,144	778,144	.....	.....	778,144	.....
Goucher College (for Women)	107,487	44,692	96,403	1,550	.....	223,700	473,832	473,832	.....	211,200	473,832	489,503
Hamline University	511,000	192,000	18,000	33,000	.....	88,000	842,000	607,000	235,000	.....	842,000	.....
*Hedding College	.....	.....	20,500	500	.....	121,228	142,228	120,000	22,228	24,400	166,628	[2].....
Illinois Wesleyan University	200,175	10,000	26,000	1,000	.....	168,555	405,730	237,175	168,555	5,000	405,730	364,146
Illinois Woman's College	163,194	.....	.....	.....	.....	51,806	215,000	215,000	.....	16,000	231,000	78,214
Iowa Wesleyan College	.....	.....	5,000	.....	.....	260,230	265,230	248,670	16,560	38,415	303,645	70,000
*Kansas Wesleyan University	119,163	.....	.....	.....	.....	.....	119,163	99,163	20,000	.....	119,163	150,000
Lawrence College	419,042	312,372	10,000	20,217	.....	13,325	774,956	774,956	.....	144,525	919,481	31,374
*McKendree College	.....	.....	.....	.....	.....	.....	167,000	167,000	.....	.....	167,000	67,729
*Missouri Wesleyan College	150,830	.....	.....	.....	.....	.....	150,830	143,000	7,830	.....	150,830	.....
Morningside College	380,306	.....	1,000	.....	.....	100,000	481,306	481,306	.....	29,400	510,706	182,940
Mount Union College	229,074	77,675	.....	.....	.....	.....	306,749	283,749	23,000	7,000	313,749	32,600
Nebraska Wesleyan University	.....	.....	.....	.....	.....	.....	265,046	254,146	10,900	27,200	269,046	166,130
Northwestern University	58,000	100,000	43,293	130,177	608,535	4,196,773	5,136,778	3,968,520	1,168,258	624,895	5,136,778	.....
Ohio Wesleyan University	248,952	654,164	73,782	9,245	.....	52,031	1,038,174	1,038,174	.....	501,281	1,539,455	[3] 68,620
Simpson College	180,800	50,000	31,000	.....	.....	118,308	380,108	261,800	118,308	.....	380,108	300,000
*Southwestern College	131,643	.....	.....	.....	.....	.....	131,643	111,643	20,000	.....	131,643	150,000
Syracuse University	806,584	662,285	201,065	151,515	125,573	305,857	2,252,879	2,161,522	91,357	105,500	2,358,379	.....
University of Chattanooga	407,619	18,000	7,000	.....	.....	.....	432,619	419,951	12,668	17,350	449,969	170,000
University of Denver	.....	.....	.....	.....	.....	.....	436,193	436,193	.....	.....	436,193	545,000
University of Southern California	.....	.....	.....	.....	.....	.....	465,000	425,000	40,000	.....	465,000	.....
Upper Iowa University	201,777	58,623	.....	.....	.....	.....	260,400	253,450	6,950	.....	260,400	.....
Wesleyan University (for Men)	1,211,595	668,088	181,284	102,106	.....	111,334	2,274,407	2,263,407	11,000	21,000	2,295,407	257,537
Wesley College (affiliated with State University)	.....	.....	.....	.....	.....	.....	121,000	121,000	.....	.....	121,000	12,600
*West Virginia Wesleyan College	68,590	21,593	9,025	.....	.....	15,468	114,676	99,208	15,468	9,000	123,676	38,438
Willamette University	360,977	.....	7,913	.....	.....	192,352	561,242	375,890	185,352	7,000	561,242	.....
GROUP B												
Beaver College	12,000	.....	.....	.....	.....	.....	12,000	12,000	.....	.....	12,000	40,000
Methodist University of Oklahoma	65,000	.....	.....	.....	.....	.....	65,000	2,500	62,500	.....	65,000	.....
Moores Hill College	57,331	.....	7,000	.....	.....	1,307	65,638	65,638	.....	7,500	73,138	38,000
Ohio Northern University	.....	.....	.....	.....	.....	.....	44,000	44,000	.....	.....	44,000	162,272
Totals	7,970,402	4,736,406	943,551	585,231	734,108	6,052,475	25,222,948	22,563,452	2,659,496	2,458,656	26,458,019	4,756,174

TABLE III.—METHODIST UNIVERSITIES AND COLLEGES—INCOME—COLLEGE AND PREPARATORY SCHOOL ONLY

INSTITUTION	Tuition	Other Student Fees	Room Rentals	Income of Endowment	Rent of Property	Conference Collections	Profit on Boarding Department	Other Sources	Total Income	Additions to Capital Account	Indebtedness
GROUP A											
Albion College	$31,891	[1]$.....	$.....	$20,500	$.....	$6,801	$.....	$3,863	$63,055	$.....	$25,800
Allegheny College	.....	39,824	8,019	33,275	.....	.....	.....	.....	81,118	60,000	.....
Baker University	29,748	5,126	.....	10,672	.....	8,146	.....	4,989	58,681	94,463	13,906
Baldwin-Wallace College	10,917	2,068	4,359	24,599	1,696	1,448	.....	1,360	46,447	11,290	84,790
Boston University	77,212	.....	.....	[2]7,197	3,506	.....	.....	9,425	[3]97,340	5,000	.....
Central Wesleyan College	10,171	.....	.....	10,456	.....	690	.....	9,264	30,581	4,370	43,000
*College of Puget Sound	7,685	93	20	.....	.....	13,070	.....	3,579	24,447	13,444	37,438
*College of the Pacific	19,104	2,238	3,113	3,990	.....	2,123	5,000	15,950	51,518	16,000	39,000
Cornell College	47,946	.....	2,829	60,974	4,293	1,844	.....	14,193	132,079	.....	.....
Dakota Wesleyan University	17,939	2,235	789	8,020	748	5,061	58	6,220	41,070	.....	.....
De Pauw University	.....	44,265	.....	48,163	.....	7,679	578	26,956	127,641	138,608	.....
Dickinson College	46,073	2,716	3,310	17,307	.....	.....	.....	19,281	88,687	6,950	[5].....
Goucher College (for Women)	58,073	1,428	.....	15,106	515	1,010	15,236	3,156	94,524	149,222	.....
Hamline University	16,774	2,500	3,940	28,085	4,231	2,125	500	.....	58,155	70,000	.....
*Hedding College	9,762	.....	733	6,410	410	1,460	927	.....	19,702	.....	.....
Illinois Wesleyan University	13,319	17,966	.....	8,891	268	1,960	.....	354	42,758	116,338	.....
Illinois Woman's College	38,578	.....	9,000	1,410	2,388	3,028	4,338	.....	58,742	72,213	.....
Iowa Wesleyan College	6,500	1,700	.....	9,300	.....	7,392	.....	1,615	26,507	14,200	62,500
*Kansas Wesleyan University	6,477	.....	.....	4,500	.....	5,288	.....	1,780	18,045	.....	.....
Lawrence College	23,936	9,285	13,956	42,387	3,160	.....	2,000	1,000	95,724	58,100	9,100
*McKendree College	7,324	1,138	3,256	7,092	286	.....	.....	612	19,708	.....	11,413
*Missouri Wesleyan College	6,897	2,080	1,101	2,619	294	2,567	.....	1,600	17,158	22,711	.....
Morningside College	21,681	11,870	.....	14,610	.....	4,934	.....	.....	53,095	92,060	.....
Mount Union College	11,929	4,812	.....	13,495	.....	3,300	.....	900	34,436	10,600	82,537
Nebraska Wesleyan University	32,530	3,467	.....	12,500	1,325	11,400	.....	1,500	62,722	.....	102,000
Northwestern University	.....	.....	.....	.....	.....	.....	.....	.....	[6]556,608	56,752	1,610,837
Ohio Wesleyan University	78,883	13,400	.....	43,462	1,167	2,012	4,540	1,880	145,344	22,477	.....
Simpson College	21,823	.....	.....	12,361	696	4,500	.....	8,012	47,392	21,009	35,000
*Southwestern College	14,740	3,781	.....	5,720	.....	9,307	.....	67	43,615	.....	100,410
Syracuse University	228,091	13,899	12,262	21,520	48,476	.....	1,251	112,984	[7]438,483	268,921	162,824
University of Chattanooga	7,496	120	1,453	32,427	.....	.....	.....	8,421	49,917	45,440	19,700
University of Denver	33,500	2,400	.....	13,050	.....	.....	.....	4,328	53,278	23,000	110,525
University of Southern California	70,000	8,000	7,100	21,000	.....	7,500	.....	.....	113,600	4,000	34,000
Upper Iowa University	11,632	.....	222	10,807	.....	1,844	.....	900	25,405	1,500	25,070
Wesleyan University (for Men)	25,765	23,552	10,856	109,193	[4].....	.....	418	8,361	178,145	284,659	.....
Wesley College (affiliated with State University)	16,290	.....	7,380	3,350	420	853	.....	600	28,893	.....	25,000
*West Virginia Wesleyan College	16,000	4,348	.....	4,467	229	2,606	2,758	7,409	37,817	13,721	69,459
Willamette University	9,509	1,164	71	17,886	400	2,271	.....	3,111	34,412	.....	4,457
GROUP B											
Beaver College	13,403	.....	1,916	660	447	3,574	972	7	20,979	33,409	38,591
Methodist University of Oklahoma	8,143	.....	.....	1,895	.....	3,147	.....	5,578	18,763	.....	2,500
Moores Hill College	7,645	1,779	412	643	1,205	1,177	.....	2,646	15,507	5,000	35,000
Ohio Northern University	7,426	4,764	.....	1,260	.....	.....	.....	37,957	51,407	42,468	46,500
Totals	1,122,812	232,018	96,097	711,259	76,160	140,117	38,576	329,858	3,303,505	1,777,916	2,831,357

[1] Included in tuition. [2] For College of Liberal Arts only. [3] Includes tuitions from College of Business Administration, $14,500.
[4] Included in Income from Endowment. [5] No indebtedness reported. [6] Includes income from all sources, except Professional Schools, shown on Table V.
[7] Includes Income from Professional Schools.

TABLE IV.—METHODIST UNIVERSITIES AND COLLEGES—

INSTITUTION	THE FACULTY											STUDENTS			
	PROFESSIONAL OR POST-GRADUATE TEACHERS		COLLEGE ONLY		PREPARATORY ONLY		SPECIAL		TOTAL NUMBER IN ALL FACULTIES EXCLUDING DUPLICATES			PROFESSIONAL		GRADUATE STUDENTS	
	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women	Men	Women	Men	Women
GROUP A															
Albion College	..	..	13	1	..	..	5	4	23	18	5	..	..	1	..
Allegheny College	..	..	21	1	..	..	..	..	[2] 24	23	1	..	..	1	..
Baker University	..	..	10	5	1	1	3	4	30	19	11	..	..	5	2
Baldwin-Wallace College	12	..	16	2	7	2	3	6	50	40	10	283	16	..	..
Boston University	135	5	28	2	..	..	..	..	170	163	7	647	42	69	37
Central Wesleyan College	3	..	7	..	3	1	..	..	20	15	5	32	..	6	2
*College of Puget Sound	..	..	3	3	1	1	2	6	22	12	10	..	..	2	..
*College of the Pacific	..	..	8	1	2	2	7	9	34	20	14	..	..	..	..
Cornell College	..	..	15	4	3	7	3	7	42	23	19	..	..	..	5
Dakota Wesleyan University	..	..	8	..	1	2	4	4	25	16	9	..	..	..	..
De Pauw University	..	..	30	6	..	..	5	9	50	35	15	..	..	6	2
Dickinson College	4	..	15	..	7	..	4	..	34	34	..	119	..	..	..
Goucher College (for Women)	..	..	16	20	..	..	..	..	36	16	20	..	..	..	4
Hamline University	..	..	18	1	..	..	2	1	22	20	2	..	..	5	5
*Hedding College	..	..	3	3	2	2	2	2	16	9	7	..	..	2	5
Illinois Wesleyan University	9	..	6	4	1	2	7	8	41	26	15	124	..	2	..
Illinois Woman's College	..	..	..	16	..	7	2	8	33	2	31	..	..	..	..
Iowa Wesleyan College	..	..	8	3	2	2	3	4	24	14	10	..	..	..	..
*Kansas Wesleyan University	..	..	7	..	..	..	17	12	40	25	15	..	..	..	..
Lawrence College	..	..	22	7	..	..	6	5	40	28	12	..	..	10	3
*McKendree College	..	..	6	1	2	..	2	3	16	12	4	..	..	..	..
*Missouri Wesleyan College	..	..	5	1	1	5	4	8	26	13	13	..	..	1	1
Morningside College	..	..	13	4	1	2	5	4	34	21	13	..	..	..	1
Mount Union College	..	..	12	2	..	..	3	9	33	17	16	..	..	..	..
Nebraska Wesleyan University	..	..	9	..	..	1	8	9	35	21	14	..	..	3	5
Northwestern University	273	26	94	3	17	20	18	19	419	380	39	1,338	176	82	37
Ohio Wesleyan University	..	..	40	11	3	1	5	7	67	48	19	..	..	6	3
Simpson College	..	..	8	4	1	3	6	4	30	18	12	..	..	..	..
*Southwestern College	..	..	7	6	1	3	5	2	21	13	8	..	..	..	..
Syracuse University	144	3	90	5	..	..	29	23	307	268	39	777	8	76	66
University of Chattanooga	..	..	9	2	6	2	..	3	23	16	7	..	..	1	..
University of Denver	55	5	14	2	4	2	1	..	111	93	18	198	4	54	38
University of Southern California	185	1	35	5	3	..	15	12	[6] 281	249	32	1,000	58	65	134
Upper Iowa University	..	..	10	3	1	..	3	2	[8] 18	13	5	..	..	1	..
Wesleyan University (for Men)	..	..	41	..	..	..	..	..	41	41	..	..	..	21	..
Wesley College (affiliated with State University)	..	..	3	..	..	..	5	11	19	8	11	..	..	..	..
*West Virginia Wesleyan College	..	..	7	..	..	3	6	9	27	15	12	..	..	..	..
Willamette University	12	..	7	1	1	2	1	3	31	23	8	37	2	14	15
GROUP B															
Beaver College	..	..	3	2	..	1	5	3	17	8	9	..	..	..	..
Methodist Univ. of Oklahoma	..	..	..	..	..	..	1	5	14	7	7	..	..	..	..
Moores Hill College	..	..	3	..	2	1	..	6	17	8	9	..	..	5	2
Ohio Northern University	..	..	2	1	..	1	20	7	42	33	9	..	..	..	..
Totals	832	40	672	132	73	76	217	238	2405	1883	522	4555	306	438	367

[1] Not included in "Grand Total of All Students."
[2] Five graduate and laboratory assistants additional.
[3] Includes Summer School.
[4] Included in College Department.

STUDENT ENROLMENT

COLLEGE DEPARTMENT		ACADEMY		MUSIC		SCHOOL OF EDUCATION		ART		COMMERCIAL		SPECIAL		GRAND TOTAL OF ALL STUDENTS EXCLUDING DUPLICATES			SUMMER SCHOOL [1]				
																	Additional to Annual Enrolment		Total of All Students in Summer School		
Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women	Men	Women	Total	Men	Women
244	179	..	..	24	84	..	..	4	23	79	30	..	..	505	265	240	...	...	..	..	..
234	165	..	..	..	..	..	..	..	..	..	..	..	..	400	235	165	...	...	..	..	..
187	177	38	19	7	55	..	..	..	7	..	..	3	16	529	245	284	5	8	57	24	33
142	87	137	17	40	72	..	..	1	26	..	..	..	..	733	552	181	40	35	119	78	41
194	355	..	..	24	101	..	..	..	..	304	74	49	329	[3] 2,060	1,187	873	...	...	141	56	85
60	23	69	56	76	49	11	12	6	7	28	4	..	..	282	159	123	12	43	78	24	54
35	67	43	23	50	67	..	..	..	..	..	..	1	18	284	119	165	8	53	69	10	59
76	84	38	35	20	103	..	..	23	20	..	..	10	15	321	144	177	...	...	..	..	..
215	256	71	48	37	106	..	..	4	23	..	..	..	..	618	291	327	10	198	259	32	227
103	94	46	44	24	76	..	..	2	28	14	13	..	..	363	174	189	10	120	156	17	139
383	340	..	..	50	181	64	115	..	..	..	..	..	..	[3] 731	389	342	...	...	86	47	39
225	69	122	..	..	..	..	..	..	..	..	..	..	..	515	446	69	...	...	..	..	..
..	419	..	..	..	..	..	..	..	..	..	..	..	..	423	...	423	...	...	..	..	..
212	164	..	..	..	..	..	..	..	..	..	..	..	..	386	217	169	...	...	..	..	..
27	19	22	31	9	61	..	..	..	..	8	6	6	18	163	56	107	...	...	..	..	..
101	119	32	31	84	229	..	..	..	..	..	..	..	..	663	284	379	...	...	..	..	..
..	148	..	55	..	..	..	..	..	..	..	..	..	120	323	...	323	...	...	..	..	..
71	106	26	49	26	59	..	..	1	10	18	17	..	..	301	119	182	14	80	134	22	112
76	61	32	35	33	64	22	20	1	28	325	125	39	18	720	448	272	...	...	..	..	..
257	216	..	..	63	186	..	..	1	15	..	..	3	8	681	305	376	...	...	..	..	..
65	36	87	47	7	89	..	..	..	27	..	..	..	..	300	167	133	6	17	62	33	29
42	40	45	45	14	73	1	19	2	24	29	15	2	16	330	114	216	9	10	84	18	66
144	193	77	51	79	221 [4]	..	..	[4] ..	..	..	..	3	55	700	281	419	19	136	176	21	155
155	97	19	13	59	293	..	..	..	..	..	..	..	..	565	218	347	31	146	245	63	182
174	255	37	30	46	142	25	167	3	36	..	..	16	46	685	220	465	40	120	205	50	155
554	692	332	186	117	488	..	..	..	..	748	42	..	..	4,927	3,244	1,683	46	94	296	123	173
528	462	27	8	12	131	..	..	..	22	..	..	..	..	1,190	567	623	...	...	..	..	..
129	170	30	39	53	142	..	..	..	..	58	20	22	23	557	242	315	5	54	99	22	77
132	137	40	25	34	59	..	..	..	..	43	21	8	12	388	195	193	...	...	..	..	..
571	709	..	..	179	713	45	324	50	85	..	..	80	174	[5] 3,757	1,960	1,797	59	130	302	133	169
94	49	80	115	5	45	..	..	..	..	3	11	9	8	786	308	478	11	25	402	127	275
228	249	47	30	..	..	..	..	..	..	59	5	28	9	[7] 1,200	710	580	41	67	179	72	107
475	502	68	22	39	172	9 ..	9 ..	16	35	..	..	21	84	2,509	1,590	919	115	149	481	247	234
70	88	14	15	26	59	..	..	32	44	..	..	..	..	[3] 388	180	208	...	...	211	29	182
433	..	..	..	..	..	..	..	..	..	..	..	10	..	464	464	...	...	...	..	..	..
27	29	..	..	78	406	..	..	..	..	..	..	66	96	614	153	461	...	...	..	..	..
78	107	96	106	12	80	..	..	7	50	..	..	34	30	415	183	232	17	23	99	38	61
73	70	26	13	11	35	..	..	..	37	..	..	14	5	352	175	177	...	...	..	..	..
..	33	..	26	16	86	..	..	..	..	..	..	..	..	161	16	145	...	...	..	..	..
38	57	24	18	37	125	..	..	1	5	4	..	..	6	[3] 285	105	180	...	...	8	3	5
31	40	44	44	34	101	33	91	19	32	..	..	..	..	[3] 328	118	210	...	...	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,700	1,200	500	...	...	..	..	..
983	7163	1769	1276	1425	4953	201	748	173	584	1720	383	424	1106	33692	18045	15647	498	1508	3948	1289	2659

[5] Includes students in Fine Arts, Archæology, Photography, Library, Teachers' College (369); and Forestry (273).
[6] In addition, 56 teachers from Graduate School.
[7] Not including 189 Extension College students.
[8] Four assistants additional.
[9] Included in Graduate Department.

INSTITUTION, LOCATION, AND CHIEF OFFICER	Plant and Equipment		
	Value of Separate Buildings and Grounds	Reported Value of Separate Library	Value of Separate Equipment
THEOLOGY	$	$	$
Boston University School of Theology, Boston, Mass.	278,434	27,675	5,563
Rev. Lauress J. Birney, S.T.D., Dean.			
Central Wesleyan German Theological Seminary, Warrenton, Mo.	.....	.....	.....
Rev. Frederick Munz, D.D., Dean.			
Drew Theological Seminary, Madison, N. J.	720,000	135,000	.....
Rev. Ezra Squier Tipple, D.D., LL.D., President.			
Garrett Biblical Institute, Evanston, Ill.	66,817	12,016	28,678
Rev. Charles M. Stuart, D.D., LL.D., President.			
Kimball College of Theology, Salem, Ore.	14,000	3,750	350
Rev. Henry J. Talbott, A.M., D.D., President.			
Maclay College of Theology, Los Angeles, Cal.	3,000	4,000	.....
Rev. Ezra A. Healy, A.M., S.T.D., Dean.			
Nast Theological Seminary, Berea, O.	.....	5,000	1,000
Rev. Arthur L. Breslich, Ph.D., President.			
Norwegian-Danish Theological Seminary, Evanston, Ill.	14,000	2,000	.....
Rev. N. E. Simonsen, A.M., D.D., President.			
Swedish Theological Seminary, Evanston, Ill.	65,625	1,500	1,000
Rev. C. G. Wallenius, D.D.			
The Iliff School of Theology, University Park, Colo.	72,250	7,500	10,000
Rev. J. A. Beebe, D.D., President.			
MEDICINE			
Boston University School of Medicine, Boston, Mass.	107,000	10,000	20,000
John P. Sutherland, M.D., Dean.			
Northwestern University Medical School, Chicago, Ill.	184,095	[3] 17,813	74,132
Arthur R. Edwards, A.M., M.D., Dean.			
Syracuse College of Medicine, Syracuse, N. Y.	181,819	.....	30,045
John L. Heffron, M.D., Dean.			
University of Southern California College of Physicians and Surgeons, Los Angeles, Cal.	.....	1,000	.....
Charles W. Bryson, M.D., Dean.			
LAW			
Boston University School of Law, Boston, Mass.	170,000	37,340	1,130
Homer Albers, A.M., LL.B., Dean.			
Cleveland Law School (Baldwin-Wallace), Cleveland, O.	.....	.....	.....
Willis Vickery, LL.D., Dean.			
Dickinson College School of Law, Carlisle, Pa.	.....	10,000	.....
William Trickett, LL.B., Dean.			
Illinois Wesleyan University, Bloomington, Ill.	.....	100	.....
Charles L. Capen, A.B., A.M., Dean.			
Northwestern University Law School, Chicago, Ill.	.....	200,000	18,063
John Henry Wigmore, M.A., LL.D., Dean.			
Syracuse College of Law, Syracuse, N. Y.	50,000	.....	1,028
Frank R. Walker, A.M., LL.B., Dean.			
University of Denver Law School, Denver, Colo.	[5]	10,000	1,200
Geo. C. Manly, LL.B., Dean.			
University of Southern California College of Law, Los Angeles, Cal.	.....	13,000	3,000
Frank M. Porter, A.B., LL.M., Dean.			
Willamette University School of Law, Salem, Ore.	.....	.....	.....
T. H. Van Winkle, LL.B., Dean.			
DENTISTRY			
Northwestern University Dental School, Chicago, Ill.	.....	[3] 30,000	43,075
Greene Vardiman Black, M.D., D.D.S., LL.D., Dean.			
University of Denver School of Dentistry, Denver, Colo.	[5] 100000	2,000	35,000
H. A. Fynn, D.D.S., Dean.			
University of Southern California Dental School, Los Angeles, Cal.	70,000	.....	15,000
L. E. Ford, D.D.S., Dean.			
PHARMACY			
Northwestern University School of Pharmacy, Chicago, Ill.	.....	2,867	22,115
John Harper Long, M.S., Sc.D., Dean.			
University of Southern California School of Pharmacy, Los Angeles, Cal.	.....	.....	.....
L. J. Stabler, M.S., Ph.C., Dean.			
ENGINEERING			
Northwestern University College of Engineering, Chicago, Ill.	101,175	.....	35,000
John Fillmore Hayford, C.E., Director.			
Syracuse College of Applied Science, Syracuse, N. Y.	85,000	.....	11,130
William P. Graham, Ph.D., Dean.			
GRADUATE			
The American University, Washington, D. C.	1301700	12,000	31,000
Rev. Franklin Hamilton, D.D., LL.D., Chancellor.			
Totals	3584915	544561	387509

[1] Partially productive. [2] In addition, ten special lecturers. [3] Includes Museum.
[4] Sixteen lecturers additional. [5] Law and Dental Building. [7] Indebtedness for Buildings.
[8] The holdings of Garrett Biblical Institute are chiefly in valuable city property, the total value of which is $677,209 more than Garrett's endowment. We show only the equity free from encumbrance. These figures also include $64,566 cash in hand for a new building, as we have no other convenient place to show that amount.

Permanent Funds				Income				Additions to Capital Account	Deficit in Current Expenses	Faculty			Student Enrolment		
Endowment exclusive of annuity			On Annuity	From Tuition	From Endowment	Other Sources	Total			Total	Men	Women	Total	Men	Women
Total	Productive	Unproductive													
$	$	$	$	$	$	$	$	$	$						
560,004	560,004	.....	12,100	6,704	22,400	12,072	41,176	17,197	.....	25	25	..	216	212	4
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	4	..	32	32	..
775,000	775,000	.....	.....	.....	39,600	21,600	61,200	.....	.....	15	15	..	171	171	..
[8]948698	948,698	.....	.....	.....	.....	.....	145,036	.....	.....	15	15	..	165	151	14
11,500	11,500	.....	.....	169	625	2,011	2,805	.....	134	3	3	..	21	20	1
43,000	[1]43,000	.....	.....	.....	1,200	4,226	5,426	1,866	.....	9	8	1	28	27	1
139,500	139,500	.....	.....	.....	.....	.....	.....	.....	.....	5	5	..	41	40	1
15,000	15,000	.....	.....	.....	.....	.....	3,000	.....	.....	3	2	1	14	14	..
40,000	40,000	.....	.....	.....	2,412	2,358	4,770	375	17,000	4	3	1	16	16	..
228,213	228,213	.....	.....	.....	15,598	818	16,416	700	.....	5	5	..	48	38	10
135,000	135,000	.....	.....	14,163	6,418	3,961	24,542	.....	.....	62	57	5	92	71	21
.....	.....	.....	.....	.....	.....	.....	78,268	.....	.....	137	135	2	197	197	..
.....	.....	.....	.....	.....	.....	....	15,755	.....	.....	79	79	..	100	95	5
.....	.....	.....	.....	25,000	.....	.....	25,000	.....	.....	77	77	..	132	121	11
10,450	10,450	.....	.....	46,249	418	.....	46,667	.....	.....	[2]25	25	..	381	364	17
.....	.....	.....	.....	.....	.....	.....	15,480	.....	.....	12	12	..	258	243	15
4,750	4,750	.....	.....	10,172	223	.....	10,395	.....	.....	7	7	..	119	119	..
.....	.....	.....	.....	.....	.....	.....	7,082	.....	.....	8	8	..	124	124	..
.....	.....	.....	.....	.....	.....	.....	45,597	.....	.....	[4]22	22	..	367	363	4
.....	.....	.....	.....	.....	.....	.....	22,039	.....	.....	17	17	..	276	274	2
.....	.....	....	.....	6,551	.....	158	6,709	.....	.....	21	20	1	76	74	2
.....	.....	.....	.....	32,000	.....	....	32,000	.....	.....	52	52	..	630	591	39
.....	.....	.....	.....	.....	.....	.....	1,980	.....	.....	12	12	..	39	37	2
.....	.....	.....	.....	.....	.....	.....	143,031	.....	.....	49	47	2	626	610	16
.....	.....	.....	.....	17,969	.....	18,373	36,342	.....	.....	39	35	4	126	124	2
.....	.....	.....	.....	.....	.....	.....	44,000	.....	.....	45	44	1	180	179	1
.....	.....	.....	.....	.....	.....	.....	9,839	.....	.....	13	12	1	78	76	2
.....	.....	.....	.....	.....	.....	.....	8,700	.....	.....	10	10	..	88	82	6
.....	.....	.....	.....	.....	.....	.....	23,775	.....	.....	18	18	..	88	87	1
.....	.....	.....	.....	.....	.....	.....	35,021	.....	.....	41	41	..	305	305	..
834,000	555,000	279000	26,000	.....	22,275	.....	[6]22,275	112,300	[7]82,464	17	17	..	41	37	4
3745115	3466115	279000	38100	158977	88894	65577	934326	20138	17134	834	815	19	5034	4857	177

[6]Under agreement as to work in Government Offices and Bureaus no charge is made for tuition. Income, therefore, is derived from endowment and stated gifts.

Note.—Northwestern University sends in separate professional reports for Schools of Commerce, Music, and Oratory, aggregating an income of $157,253.

Syracuse University conducts the College of Forestry for New York State. See note on page 295.

TABLE VI.—METHODIST SECONDARY SCHOOLS

INSTITUTION	LOCATION	CHIEF OFFICER	Value of Separate Grounds and Buildings	Total Value of Equipment	Endowment Exclusive of Annuity			Annuities	Income				Total Indebtedness	Additions to Capital Account	Subscription Notes, Estate Notes, etc.†
					Total	Productive	Unproductive		Endowment or College Appr'n	Conference Collections	Tuition and Other Sources	Total Income			
Albuquerque College	Albuquerque, N. M.	Rev. H. A. Bassett, D.D., President	$9,500	$1,000	$.....	$.....	$.....	$.....	$.....	$.....	$.....	$1,765	$.....	$.....	$.....
Arkansas Conference College	Siloam Springs, Ark.	Rev. C. B. Larrabee, D.D., President[3]	44,000	.....	14,000	14,000	.....	.....	740	612	2,225	3,577	1,875	5,590	.....
Bennett Academy	Mathiston, Miss.	Rev. George W. Keen, Principal	47,500	.....	.....	.....	.....	.....	.....	.....	.....	[3] 2,450	14,850	.....	.....
Blinn Memorial College	Brenham, Tex.	Rev. Jacob L. Neu, B.A., President	96,050	10,331	48,000	46,000	2,000	11,556	3,222	83	7,666	10,971	17,000	18,306	3,553
Carleton College	Farmington, Mo.	Rev. W. C. Macurdy, Ph.B., A.B., President	62,000	4,850	4,786	500	[1] 4,286	.....	35	1,129	6,410	7,574	.....	9,486	.....
Cazenovia Seminary	Cazenovia, N. Y.	Rev. C. E. Hamilton, D.D., President	103,000	19,575	73,044	58,044	15,000	.....	2,634	2,100	21,257	25,991	18,000	2,271	2,210
Centenary Coll. Inst. (for Girls)	Hackettstown, N. J.	Rev. J. M. Meeker, Ph.D., D.D., President	350,000	29,550	.....	.....	.....	.....	.....	1,414	58,241	59,655	64,100	.....	.....
Drew Sem. for Young Women	Carmel, N. Y.	Rev. Robert J. Trevorrow, A.M., D.D., Pres.	57,000	11,900	6,000	6,000	.....	.....	960	262	25,775	26,997	14,800	2,500	2,000
East Greenwich Academy	E. Greenwich, R. I.	Rev. Samuel W. Irwin, A.B., S.T.B., Pres.	96,888	2,500	.....	.....	.....	.....	.....	2,312	12,275	14,587	.....	.....	7,100
East Maine Conference Seminary	Bucksport, Me.	Elmer R. Verrill, A.B., President	94,200	3,800	54,112	54,112	.....	.....	1,839	.....	5,757	7,596	1,366	200	.....
Epworth Seminary	Epworth, Ia.	Rev. Clyde E. Baker, A.B., B.D., President	50,300	6,000	22,000	11,000	11,000	.....	544	922	10,011	11,477	16,000	2,000	4,000
Evanston Acad., Northw'n Univ.	Evanston, Ill.	Edward Winifrid Marcellus, A.B., Principal	91,880	.....	.....	.....	.....	.....	.....	.....	.....	28,280	11,135	.....	.....
Genesee Wesleyan Seminary	Lima, N. Y.	Rev. Earl D. Shepard, A.M., D.D., President	[2] 111,300	18,149	79,113	79,113	.....	8,774	4,096	1,352	25,058	30,506	.....	800	.....
Grand Prairie Seminary	Onarga, Ill.	Hubert Phillips, A.M., President	55,750	7,155	164,000	114,000	50,000	.....	3,680	1,150	6,107	10,937	955	10,000	21,005
Jennings Seminary	Aurora, Ill.	Miss Bertha Annette Barber, B.S., Principal	80,000	6,600	.....	.....	.....	.....	.....	.....	.....	5,800	7,000	.....	.....
Maine Wesleyan Seminary	Kents Hill, Me.	J. Orville Newton, A.B., Principal	[2] 138,766	29,307	218,000	218,000	.....	.....	.....	.....	.....	22,821	25,400	17,210	.....
Marionville College	Marionville, Mo.	Rev. W. C. Macurdy, Ph.B., A.B., President	84,300	4,900	8,000	8,000	.....	.....	.....	2,000	4,574	6,574	1,000	2,842	.....
Montana Wesleyan University	Helena, Mont.	Rev. Charles L. Bovard, Ph.B., D.D., Pres.	116,000	6,060	6,000	6,000	.....	1,000	300	4,200	4,450	8,950	30,752	5,900	28,668
Montpelier Seminary	Montpelier, Vt.	Rev. John W. Hatch, M.S., D.D., Principal	95,050	11,000	109,475	102,678	6,797	11,950	3,570	.....	17,125	20,695	28,330	10,000	.....
Murphy College	Sevierville, Tenn.	Rev. E. A. Bishop, A.M., D.D., President	33,500	2,400	.....	.....	.....	.....	.....	.....	.....	7,890	340	1,831	5,500
Pennington School, The (for Boys)	Pennington, N. J.	Rev. Frank MacDaniel, D.D., Head Master	217,201	6,000	8,800	8,800	.....	.....	252	.....	38,433	38,685	21,023	.....	43,000
Port Arthur College	Port Arthur, Tex.	Rev. Arthur J. Price, A.B., S.T.B., President	223,500	7,160	.....	.....	.....	.....	.....	.....	.....	15,420	6,000	6,000	44,000
Saint Paul's College	St. Paul Park, Minn.	Rev. H. J. Hoffert, M.S., D.D., President	63,900	3,175	10,000	5,000	5,000	.....	.....	651	8,590	9,241	6,000	821	.....
The Athens School	Athens, Tenn.	J. H. Jarvis, A.M., Dean	104,750	22,600	.....	.....	.....	.....	.....	.....	.....	13,357	.....	.....	.....
Tilton Seminary	Tilton, N. H.	George L. Plimpton, A.M., Principal	166,000	14,500	150,000	150,000	.....	8,000	8,794	.....	61,688	70,482	25,000	20,000	.....
Troy Conference Academy	Poultney, Vt.	Rev. Charles L. Leonard, A.B., D.D., Pres.	244,800	18,000	37,000	37,000	.....	.....	1,659	1,191	19,398	22,248	49,000	2,500	19,662
Union College	Barbourville, Ky.	Ezra T. Franklin, B.Ped., A.M., President	89,120	10,927	396,668	292,413	104,255	.....	.....	.....	.....	10,700	.....	.....	.....
Washington Collegiate Institute	Washington, N. C.	Rev. M. O. Fletcher, A.B., Principal	37,000	.....	.....	.....	.....	.....	.....	.....	.....	4,371	17,893	.....	4,000
Wesleyan Academy	Chuckey, Tenn.	W. A. Wright, Ph.D., Principal	15,500	150	.....	.....	.....	.....	.....	.....	.....	2,730	.....	.....	.....
Wilbraham Academy	Wilbraham, Mass.	Gaylord W. Douglass, M.A., Head Master	[2] 199,145	18,254	.....	.....	.....	.....	.....	1,667	25,405	27,072	.....	.....	2,565
Williamsport Dickinson Seminary	Williamsport, Pa.	Rev. Benjamin C. Conner, D.D., President	148,387	49,626	71,000	71,000	.....	11,000	2,817	.....	56,528	59,345	8,500	4,225	4,000
Wilmington Conference Academy	Dover, Del.	Rev. Henry G. Budd, D.D., Principal	125,000	5,000	.....	.....	.....	.....	.....	.....	.....	20,393	.....	.....	.....
Wyoming Seminary	Kingston, Pa.	Rev. L. L. Sprague, D.D., President	288,000	15,000	216,000	216,000	.....	.....	8,750	1,480	37,183	47,413	38,000	41,000	.....
Totals			3,739,287	344,809	1,695,998	1,497,660	198,338	52,280	43,892	22,525	454,156	656,550	424,519	163,482	191263

[1] Fund for Candidates for the Ministry. [2] Includes farm. [3] Report made in 1914.

† This column represents funds raised in campaigns, now held in subscription notes, estate notes, etc., but not yet put in permanent form, and, consequently, not meeting conditions of Senate, though considered bona fide by the institutions.

The Port Arthur College, Port Arthur, Texas, is the property of the Board of Education, which holds the deeds, administering the institution through a local board of trustees until such time as it seems wise to transfer the title to the local board. The property is conservatively valued at $223,500.

The Board also, in a similar way, holds the title to the property of the Washington Collegiate Institute, Washington, North Carolina. The property is conservatively valued at $40,000, against which there is

TABLE VII.—METHODIST SECONDARY SCHOOLS—FACULTY AND STUDENT ENROLMENT

INSTITUTION	Faculty			Academy		School of Education		Music		Art		Commercial		Special		Grade		Total of All Students		
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women
Albuquerque College	1	1	...	13	...	...	...	...	...	...	...	...	...	...	...	...	...	13	13	...
Arkansas Conference College[1]	11	3	8	39	33	1	8	2	26	1	14	...	...	16	16	...	...	123	31	92
Bennett Academy	7	2	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	210	100	110
Blinn Memorial College	7	6	1	44	31	14	26	2	17	...	...	31	5	6	...	11	2	159	102	57
Carleton College	8	4	4	16	18	...	...	...	...	...	...	...	...	8	6	...	...	48	24	24
Cazenovia Seminary	12	5	7	89	77	...	...	6	27	19	9	3	2	32	23	...	...	167	89	78
Centenary Collegiate Institute (for Girls)	21	4	17	...	110	...	...	...	18	...	19	...	...	...	...	...	...	110	...	110
Drew Seminary for Young Women	13	2	11	...	75	...	...	...	6	...	...	...	...	...	...	...	...	75	...	75
East Greenwich Academy	17	9	8	66	37	...	...	13	13	...	...	13	9	37	1	...	...	[2]136	97	39
East Maine Conference Seminary	9	3	6	68	79	...	...	5	18	...	...	...	...	11	17	...	...	147	68	79
Epworth Seminary	10	6	4	36	43	...	...	4	21	...	...	9	1	...	...	...	...	79	36	43
Evanston Academy of Northwestern Univ.	21	11	10	267	109	...	...	...	...	...	...	...	...	...	...	...	...	376	267	109
Genesee Wesleyan Seminary	18	7	11	104	126	...	...	38	60	3	23	30	28	...	20	...	...	230	104	126
Grand Prairie Seminary	10	3	7	19	11	...	...	11	33	1	...	14	8	7	13	...	...	100	44	56
Jennings Seminary	12	...	12	...	119	...	...	...	...	...	...	...	...	...	...	...	...	119	...	119
Maine Wesleyan Seminary	15	8	7	105	89	...	...	10	32	13	9	31	17	...	...	...	...	194	105	89
Marionville College	14	4	10	37	18	12	8	14	44	...	15	15	9	33	28	...	...	138	64	74
Montana Wesleyan University	9	3	6	27	30	...	...	6	19	...	...	13	10	...	...	...	...	97	54	43
Montpelier Seminary	14	4	10	26	40	...	11	14	116	22	18	17	17	...	4	...	...	193	56	137
Murphy College	11	4	7	75	88	...	...	5	30	...	...	7	3	...	...	104	106	458	220	238
Pennington School, The (for Boys)	10	8	2	117	...	...	...	...	...	...	...	...	...	...	...	...	...	117	117	...
Port Arthur College	8	4	4	3	4	...	...	4	23	...	...	41	36	38	4	...	...	150	87	63
Saint Paul's College	9	4	5	31	30	...	...	13	39	...	...	18	14	14	31	...	...	113	52	61
The Athens School	11	6	5	80	115	...	...	5	45	...	...	3	11	9	8	...	...	267	108	159
Tilton Seminary	17	7	10	159	151	...	...	15	48	17	4	19	24	2	14	...	...	310	159	151
Troy Conference Academy	16	6	10	124	124	...	...	6	35	30	42	14	45	11	12	...	...	350	175	175
Union College	8	3	5	20	19	40	20	1	22	1	9	18	9	...	...	...	...	129	58	71
Washington Collegiate Institute	7	3	4	32	32	...	...	1	27	...	...	...	...	...	...	...	...	64	32	32
Wesleyan Academy	7	2	5	47	57	...	...	1	18	...	...	...	...	...	...	63	83	250	110	140
Wilbraham Academy	7	7	...	60	...	...	...	...	...	...	...	...	...	...	...	...	...	60	60	...
Williamsport Dickinson Seminary	20	9	11	93	69	...	...	19	145	8	34	32	12	...	...	...	...	325	137	188
Wilmington Conference Academy	12	5	7	47	34	...	...	4	33	16	20	14	4	5	6	...	...	132	61	71
Wyoming Seminary	28	14	14	132	83	...	...	22	110	4	7	74	35	3	25	...	...	415	212	203
Totals	412	167	245	1,976	1,970	67	73	221	1,065	135	223	416	299	232	228	178	191	5,973	2,842	3,131

[1] Report made in 1914.

[2] Public night school enrolment additional—34 men.

TABLE VIII.—METHODIST SCHOOLS FOR NEGROES—FINANCES

The University Senate recommended to the Board of Education the propriety of accepting the classification furnished by the Freedmen's Aid Society, allowing due consideration for appropriations from the Freedmen's Aid Society or income from other stable sources, while they are in process of the readjustments now being directed by that Society and are raising the necessary permanent funds. The stable income of any of these institutions conferring degrees must be a minimum of $7,500 above income from tuition and fees from students.

INSTITUTION	LOCATION	CHIEF OFFICER	FINANCES											
					PERMANENT FUNDS				INCOME					
			Value of Grounds and Buildings	Total Value of Equipment	Total Endowment	Productive	Unproductive	Annuities	From Endowment or College Appropriation	Conference Collections	Tuition and Other Sources	Total Income	Total Indebtedness	Additions to Capital Account
COLLEGES														
Claflin College	Orangeburg, S. C.	Rev. L. M. Dunton, D.D., President	$350,000	$15,000	$46,237	$46,237	$.....	$.....	$3,122	$7,763	$45,987	$56,872	$.....	$4,386
Clark University	Atlanta, Ga.	Rev. Harry Andrews King, S.T.B., D.D., Pres.	330,000	8,300	3,154	3,154	.....	.....	.....	1,088	15,522	16,610	.....	.....
Morgan College	Baltimore, Md.	Rev. J. O. Spencer, Ph.D., President[1]	106,500	18,400	57,500	57,500	.....	.....	2,732	8,177	21,442	32,351	26,000	2,070
New Orleans College	New Orleans, La.	Rev. Charles M. Melden, Ph.D., D.D., Pres.	135,000	3,000	150	150	.....	.....	.....	285	17,033	17,318	.....	.....
Philander Smith College	Little Rock, Ark.	Rev. J. M. Cox, D.D., President	45,000	5,000	.....	.....	.....	.....	.....	627	14,168	14,795	.....	.....
Rust College	Holly Springs, Miss.	Rev. George Evans, D.D., President	70,000	10,300	4,993	4,993	.....	.....	1,000	60	15,990	17,050	.....	.....
Walden College	Nashville, Tenn.	Rev. G. F. Durgin, D.D., President	70,000	4,100	.....	.....	.....	.....	9,656	.....	13,932	23,588	.....	.....
Wiley College	Marshall, Tex.	Rev. M. W. Dogan, Ph.D., D.D., President	190,000	8,000	.....	.....	.....	.....	.....	318	16,272	16,590	9,798	.....
PROFESSIONAL SCHOOLS														
Gammon Theological Seminary	Atlanta, Ga.	Rev. Philip M. Watters, D.D., President	82,000	7,500	481,015	481,015	.....	.....	.....	.....	.....	25,000	.....	.....
Meharry Dental College	Nashville, Tenn.	George W. Hubbard, M.D., Dean	[2].....	1,000	.....	.....	.....	.....	.....	.....	.....	6,616	.....	.....
Meharry Medical College	Nashville, Tenn.	George W. Hubbard, M.D., Dean	110,000	9,000	42,000	42,000	.....	.....	1,655	.....	18,400	20,055	.....	.....
Meharry Pharmaceutical College	Nashville, Tenn.	George W. Hubbard, M.D., Dean	[2].....	500	.....	.....	.....	.....	.....	.....	.....	2,324	.....	.....
SECONDARY SCHOOLS														
Bennett College	Greensboro, N. C.	J. E. Wallace, A.M., L.H.D., President	41,500	3,000	.....	.....	.....	.....	.....	395	10,125	10,520	.....	4,237
Central Alabama Institute	Mason City (near Birmingham, Ala.)	Rev. A. P. Camphor, A.M., D.D., President	40,000	2,450	.....	.....	.....	.....	.....	.....	.....	9,917	.....	.....
Cookman Institute	Jacksonville, Fla.	Rev. G. B. Stone, A.M., B.D., President	100,000	2,252	.....	.....	.....	.....	.....	599	9,248	9,847	.....	760
George R. Smith College	Sedalia, Mo.	M. S. Davage, A.M., President	37,200	3,000	.....	.....	.....	.....	.....	1,274	5,950	7,224	.....	.....
Gilbert Industrial Institute	Baldwin, La.	J. R. Reynolds, A.M., Ph.D., President	64,500	3,500	.....	.....	.....	.....	.....	120	7,451	7,571	.....	700
Meridian Institute	Meridian, Miss.	Rev. J. B. F. Shaw, A.M., Ph.D., Principal	46,150	7,100	8,000	8,000	.....	.....	800	293	8,930	10,023	.....	.....
Morristown Normal & Indust. Col.	Morristown, Tenn.	Rev. Judson S. Hill, A.M., D.D., President	105,000	15,000	5,000	5,000	.....	.....	.....	413	28,683	29,096	.....	10,600
Princess Anne Academy	Princess Anne, Md.	Thomas H. Kiah, A.B., Principal[3]	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Samuel Huston College	Austin, Tex.	Rev. R. S. Lovinggood, A.M., Ph.D., President	70,000	8,000	.....	.....	.....	.....	.....	4,200	14,671	18,871	1,679	500
Virginia Collegiate & Indust. Inst.	Lynchburg, Va.	Frank Trigg, A.M., Principal[3]	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals			1992,850	134,402	648,049	648,049	.....	.....	18,965	25,612	263,804	352,238	37,477	23,253

[1] Includes Princess Anne Academy and Virginia Collegiate Institute.

[2] In Medical Building.

[3] See Morgan College.

TABLE IX.—METHODIST SCHOOLS FOR NEGROES—FACULTY AND STUDENT ENROLMENT

INSTITUTION	Faculty			Professional		College		Academy		School of Education		Music		Commercial		Special		Grade		Total of All Students		
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women
Colleges																						
Claflin College	37	15	22	...	...	18	9	62	89	...	...	...	15	3	8	...	...	183	155	542	266	276
Clark University	15	10	5	...	...	20	6	51	34	...	119	...	...	...	...	1	1	...	...	232	73	159
Morgan College	31	16	15	...	...	28	11	132	170	...	...	...	...	...	...	2	10	...	...	[1] 353	162	191
New Orleans College	23	8	15	...	...	12	2	60	122	...	...	5	40	...	4	...	...	89	175	502	190	312
Philander Smith College	11	8	3	...	...	28	15	71	99	...	...	3	28	4	5	...	...	90	108	451	196	255
Rust College	19	9	10	...	...	4	7	86	126	...	...	10	18	...	...	53	81	...	...	223	87	136
Walden College	12	2	10	...	...	7	11	50	76	...	...	10	18	...	5	2	68	...	...	144	76	68
Wiley College	21	11	10	...	...	27	26	89	106	10	14	25	95	...	...	12	15	42	69	386	170	216
Professional																						
Gammon Theological Seminary	6	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	79	76	3
Meharry Dental College	16	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	134	134	...
Meharry Medical College	24	23	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	354	348	6
Meharry Pharmaceutical College	10	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	62	49	13
Secondary Schools																						
Bennett College	14	4	10	...	...	9	1	...	...	48	60	...	...	1	6	...	...	75	168	368	133	235
Central Alabama Institute	13	3	10	...	...	...	...	...	...	12	32	...	19	2	...	...	...	44	57	145	56	89
Cookman Institute	15	5	10	...	...	...	...	19	25	2	18	12	66	7	10	...	...	102	163	407	132	275
George R. Smith College	11	4	7	...	...	6	5	28	29	...	...	1	9	1	5	...	...	...	...	76	35	41
Gilbert Industrial Institute	10	2	8	...	...	...	...	5	13	...	...	...	14	...	...	...	4	75	93	194	81	113
Meridian Institute	9	3	6	...	...	...	...	126	188	2	6	6	37	15	22	...	...	...	...	322	129	193
Morristown Normal and Industrial College	22	10	12	...	...	...	...	38	49	35	52	5	19	3	7	3	7	113	161	361	151	210
Princess Anne Academy [2]	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Samuel Huston College	25	11	14	...	...	16	19	27	14	6	53	4	64	19	14	...	...	127	82	314	113	201
Virginia Collegiate and Industrial Institute [2]	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals	344	176	168	...	...	175	112	844	1,140	115	354	81	442	55	86	73	186	940	1,231	5,327	2,528	2,799

[1] Summer School additional: 4 men, 22 women.

[2] See Morgan College.

TABLE X.—SOUTHERN SCHOOLS COMMITTED TO THE BOARD BY THE GENERAL CONFERENCE OF 1908

INSTITUTION	LOCATION	CHIEF OFFICER	Value of Grounds and Buildings	Total Value of Equipment	Endowment	Income					Total Indebtedness	Faculty			Student Enrolment									
						From Fees	From Endowment	Board of Education	Collections and Other Sources	Total		Total	Men	Women	Academy Grade		Grammar Grade		Special		Total	Men	Women
															Men	Women	Men	Women	Men	Women			
			$	$	$	$	$	$	$	$	$												
Baxter Seminary	Baxter, Tenn.	Rev. Frank S. Ditto, M.A., S.T.B., Prin.	13,000	885	....	1,186	..	1,200	416	2,802	4,500	6	4	2	9	8	64	67	7	1	156	80	76
Edwardsville Seminary	Edwardsville, Ala.	John A. King, Principal[1]	....	....	....	....	..	....	....	....	....	..	..	..	..	..	..	..	..	..	..	..	..
Epworth Seminary	Epworth, Ga.	Rev. W. A. Parsons, A.B., Principal	6,400	960	....	170	..	500	866	1,536	....	3	1	2	6	6	74	67	..	..	153	80	73
John H. Snead Seminary	Boaz, Ala.	Rev. William Fielder, D.D., President	60,000	1,100	....	3,500	..	2,100	119	5,719	425	9	2	7	33	67	133	180	..	..	418	171	247
Mallalieu Seminary	Dothan (Kinsey), Ala.	Patton R. Broyles, Principal	10,000	2,000	8,344	328	657	600	234	1,819	129	5	2	3	10	10	59	48	..	..	127	69	58
McLemoresville Coll. Inst.	McLemoresville, Tenn.	Elmer H. Harrell, Ph.B., Principal	14,025	100	....	516	..	200	1,291	2,007	3,126	6	3	3	12	11	62	48	1	6	140	75	65
Mount Zion Seminary	Mount Zion, Ga.	W. E. Willifred, Principal	5,650	625	4,500	550	150	1,100	900	2,700	....	6	2	4	11	19	73	62	..	..	165	84	81
Oakland Seminary	Baileyton, Tenn.	Fred B. Akard, Principal[2]	10,000	100	....	750	..	125	300	1,175	800	5	3	2	18	25	68	118	..	..	209	86	123
Union Hill School	Orange, Ga.	W. W. Adcock, Principal	1,800	120	....	75	..	150	321	546	150	2	1	1	4	6	47	53	..	..	110	51	59
Price Academy	Price, Utah	Rev. L. A. Jones, Principal	23,000	2,000	....	....	..	....	....	4,565	10000	5	2	3	..	..	..	..	..	..	48	23	25
Totals			143,875	7,890	12,844	7,075	807	5,975	4,447	22,869	19130	47	20	27	108	152	580	643	8	7	1526	719	807

University of Chattanooga, with its Athens School, Murphy College, Arkansas Conference College, Wesleyan Academy at Chuckey, Port Arthur College, and Washington Collegiate Institute—Southern Schools to which the Board of Education contributes—are reported under "Colleges" or "Secondary Schools."

[1] Discontinued for the year 1914. [2] Report of 1914.

STATISTICAL SUMMARY OF INSTITUTIONS UNDER THE AUSPICES OF THE METHODIST EPISCOPAL CHURCH

CLASS OF INSTITUTIONS	No. of Schools	Value of Grounds and Buildings	Value of Equipment	Permanent Funds: Total Endowment	Permanent Funds: Productive Endowment	Permanent Funds: Unproductive Endowment	Permanent Funds: On Annuity	Subscription Notes, Estate Notes, Etc. §	Total Income †† Last Year	Additions to Capital Account	Total Amount of Indebtedness	Total Number in Faculty: Total	Total Number in Faculty: Men	Total Number in Faculty: Women	Grand Total of All Students: Total	Grand Total of All Students: Men	Grand Total of All Students: Women	Summer School‡: Men	Summer School‡: Women
INSTITUTIONS IN THE UNITED STATES —TABLES 1–7, 10		$	$	$	$	$	$	$	$	$	$								
Colleges and Universities (Groups A and B)	42	19,397,657	3,299,544	25,222,948	22,563,452	2,659,496	2,458,656	4,756,174	3,303,505	1,777,916	2,831,357	2,405	1,883	522	33,692	18,045	15,647	1,289	2,659
Professional and Graduate Schools	31	3,584,915	932,070	3,745,115	3,456,115	279,000	38,100	.....	1,091,579	20,138	17,134	834	815	19	5,034	4,857	177	.....	.....
Secondary Schools	33	3,739,287	344,809	1,695,998	1,497,660	198,338	52,280	191,263	656,550	163,482	424,519	412	167	245	5,973	2,842	3,131	.....	.....
Southern Schools	10	‡ 3,875	7,890	12,844	12,844	.....	.....	.....	22,869	.....	19,130	47	20	27	1,526	719	807	.....	.....
Missionary Institutes and Bible Training Schools	5	997,000	6,011	191,500	191,500	.....	7,200	.....	131,375	84,953	15,050	68	24	44	473	146	327	.....	.....
Totals	121	27,862,734	4,590,424	30,868,405	27,731,571	3,136,834	2,556,236	4,947,437	5,205,878	2,046,489	3,307,190	3,766	2,909	857	46,698	26,509	20,089	1,289	2,659
Less Duplications	24	1,541,753	109,203	892,704	892,704	.....	12,100	.....	114,452	.....	11,135	828	794	34	5,198	4,785	413	.....	.....
Net totals for year ending June, 1915	97	26,320,981	4,481,221	29,975,701	26,838,867	3,136,834	*2,544,136	4,947,437	5,091,426	2,046,489	3,296,055	2,938	2,115	823	41,500	21,824	19,676	1,289	2,659
INSTITUTIONS FOR NEGROES (TABLES 8 AND 9), JUNE, 1915	20	1,992,850	134,402	648,049	648,049	.....	.....	.....	352,238	23,253	37,477	344	176	168	5,327	2,528	2,799	.....	.....
INSTITUTIONS IN THE FOREIGN FIELD																			
Universities, Colleges, and Medical Schools	21	†1,708,438	.....	395,775	.....	.....	.....	.....	275,410	.....	166,573	‖327	255	38	‖4,618	3,027	262	.....	.....
Theological Schools	16	141,780	.....	120,563	.....	.....	.....	.....	22,105	.....	25,025	80	67	13	‖617	393	.....	.....	.....
Bible Training Schools	33	104,605	.....	38,641	.....	.....	.....	.....	18,056	.....	2,500	‖129	33	54	‖1,074	116	823	.....	.....
Teacher Training Schools	10	87,000	.....	.....	.....	.....	.....	.....	30,314	.....	.....	‖88	14	15	‖1,095	235	18	.....	.....
Nurse Training Schools	2	.....	.....	.....	.....	.....	.....	.....	750	.....	.....	‖10	...	7	31	....	31	.....	.....
Secondary Schools	63	1,829,623	.....	89,509	.....	.....	.....	.....	483,291	.....	64,684	‖916	374	476	13,893	8,363	5,530	.....	.....
Industrial Schools	14	89,200	.....	.....	.....	.....	.....	.....	31,242	.....	2,860	‖81	58	21	934	745	189	.....	.....
Beginning and Intermediate Schools	135	1,015,264	.....	166,400	.....	.....	.....	.....	350,606	.....	29,023	‖972	474	468	‖15810	8,168	7,520	.....	.....
Orphanages	9	143,111	.....	.....	.....	.....	.....	.....	21,728	.....	.....	‖45	17	28	‖595	209	296	.....	.....
RECAPITULATION	303	†5,119,021	.....	811,889	.....	.....	.....	.....	1,233,502	.....	290,665	‖2648	1,292	1,118	‖38667	21,256	14,669	.....	.....
Totals for Institutions in United States, June, 1915	117	28,313,831	4,615,623	¶30623750	27,486,916	3,136,834	*2,544,136	4,947,437	5,443,664	2,069,742	3,333,532	3,282	2,291	991	46,827	24,352	22,475	1,289	2,659
Totals for Institutions in Foreign Countries	303	†5,119,021	.....	811889	.....	.....	.....	.....	1,233,502	.....	290,665	2,648	1,292	1,118	38,667	21,256	14,669	.....	.....
Grand Totals	420	‡33,432,852	4,615,623	31,435,639	27,486,916	3,136,834	*2,544,136	4,947,437	6,677,166	2,069,742	3,624,197	5,930	3,583	2,109	85,494	45,608	37,144	1,289	2,659

* Of this amount $1,231,585 is included in Productive Endowment, as it yields income above amount paid annuitants.
† Property Valuation for Foreign Schools includes their equipment.
‡ Additional to Annual Enrolment shown in GRAND TOTAL OF ALL STUDENTS: Men, 498; Women, 1,503.
§ See explanatory note on Table II.
‖ Discrepancy due to failure of some schools to report division of men and women.
¶ Discrepancy due to failure of some schools to report division of productive and unproductive endowment.
†† Income for Professional and Graduate Schools includes $157,253 reported in footnote for Northwestern University

The Board of Education has made as full and accurate a report of our foreign schools as possible. The information was is as careful a classification as could be secured within these limitations. The tables have been compiled with the cooperation the general results without accepting responsibility for the accuracy of statement and classification. invite the cooperation of

INSTITUTION	LOCATION	CHIEF OFFICER
UNIVERSITIES, COLLEGES, AND MEDICAL SCHOOLS		
CHINA		
*West China Union University[1]	Chengtu, West China	Rev. Joseph Beech, D.D.
Anglo-Chinese College	Foochow, China	Rev. John Gowdy, D.D.
*Union Medical College[2]	Foochow, China	Pres. J. E. Gossard, M.D.
William Nast College	Kiukiang, China	Rev. Carl F. Kupfer
*Ginling College[3]	Nanking, China	Mrs. Lawrence Thurston, B.S.
*University of Nanking[4]	Nanking, China	Pres. Arthur J. Bowen, LL.D.
Peking University§	Peking, China	Rev. Hiram H. Lowry
*North China Union College for Women[5]	Peking, China	Miss Luella Miner, Litt.D.
*Union Medical College[6]	Peking, China	Dean J. G. Cormack, F.R.C.S.
*North China Union Medical College for Women[7]	Peking, China	Dean Eliza E. Leonard, M.D.
JAPAN		
Chinzei Gakuin	Nagasaki, Japan	Pres. F. N. Scott
Aoyama Gakuin	Tokyo, Japan	Rev. Mizotaro Takagi, D.D.
KOREA		
*Chosen Christian College[8]	Seoul, Korea	Pres. H. G. Underwood, LL.D.
Pai Chai High School and College	Seoul, Korea	Prin. Hugh Cynn
*Severance Union Medical College[9]	Seoul, Korea	Pres. O. A. Avison
INDIA		
Reid Christian College	Lucknow, India	Rev. T. C. Badley
Isabella Thoburn College	Lucknow, India	Miss R. E. Robinson, A.B., A.M.
*Christian College for Women[8a]	Madras, India	Miss Eleanor McDougall, A.M.
Philander Smith College	Naini-Tal, India	Pres. R. C. Busher
EUROPE		
Collegio Monte Mario	Rome, Italy	Pres. Bertrand M. Tipple, D.D.
MEXICO		
Mexico Methodist Institute	Puebla, Mexico	Rev. P. F. Valderrama, D.D.
THEOLOGICAL SCHOOLS		
CHINA		
Joyce Theological School	Chengtu, West China	Rev. James M. Yard
*Union Theological School[10]	Foochow, China	Rev. Lewis Hodous, A.B., D.D.
*North China Union Theological College[11]	Peking, China	Rev. C. H. Fenn, A.M., D.D.
JAPAN		
Theological School of Aoyama Gakuin	Tokyo, Japan	Rev. A. D. Berry, A.B., B.D.
KOREA		
*Union Methodist Theological Seminary[12]	Seoul, Korea	Rev. R. A. Hardie
INDIA		
Bareilly Theological Seminary	Bareilly, West India	Rev. L. A. Core
Florence B. Nicholson School of Theology	Baroda, India	Rev. R. D. Bisbee, A.M.
Thoburn Biblical Institute	Jubbulpore, India	Rev. D. G. Abbott
PHILIPPINE ISLANDS		
*Union Bible Seminary[13]	Manila, Philippine Islands	Rev. Harry Farmer, S.T.B.
EUROPE		
Theological Seminary	Copenhagen, Denmark	Rev. L. C. Larsen
Methodist Theological Seminary	Helsingfors, Finland	Rev. J. W. Haggman
Martin Mission Institute	Frankfort, Germany	Rev. T. G. Junker
Theological School	Kristiania, Norway	Rev. Chr. Torjussen
Reeder Theological Seminary	Rome, Italy	Rev. Bertrand M. Tipple, D.D.
The Theological School	Upsala, Sweden	Rev. K. A. Jansson, D.D.
SOUTH AMERICA		
Theological Seminary	Montevideo, Uruguay	Rev. S. P. Craver, D.D.
BIBLE TRAINING SCHOOLS		
CHINA		
C. E. Thompson Memorial Training School	Changli, China	Miss Ella E. Glover
Women's Training School	Foochow, China	Miss Carrie I. Jewell
Hinghwa Biblical School	Hingbwa, China	Rev. F. Stanley Carson

often incomplete; in some cases it was impossible to determine from the data the precise character of an institution. The result of representatives of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, whose officers, while approving their representatives on the fields in securing an entirely satisfactory report.

Year of Founding	FACULTY AND STUDENT ENROLMENT												FINANCES								
	FACULTY			STUDENT ENROLMENT										ENDOWMENT			INCOME				
	Total	Men	Women	COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS			Value of Grounds, Buildings, and Equipment	Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	Total Indebtedness
				Men	Women	Men	Women	Men	Women	Total	Men	Women									
1910	22	20	2	..	..	..	..	..	..	296	..	..	$.....	$.....	$.....	$.....	$.....	$.....	$.....	$.....	$.....
1880	31	24	7	34	..	278	..	122	..	434	434	..	29,250	230	....	230	28,015	19,150	....	8,865	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....	.....	.....	.....	.....	.....
1884	22	19	3	18	..	95	..	163	..	276	276	..	68,450	50,000	50,000	....	12,416	....	....	....	1,374
1915	8	..	..	..	..	..	..	..	..	8	..	..	26,500	.....	.....	....	‡	....	2,950	....	....
1889	60	58	2	133	..	116	..	218	..	517	517	..	156,697	6,484	6,484	....	65,259	....	....	....	....
1888	14	12	2	100	..	246	..	170	..	516	516	..	137,000	194,982	....	....	25,540	10,619	14,921	....	52,699
1904	9	..	..	..	13	..	62	..	59	134	..	134	.....	.....	.....	.....	.....	....	....	....	....
1906	17	..	..	..	..	..	..	..	..	134	..	..	.....	.....	.....	.....	30,090	....	....	....	....
1908	14	7	7	..	29	..	..	..	..	29	..	29	17,500	.....	....	...	‡	....	750	....	....
1881	..	..	..	..	..	..	..	..	..	450	..	..	.....	.....	.....	.....	.....	....	....	....	....
....	37	36	1	117	..	534	..	..	..	651	651	..	563,000	500	500	....	10,700	....	....	....	17,300
....	12	11	1	43	..	20	..	..	..	63	63	..	.....	.....	.....	.....	.....	....	....	....	....
....	7	7	..	10	..	180	..	30	..	220	220	..	77,000	.....	....	....	2,150	....	....	....	....
....	10	10	..	56	..	24	..	..	..	80	80	..	75,000	.....	....	....	....	....	....	....	....
1888	14	14	..	..	..	..	..	..	..	280	..	..	188,000	25,000	....	....	31,550	....	6,150	25,400	15,200
1886	14	6	8	..	..	..	..	..	..	58	..	58	109,000	980	....	....	23,760	....	5,300	18,460	....
1914	10	6	4	..	38	..	..	..	..	38	..	38	.....	.....	....	....	‡	....	1,000	....	....
1880	12	11	1	..	..	..	..	..	..	161	..	..	66,666	116,600	....	....	22,600	....	1,600	21,000	40,000
1890	6	6	..	17	..	24	..	19	..	60	60	..	101,375	1,000	1,000	....	4,630	1,080	3,000	550	....
1874	8	8	..	31	1	58	2	121	..	213	210	3	93,000	.....	....	....	14,000	7,500	6,500	....	40,000
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	.....	....	....	....	....
....	11	11	..	..	..	..	..	..	..	85	85	..	16,430	.....	....	....	3,710	....	....	....	....
1905	5	5	..	..	..	..	..	..	..	47	47	..	.....	.....	....	....	....	....	....	....	....
1879	9	9	..	..	..	..	..	..	..	37	37	..	21,500	250	250	....	5,000	....	....	....	....
1908	5	5	..	..	..	..	..	..	..	98	98	..	.....	.....	....	....	....	....	....	....	....
1872	9	5	4	..	..	..	..	..	..	106	106	..	30,000	81,290	....	....	4,800	....	....	4,800	....
1906	19	5	5	..	..	..	..	..	..	114	..	..	23,000	10,600	....	....	4,856	....	156	4,700	1,425
....	8	6	2	..	..	..	..	..	..	33	..	..	7,600	2,300	....	....	500	....	....	500	3,600
1905	7	5	2	..	..	..	..	..	..	48	..	..	9,000	1,000	1,000	....	1,000	....	....	....	2,000
1888	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
1897	4	4	..	..	..	..	..	..	..	10	10	..	30,300	.....	....	....	....	....	....	....	18,000
1858	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
1874	4	4	..	..	..	..	..	..	..	3	..	..	200	9,500	....	....	1,100	....	....	....	....
1888	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
1874	3	3	..	..	..	..	..	..	..	26	..	..	3,750	15,623	11,873	3,750	1,139	....	....	....	....
1900	5	5	..	..	..	..	..	..	..	10	10	..	.....	.....	....	....	....	....	....	....	....
1903	4	..	4	..	..	..	..	..	..	37	..	37	1,582	.....	....	....	....	....	....	....	....
....	5	..	5	..	..	..	..	..	..	58	..	58	2,250	.....	....	....	....	....	....	....	....
1892	10	9	1	3	..	67	..	..	..	70	70	..	17,100	.....	....	....	....	....	....	....	1,500

INSTITUTION	LOCATION	CHIEF OFFICER
BIBLE TRAINING SCHOOLS—Continued		
Juliet Turner Woman's Training School	Hinghwa, China	Miss Althea M. Todd
Knowles Bible Training School	Kiukiang, China	Miss Jennie V. Hughes
Mary Hitt Woman's Training School	Nanking, China	Miss Sarah Peters
**Union Bible Training School for Women*[13]	Nanking, China	Miss Ella G. Shaw
*Union Bible Training School for Women[14]	Peking, China	
Frieda Knoeschel Memorial Training School	Sienyu, China	Miss J. E. Martha Lebeus
Taianfu Bible School	Taianfu, China	Rev. Wen Jung Tai, A.B
Fidelia DeWitt Bible Woman's Training School	Tzechow, West China	Miss Lena Nelson
JAPAN		
Higgins Memorial Bible Training School	Yokohama, Japan	Miss Caroline W. Van Petten, A.M., Ph.D.
KOREA		
Bible Woman's Training School	Seoul, Korea	Miss Millie M. Albertson
*Pierson Memorial Bible School[15]	Seoul, Korea	
INDIA		
Bible Training School for Boys	Ajmer, Northwest India	Rev. F. C. Aldrich
Bible Training School	Ballia, India	
Bible Women's School	Bareilly, India	Mrs. Florence Perrin Mansell, A.B
Collins Institute and Bible Training School	Calcutta, India	Rev. G. Schanglin
William Taylor Bible Training School	Hyderabad, India	Rev. M. D. Ross
Biblical Training School	Kolar, India	Rev. Karl E. Anderson
Johnson Memorial Bible Training School	Lahore, India	Rev. J. C. Butcher, A.M., B.D., M.D.
Bible Training School	Meerut, India	Rev. W. D. Beal*
Blackstone Missionary Institute	Muttra, India	Miss Adelaide Clancy
Meth. Epis. Evangelistic and Training School	Poona, India	Mr. W. W. Bruere
Bible Training School	Roorkee, India	Rev. Dennis Clancy
MALAYSIA		
Bible Women's Training School	Batavia, Java	Miss Pauline Stefanski
Bible Women's Training School	Singapore, S. S.	Miss Catherine E. Jackson, A.B.
Jean Hamilton Training School	Singapore, S. S.	Rev. W. G. Shellabear, D.D.
PHILIPPINE ISLANDS		
Women's Bible Training School	Lingayen, P. I.	Miss Orvilla F. Washburn, A.B.
Harris Memorial Deaconess Training School	Manila, P. I.	Miss Marguerite M. Decker
AFRICA		
Hartzell Girls' Training School	Gikuki, Inhambane	Mrs. Jessie G. Terril, A.B.
Fox Bible Training School	Kambove, Lunda	
SOUTH AMERICA		
*Union Theological School[15a]	Santiago, Chile	Rev. W. H. Teeter
TEACHER TRAINING SCHOOLS		
CHINA		
*North China Union Mandarin Language School[16]	Peking, China	Rev. C. H. Fenn, D.D.
*Union Normal School[17]	Foochow, China	Prof. A. W. Billing, A.M.
Hinghwa Normal School	Hinghwa, China	Miss Elizabeth Varney
Normal School	Hinghwa, China	Rev. Harry G. Dildine, A.M.
INDIA		
Godhra Teachers' Training School	Godhra, India	Miss Elsie Ross
Teachers' Christian Training School	Jubbulpore, C. P., India	Miss Lydia S. Pool, A.B.
Isabella Thoburn Normal School	Lucknow, India	Miss Ruth E. Robinson, A.M.
Methodist Girls Normal School	Moradabad, India	Miss Anna Blackstock
AFRICA		
Native Teachers' Training Institute	Gikuki, Inhambane	Rev. William C. Terril, A.B., S.T.B.
MEXICO		
Normal Institute	Puebla, Mexico	Miss Blanche Betts
NURSE TRAINING SCHOOLS		
CHINA		
**Union Training School for Nurses*[18]	Peking, China	Miss Alice M. Powell
INDIA		
Nurses' Training School and Dispensary	Bareilly, West India	Miss Esther Gimson, M.D.

Year of Founding	FACULTY AND STUDENT ENROLMENT												FINANCES								
	FACULTY			STUDENT ENROLMENT										ENDOWMENT			INCOME				
				COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS											
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women	Value of Grounds, Buildings, and Equipment	Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	Total Indebtedness
....	7	1	6	..	..	..	..	..	..	70	..	70	$3,300	$.....	$....	$....	$....	$....	$....	$....	$....
....	11	5	6	..	..	..	..	..	..	203	..	203	11,400	.....	....	....	....	....	....	....	....
....	4	..	..	..	..	..	..	..	..	40	..	40	10,000	.....	....	....	1,700	....	....	....	....
1912	9	6	3	..	..	..	..	..	..	22	..	..	.....	.....	....	....	‡	....	650	....	....
....	11	..	..	..	..	..	..	..	..	42	..	..	.....	.....	....	....	31	....	....	....	....
....	6	..	6	..	..	..	..	..	..	40	..	40	2,000	.....	....	....	800	....	800	....	....
....	2	2	..	..	..	..	..	..	..	6	..	..	200	.....	....	....	50	....	....	....	....
....	5	1	4	..	..	..	..	..	..	40	..	40	1,500	.....	....	....	925	....	....	....	....
....	6	..	..	..	..	..	..	..	..	27	..	27	12,500	.....	....	....	3,460	....	....	....	....
....	7	..	..	..	..	..	..	..	..	48	..	48	.....	.....	....	....	....	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
....	..	..	..	..	..	..	..	..	..	12	..	..	.....	.....	....	....	....	....	....	....	....
....	5	..	5	..	..	..	..	15	54	69	15	54	.....	.....	....	....	544	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
....	..	..	..	..	..	..	..	..	..	10	..	..	.....	.....	....	....	....	....	....	....	....
....	4	..	..	..	..	4	..	..	..	4	4	..	33	.....	....	....	....	....	....	....	....
....	4	2	2	..	..	..	..	..	..	20	12	8	2,350	.....	....	....	480	....	....	....	....
....	2	2	..	..	..	..	..	..	..	26	..	..	.....	.....	....	....	600	....	....	600	....
1889	7	..	..	..	..	..	..	..	..	56	..	56	16,800	.....	....	....	....	....	....	....	....
....	..	..	..	..	..	..	..	..	..	17	..	..	.....	.....	....	....	....	....	....	....	....
....	3	2	1	..	..	..	..	..	..	13	7	6	2,000	.....	....	....	300	....	....	....	1,000
....	..	..	..	..	..	..	..	..	..	8	..	8	.....	.....	....	....	....	....	....	....	....
....	3	..	..	..	..	..	..	..	..	14	..	14	.....	.....	....	....	1,850	....	....	....	....
....	2	2	..	..	..	..	..	..	..	8	8	..	6,390	39,641	33,000	6,641	2,266	....	....	....	....
....	4	..	4	..	..	..	..	..	..	36	..	36	2,200	.....	....	....	2,400	....	....	....	....
....	5	..	5	..	..	..	..	..	..	57	..	57	10,500	.....	....	....	1,500	....	....	....	....
....	3	1	2	..	..	..	..	..	..	21	..	21	2,500	.....	....	....	500	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
1913	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	....	....	....	....	....
....	8	8	..	..	..	..	..	..	..	43	43	..	.....	.....	....	....	2,200	....	800	1,400	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	....	....	750	....	....	....	....
1855	2	2	..	..	..	..	..	..	..	22	22	..	.....	.....	....	....	....	....	....	....	....
....	22	..	..	..	..	..	..	..	..	208	..	..	15,000	.....	....	....	5,016	....	....	....	....
....	3	1	2	..	..	..	..	..	..	18	..	18	.....	.....	....	....	580	....	....	....	....
....	8	..	..	..	..	..	..	..	..	30	..	..	.....	.....	....	....	....	....	....	....	....
1868	14	2	12	..	..	..	..	..	..	155	155	..	9,500	.....	....	....	5,215	....	....	....	....
....	2	1	1	..	..	..	..	..	..	15	15	..	.....	.....	....	....	500	....	....	....	....
1881	29	..	..	..	..	..	..	..	..	604	..	..	62,500	.....	....	....	16,053	....	....	....	....
1905	7	..	7	..	..	..	..	..	..	17	..	17	.....	.....	....	....	‡	....	750	....	....
....	3	..	..	..	..	..	..	..	..	14	..	14	.....	.....	....	....	....	....	....	....	....

INSTITUTION	LOCATION	CHIEF OFFICER
SECONDARY SCHOOLS		
CHINA		
Boys' Intermediate Boarding School	Changli, China	Rev. Henry H. Rowland
Chengtu Intermediate School	Chengtu, China	Rev. John W. Yost
Girls' Boarding School	Chengtu, China	Miss Lulu Golisch
*Chungking Union High School[19]	Chungking, China	Rev. G. G. Harris
Woman's College of South China	Foochow, China	Miss Lydia A. Trimble
Guthrie Memorial High School	Hinghwa, China	Rev John A. Irish
Rulison High School	Kiukiang, China	Miss Clara E. Merrill, A.B
Baldwin School for Girls	Nanchang, China	Miss Welthy B. Honsinger, Ph.B
Boys' Academy	Nanchang, China	Rev. William R. Johnson
Methodist Girls' Boarding School	Nanking, China	Miss Jean Loomis, A.B
Mary Porter Gamewell School	Peking, China	Miss Gertrude Gilman
Peking Intermediate School	Peking, China	Rev. W. W. Davis
Tsui Ying Boys' School	Taianfu, China	Rev. Perry O. Hanson, B.S
JAPAN		
Iai Jo Gakko	Hakodate, Japan	Miss Augusta Dickerson
Hirosaki Girls' School	Hirosaki, Japan	Miss V. E. Alexander, A.M
Kwassui Jo Gakko	Nagasaki, Japan	Miss Mariana Young, A.M
Seiryu Jo Gakko	Nagoya, Japan	Miss Mabel Lee
Aoyama Jo Gakuin[20]	Tokyo, Japan	Miss Alberta B. Sprowles
KOREA		
**Union High School for Girls[20a]*	Pyengyang, Korea	Miss V. L. Snook
Ewha Haktaup	Seoul, Korea	Miss Lulu E. Frey
INDIA		
Baldwin Boys' High School	Bangalore, India	Rev. J. W. Simmons, A.B
Baldwin Girls' High School	Bangalore, India	Miss J. E. Wisner, A.M
Boys' Vernacular School	Baroda, India	Rev. C. B. Hill, A.B
Boys' High School	Baroda Camp, India	Rev. C. B. Hill, A.B
Brynon-Smith High School	Belgaum, India	Rev. E. L. King, A.M
Calcutta Girls' High School	Calcutta, India	Miss Ava F. Hunt, B.S
Lee Memorial Girls' School	Calcutta, India	Miss Mary F. Carpenter, A.B
Girls' High School	Cawnpore, India	Miss E. L. Wniting, A.B
Queen's Hill School for European Girls	Darjeeling, India	Miss Josephine C. Stahl
Elizabeth K. Stanley High School	Hyderabad, India	Miss A. A. Evans, A.B
Johnson Girls' School	Jubbulpore, India	Miss E. Lohuna Clinton, A.B
Isabella Thoburn High School[21]	Lucknow, India	Miss Ruth E. Robinson, A.M
Reid Christian Collegiate School[21a]	Lucknow, India	Mr. E. A. Langdon, B.S
Howard Plested Memorial Girls' School	Meerut, India	Miss Caroline C. Nelson, A.B
Parker Memorial High School	Moradabad, India	Rev. W. F. Kumlein
Methodist Girls' Boarding School	Muttra, India	Miss M. Adelaide Clancy, A.B
Humphrey Memorial School	Naini Tal, India	Rev. S. S. Dease
Wellesley Girls' High School	Naini, Tal, India	Miss R. A. Sellers
Hardwick Christian Boys' High School	Narsinghpur, India	Rev. H. C. Scholberg
Messmore High School	Pauri, India	Rev. P. S. Hyde
Taylor High School for Girls	Poona, India	Mrs. E. H. Hutchings
Boys' Orphanage Anglo-Vernacular Middle Sch	Raipur, India	Mr. Basora Prem Singh
Methodist Girls' High School	Rangoon, Burma	Miss Alvina Robinson, B.S
Mission High School	Shahjahanpur, India	Mr. R. S. Charan, A.B
Ordelia H. Hillman Memorial School	Talegaon, India	Miss L. C. Mayer, Ph.B
Methodist Boys' School	Thongwa, Burma	Rev. C. W. Severance
Mary Knott Girls' Boarding School	Vikarabad, India	Miss Edna C. Brewer, A.B
MALAYSIA		
Anglo-Chinese School (Boys')	Ipoh, F. M. S.	Mr. T. W. Hinch
Anglo-Chinese Girls' School	Penang, Straits Settlem'ts.	Miss Thirza Bunce, A.B
Anglo-Chinese School[22]	Singapore, Straits Settlem'ts	Rev. J. S. Nagle
Methodist Girls' School[23]	Singapore, Straits Settlem'ts	Miss Minnie Cliff
EUROPE		
American Girls' School	Lovetch, Bulgaria	Miss Kate B. Blackburn
Crandon Institute	Rome, Italy	Miss Martha Ellen Vickery, A.B
AFRICA		
College of West Africa	Monrovia, Liberia	Rev. J. B. F. Coleman, A.B
MEXICO		
Methodist Institute	Queretaro, Mexico	Rev. Benj. N. Velasco, D.D
Sara L. Keen College[24]	Mexico City, Mexico	Miss Laura Temple, A.M
SOUTH AMERICA		
American Institute	La Paz, Bolivia	Mr. John E. Washburn
American College for Boys[25]	Concepcion, Chile	Rev. B. O. Campbell, A.M
Iquique English College[25]	Iquique, Chile	Rev. W. O. Pfaum, Litt.B., Ph.B
Santiago College[25]	Santiago, Chile	Mr. William A. Shelby, B.S
American College of Panama[25]	Panama City, Panama	Rev. C. W. Ports
Callao High School	Callao, Peru	Mr. Henry A. Nordahl, A.B
North American Academy	Montevideo, Uruguay	Norman B. Dee, A.B

Year of Founding	FACULTY AND STUDENT ENROLMENT												FINANCES								
	FACULTY			STUDENT ENROLMENT									Value of Grounds, Buildings, and Equipment	ENDOWMENT			INCOME				Total Indebtedness
				COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS											
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women		Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	
1910	6	6	..	..	..	56	..	68	..	124	124	..	$10,000	$.....	$.....	$.....	$5,549	$4,242	$600	$707	$....
....	11	9	2	..	..	68	..	..	..	68	68	..	.....	.....	.....	.....	2,081	1,538	200	343	....
1898	6	3	3	..	..	..	21	..	42	63	..	63	13,000	.....	.....	.....	3,000	....	....	....	....
1891	11	10	1	7	..	142	..	50	..	199	199	..	6,900	.....	.....	.....	3,000	....	....	....	....
1908	9	2	7	..	8	..	83	..	..	91	..	91	26,700	.....	.....	.....	1,608	1,128	480	....	....
1898	7	6	1	..	..	82	..	244	..	326	326	..	16,612	.....	.....	.....	2,300	300	2,000	....	....
1873	19	5	14	..	10	..	53	3	155	221	3	218	16,500	.....	.....	.....	7,000	....	....	....	....
1904	13	3	10	..	..	13	..	147	..	160	..	160	34,400	.....	.....	.....	4,600	....	....	....	....
....	5	5	..	..	..	6	..	70	..	76	76	..	650	.....	.....	.....	....	....	....	....	....
1888	15	3	12	..	..	..	47	..	76	123	..	123	2,000	.....	.....	.....	4,500	....	....	....	....
1873	15	5	10	..	..	..	35	..	195	230	..	230	36,300	.....	.....	.....	8,000	....	....	....	....
....	13	13	..	..	..	..	..	..	..	571	571	..	.....	.....	.....	.....	17,745	16,524	1,200	21	....
1908	30	30	..	..	..	48	..	511	..	559	559	..	3,000	.....	.....	.....	8,884	3,900	700	4,284	....
1882	17	3	14	..	..	..	163	..	90	253	..	253	43,000	.....	.....	.....	9,739	....	....	....	....
1886	10	3	7	..	..	..	36	..	39	75	..	75	4,000	.....	.....	.....	2,445	....	....	....	....
1879	32	11	21	..	16	..	17	..	167	200	..	200	94,000	1,067	.....	.....	11,875	....	....	....	....
1888	11	3	8	..	..	..	53	..	..	53	..	53	22,500	.....	.....	.....	5,739	....	....	....	....
1864	46	21	25	..	45	..	289	..	..	334	..	334	54,000	900	.....	.....	15,780	....	....	....	....
....	9	..	..	..	..	..	..	..	..	184	..	184	.....	.....	.....	.....	1,145	....	840	....	....
....	18	..	18	..	..	..	..	..	..	270	..	270	18,000	.....	.....	.....	10,500	....	....	....	....
....	9	6	3	..	..	23	..	99	..	122	122	..	48,500	.....	.....	.....	13,985	....	....	....	12,000
....	13	1	12	..	..	..	6	6	59	71	6	65	18,000	.....	.....	.....	9,000	....	....	....	....
....	7	3	4	..	..	13	..	106	..	119	119	..	.....	.....	.....	.....	565	....	....	....	....
....	7	7	..	..	..	22	..	22	..	44	44	..	8,000	.....	.....	.....	2,100	....	....	....	....
....	19	19	..	..	..	173	..	410	..	583	583	..	19,330	.....	.....	.....	6,166	....	866	....	2,100
....	16	..	16	..	4	..	27	46	172	249	46	203	75,000	.....	.....	.....	16,277	....	....	....	....
....	14	1	13	..	1	..	20	..	194	215	..	215	125,000	.....	.....	.....	5,600	....	....	....	....
1876	13	..	13	..	..	..	11	39	86	136	39	97	31,766	.....	.....	.....	8,388	....	....	....	....
1895	14	..	14	..	..	..	12	..	90	102	..	102	20,625	.....	.....	.....	29,592	....	....	....	....
....	13	..	13	..	..	..	13	..	137	150	..	150	16,000	.....	.....	.....	5,519	....	....	....	....
....	12	3	9	..	..	..	4	..	139	143	..	143	17,000	.....	.....	.....	5,000	....	....	....	....
1870	11	1	10	..	..	..	50	..	150	200	..	200	40,000	.....	.....	.....	2,316	....	....	....	....
....	18	18	..	..	..	65	..	65	..	130	130	..	.....	.....	.....	.....	....	....	....	....	....
1893	15	4	11	..	..	..	28	2	116	146	2	144	5,180	.....	.....	.....	7,692	....	....	....	....
....	18	18	..	..	..	60	..	280	..	340	340	..	38,000	9,330	.....	.....	7,590	....	....	....	17,330
....	9	..	9	..	..	..	12	..	98	110	..	110	.....	.....	.....	.....	3,514	....	....	....	....
....	16	16	..	..	..	20	..	203	..	223	223	..	30,000	11,700	.....	.....	‡	....	....	1,770	1,650
1880	17	..	17	..	..	..	20	..	91	111	..	111	42,500	63.000	.....	.....	18,200	....	....	....	....
1884	19	18	1	..	..	86	..	279	..	365	365	..	16,600	.....	.....	.....	3,725	....	225	3,500	5,660
1866	17	17	..	..	..	36	..	251	..	287	287	..	11,300	2,660	.....	.....	‡	....	....	2,600	....
....	11	..	11	..	..	..	12	5	64	81	5	76	20,000	.....	.....	.....	5,300	....	....	....	....
1900	6	6	..	..	..	23	..	15	..	38	38	..	2,000	.....	.....	.....	1,532	....	....	....	....
1882	18	..	18	..	..	..	9	88	196	293	88	205	70,000	.....	.....	.....	14,796	....	....	....	....
1875	20	20	..	..	..	173	..	121	..	294	294	..	6,100	.....	.....	.....	3,786	....	....	....	....
1887	11	3	8	..	..	..	4	..	81	85	..	85	35,000	.....	.....	.....	4,336	....	....	....	....
1901	7	7	..	..	..	16	..	99	5	120	115	5	900	.....	.....	.....	2,000	....	....	....	....
....	13	..	13	..	..	..	4	..	97	101	..	101	11,000	.....	.....	.....	2,800	....	....	....	....
1895	25	17	8	..	..	12	4	665	77	758	677	81	68,000	852	.....	.....	17,480	....	....	....	4,325
1892	12	..	12	..	..	..	7	2	173	182	2	180	18,560	.....	.....	.....	2,830	....	....	....	....
....	54	..	..	..	..	..	..	..	..	1636	1636	..	60,000	.....	.....	.....	30,000	....	....	....	....
1887	15	1	14	..	..	..	9	80	252	341	80	261	6,200	.....	.....	.....	10,875	....	....	....	....
1881	10	..	10	..	..	..	18	..	26	44	..	44	7,300	.....	.....	.....	4,786	....	....	....	....
1896	32	6	26	..	..	..	52	60	74	186	60	126	198,000	.....	.....	.....	290	....	....	....	....
1839	8	3	5	..	..	18	3	129	91	241	147	94	19,500	.....	.....	.....	3,211	....	....	....	....
1896	4	4	..	..	..	47	..	150	..	197	197	..	12,500	.....	.....	.....	6,650	....	....	....	....
1874	12	..	..	..	..	..	112	..	..	112	..	112	95,000	.....	.....	.....	3,379	....	....	....	....
1907	18	11	7	..	..	39	3	177	41	260	216	44	700	.....	.....	.....	33,000	....	....	11520	....
1878	14	6	8	..	..	60	..	82	8	150	142	8	80,000	.....	.....	.....	13,000	....	....	....	....
1883	10	6	4	..	..	12	..	124	..	136	136	..	76,500	.....	.....	.....	10,200	....	....	....	8,000
....	23	3	20	..	..	..	52	20	170	242	20	222	31,500	.....	.....	.....	30,000	....	....	....	....
1905	4	2	2	..	..	..	..	..	..	94	59	35	.....	.....	.....	.....	1,000	....	....	....	....
....	13	4	9	..	..	21	11	117	41	190	138	52	12,000	.....	.....	.....	3,500	....	....	....	3,200
1881	5	2	3	..	..	20	5	61	..	86	81	5	34,500	.....	.....	.....	3,451	....	....	....	10,419

INSTITUTION	LOCATION	CHIEF OFFICER
INDUSTRIAL SCHOOLS		
JAPAN		
Joshi Jijo Gakkwan	Sendai, Japan	Miss Ella J. Hewett
Airin Jo Gakko	Yokohama, Japan	Miss Rebecca J. Watson
Yokohama Christian Blind School	Yokohama, Japan	Miss Caroline W.Van Petten,A.M.,Ph.
INDIA		
Central Hindustani and Industrial School	Cawnpore, India	Rev. W. W. Ashe, M.D
Normal Training and Industrial Institute	Kolar, India	Rev. W. H. Hollister
Nadiad Industrial and Engineering Institute	Nadiad, India	Rev. C. H. Conley, B.S
Industrial School and Orphanage	Shahjahanpur, India	Mr. R. R. Wilson
MALAYSIA		
Industrial School for Boys	Sibu, Malaysia	Rev. J. M. Hoover
Sitiawan Boarding Indus. School and Orphanage	Sitiawan, Malaysia	Mr. C. E. Draper
AFRICA		
Sinoe River Industrial School	Jacktown, Liberia	Mrs. G. S. J. Robertson
Bodine Boys' Training School	Kambine, Inhambane	Mr. Pliny W. Keys, A.B
Old Umtali Boys' Central Training School	Old Umtali, Rhodesia	Rev. Herbert N. Howard, A.B
Quiongua Boys' School	Quiongua, Angola	Mr. A. J. Gibbs, A.B
Quiongua Girls' School[26]	Quiongua, Angola	Mr. A. J. Gibbs, A.B
BEGINNING AND INTERMEDIATE SCHOOLS[27]		
CHINA		
Haising Intermediate School	Binghai, China	Mr. Deng Cih Ung
Alderman Girls' Boarding School	Changli, China	Miss Jennie B. Bridenbaugh, A.B
Methodist Girls' Boarding School	Chinkiang, China	Miss Flora A. Hyde, A.B
Methodist Girls' School	Chungking, China	Miss Dorothy Jones
Intermediate School	Foochow, China	Rev. George S. Miner
Foochow Girls' School	Foochow, China	Miss Florence J. Plumb, B.L
Boys' Intermediate School	Hai-sing, China	Mr. Deng Cih Ung
Methodist Girls' Boarding School	Haitang, China	Miss M. F. Glassburner
Intermediate Schools (three)	Hinghwa, China	Rev. Harry G. Dildine, A.M
Hamilton Girls' Boarding School[28]	Hinghwa, China	Miss Grace McClurg, B.S
Boys' Intermediate School	Hochow, China	Mr. Ts'u Ming-Kwan
Methodist Girls' Boarding School	Kutien, China	Miss Laura Frazey
Schell-Cooper Academy	Kutien, China	Rev. W. S. Bissonnette
Caroline Johnson Memorial Institute	Lungtien, China	Mr. H. V. Lacy, A.M
Methodist Boarding School for Girls	Lungtien, China	Miss Carrie M. Bartlett, Ph.B
Boys' Boarding School	Mintsing, China	Rev. James B. Eyestone
Methodist Girls' Boarding School	Mintsing, China	Miss Rose A. Mace, Pg.B
Boys' Boarding School	Shanhaikuan, China	Rev. Henry H. Rowland
Isabella Hart Girls' Boarding School	Sienyu, China	Miss Martha C. W. Nicolaison
Bo-Hong Intermediate School	Sienyu, China	Rev. Deng Cih Sing
Stevens Memorial Girls' School	Suining, China	Miss Anna C. Lindblad and Miss M A. Royer, A.B
Maria Brown Davis Girls' Boarding School	Taianfu, China	Miss Elsie L. Knapp, A.M
Sara L. Keen Anglo-Chinese School for Girls	Tientsin, China	Miss Clara M. Cushman
Intermediate School	Tientsin, China	Rev. Fred M. Pyke
Higher Primary School	Tsechow, China	Mr. Mung Ji Yuen
Intermediate School	Tsunkwa, China	Rev. Lin Ching Ching
Boys' Boarding School	Yenchow, China	Mr. Chao I. Hsu
Emma Fuller Girls' School	Yenping, China	Miss Emma L. Ehley, A.B
Nathan Sites Memorial Academy	Yenping, China	Rev. Fred Bankhardt
JAPAN		
Eiwa Jo Gakko	Fukuoka, Japan	Miss Edith L. Ketchum, A.B
Aiko Kindergarten	Hirosaki, Japan	Miss C. Grace Preston
Mary Alexander Memorial Kindergarten	Hirosaki, Japan	Miss C. Grace Preston
Aizawa Sho Gakko	Yokohama, Japan	Miss Rebecca J. Watson
Hachimanyato Poor School	Yokohama, Japan	Miss Rebecca J. Watson
Yamabukicho Sho Gakko	Yokohama, Japan	Miss Rebecca J. Watson
KOREA		
Collins Boys' School	Chemulpo, Korea	Rev. B. R. Lawton, A.B
Collins Girls' School	Chemulpo, Korea	Miss Margaret I. Hess
"Ever Bright" School	Kongju City, Korea	Miss Alice H. Sharp
Campbell Memorial Girls' Day School	Yeng Byen, Korea	Miss Mary Beiler, A.B
INDIA		
Anglo-Vernacular Middle and Boarding School	Agra, India	Mr. A. Luke
Methodist Episcopal Mission Boys' School	Ajmer, India	Rev. F. C. Aldrich
Methodist Girls' Boarding School	Ajmer, India	Miss H. M. Mills
Louisa Soules Girls' School	Aligarh, India	Miss Carlotta E. Hoffman
Anglo-Vernacular Boys' School	Allahabad, India	Rev. F. B. Price

Year of Founding	FACULTY AND STUDENT ENROLMENT													FINANCES								
	FACULTY			STUDENT ENROLMENT											ENDOWMENT			INCOME				
				COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS				Value of Grounds, Buildings, and Equipment								Total Indebtedness
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women			Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	
....	7	..	7	..	..	..	..	..	..	40	..	40		$7,870	$.....	$.....	$.....	$2,550	$....	$....	$....	$....
....	8	3	5	..	..	..	..	..	..	94	..	94		4,000	.....	.....	.....	500	....	....	....	....
....	3	1	2	..	..	..	..	..	..	17	2	15		.....	.....	.....	.....	250	....	....	....	....
....	13	13	..	..	..	..	..	..	..	215	215	..		10,330	.....	.....	.....	‡	....	....	1,782	....
....	7	7	..	..	..	..	..	..	..	95	95	..		8,000	.....	.....	.....	9,500	....	....	....	....
1900	13	12	1	..	..	..	..	..	..	80	80	..		.....	.....	.....	.....	6,467	....	....	....	2,860
1863	9	8	1	..	..	..	..	..	..	121	121	..		7,000	.....	.....	.....	2,293	....	....	....	....
....	2	2	..	..	..	..	..	..	..	20	20	..		3,000	.....	.....	.....	600	....	....	....	....
....	3	3	..	..	..	..	..	..	..	11	11	..		4,000	.....	.....	.....	1,300	....	....	....	....
....	2	..	..	..	..	..	..	..	..	..	..	..		500	.....	.....	.....	.....	....	....	....	....
1910	4	3	1	..	..	..	..	..	..	60	60	..		2,500	.....	.....	.....	1,000	....	....	....	....
1900	3	1	2	..	..	..	..	..	..	95	95	..		41,500	.....	.....	.....	3,700	....	....	....	....
....	4	4	..	..	..	18	..	28	..	46	46	..		500	.....	.....	.....	600	....	....	....	....
....	3	1	2	..	..	..	3	..	37	40	..	40	[26]	.....	.....	.....	.....	700	....	....	....	....
....	5	5	..	..	..	..	..	70	..	70	70	..		.....	.....	.....	.....	.....	....	....	....	....
1900	8	2	6	..	..	..	..	..	131	131	..	131		16,700	.....	.....	.....	4,000	....	....	....	....
1884	..	..	..	..	..	..	..	..	75	75	..	75		13,916	.....	.....	.....	3,000	....	....	....	....
1915	3	1	2	..	..	..	..	..	25	25	..	25		1,100	.....	.....	.....	1,250	....	....	....	....
1855	7	6	1	..	..	..	..	130	..	130	130	..		.....	.....	.....	.....	3,832	2,026	....	1,806	....
1859	19	4	15	..	..	..	..	..	213	213	..	213		25,000	.....	.....	.....	6,076	....	....	....	....
....	4	4	..	..	..	..	..	60	13	73	60	13		.....	.....	.....	.....	2,500	....	....	....	....
....	8	2	6	..	..	..	..	..	65	65	..	65		3,000	.....	.....	.....	2,600	....	....	....	....
....	12	12	..	..	..	..	..	203	..	203	203	..		.....	.....	.....	.....	1,410	410	1,000	....	....
1892	19	7	12	..	..	..	..	..	326	326	..	326		4,350	.....	.....	.....	.....	....	....	....	....
....	1	..	..	..	..	..	..	18	..	18	18	..		.....	.....	.....	.....	.....	....	....	....	....
1893	12	4	8	..	..	..	..	..	90	90	..	90		2,925	.....	.....	.....	2,850	....	....	....	....
1899	7	7	..	..	..	..	..	76	..	76	76	..		3,000	.....	.....	.....	2,403	1,421	300	682	....
1892	11	10	1	..	..	..	..	101	..	101	101	..		21,000	.....	.....	.....	3,302	1,321	200	1,781	....
1896	10	4	6	..	..	..	..	..	114	114	..	114		2,250	.....	.....	.....	2,800	....	....	....	....
1892	6	5	1	..	..	..	..	76	..	76	76	..		.....	.....	.....	.....	1,977	1,060	300	617	....
1904	7	3	4	..	..	..	..	..	72	72	..	72		5,000	.....	.....	.....	2,600	....	....	....	....
....	1	1	..	..	..	..	..	24	..	24	24	..		.....	.....	.....	.....	.....	....	....	....	....
1901	11	3	8	..	..	..	..	..	120	120	..	120		5,400	.....	.....	.....	2,700	....	....	....	....
....	7	7	..	..	..	..	..	90	..	90	90	..		265	.....	.....	.....	710	150	....	560	....
1914	7	4	3	..	..	..	..	..	40	40	..	40		6,500	.....	.....	.....	1,950	....	....	....	....
1899	8	1	7	..	..	..	..	..	143	143	..	143		10,000	.....	.....	.....	3,000	....	....	....	....
1899	11	..	11	..	..	..	..	..	100	100	..	100		7,000	.....	.....	.....	8,000	....	....	....	....
1890	11	10	1	..	..	..	..	144	..	144	144	..		.....	.....	.....	.....	9,198	....	....	....	....
....	2	2	..	..	..	..	..	42	..	42	42	..		.....	.....	.....	.....	80	....	....	....	....
....	4	4	..	..	..	..	..	62	..	62	62	..		.....	.....	.....	.....	.....	....	....	....	....
....	2	2	..	..	..	..	..	40	..	40	40	..		.....	.....	.....	.....	1,116	....	....	....	....
1900	6	3	3	..	..	..	..	..	64	64	..	64		4,000	.....	.....	.....	1,900	....	....	....	....
1902	8	7	1	..	..	..	..	87	..	87	87	..		3,196	.....	.....	.....	3,222	1,522	200	1,500	....
1885	13	5	8	..	..	..	..	..	47	47	..	47		35,000	.....	.....	.....	5,300	....	....	....	....
....	3	..	3	..	..	..	..	..	..	66	..	..		.....	.....	.....	.....	435	....	....	....	....
....	4	..	4	..	..	..	..	..	..	51	..	..		1,800	.....	.....	.....	770	....	....	....	....
....	4	1	3	..	..	..	..	70	54	124	70	54		2,000	.....	.....	.....	200	....	....	....	....
....	1	..	1	..	..	..	..	26	30	56	26	30		450	.....	.....	.....	100	....	....	....	....
....	5	2	3	..	..	..	..	87	102	189	87	102		2,000	.....	.....	.....	750	....	....	....	....
1893	6	6	..	..	..	..	..	200	..	200	200	..		2,500	250	.....	....	540	....	....	300	....
1904	7	2	5	..	..	..	..	..	250	250	..	250		5,000	.....	.....	.....	805	....	....	....	....
....	3	1	2	..	..	..	..	..	73	73	..	73		330	.....	.....	.....	303	....	....	....	....
....	6	3	3	..	..	..	..	..	83	83	..	83		3,000	.....	.....	.....	721	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..		.....	.....	.....	.....	.....	....	....	....	....
....	9	9	..	..	..	..	..	90	..	90	90	..		3,300	.....	.....	.....	2,000	....	400	1,600	....
1893	10	1	9	..	..	..	..	..	89	89	..	89		13,335	.....	.....	.....	3,098	....	....	....	....
1892	12	1	11	..	..	..	..	..	95	95	..	95		12,528	.....	.....	.....	3,700	....	....	....	....
....	12	12	..	..	..	..	..	127	..	127	127	..		8,600	.....	.....	.....	2,000	....	300	1,700	218

INSTITUTION	LOCATION	CHIEF OFFICER
BEGINNING AND INTERMEDIATE—Continued		
INDIA—*Continued*		
Bengali Girls' Boarding School	Asansol, Bengal, India	Miss Rachel Carr
Boys' English Middle Boarding School	Asansol, Bengal, India	Rev. W. P. Byers
Methodist Girls' Boarding School	Bareilly, India	Miss Ida Grace Loper
Bareilly Boys' Middle School	Bareilly, India	Rev. C. D. Rocky, A.B
Methodist Episcopal Mission Girls' School	Baroda, India	Miss Louise Godfrey
Boys' Primary School[29]	Baroda Camp, India	Rev. Charles B. Hill
Boys' Boarding School and Orphanage	Basim, India	Rev. S. Aldis
Girls' Boarding School and Orphanage	Basim, India	Mrs. D. O. Fox
Mahapur Boys' Primary School	Belgaum, India	Rev. E. L. King, A.M
Girls' Anglo-Vernacular Boarding School	Belgaum, India	Miss Judith Erickson
Bidar Boys' Boarding School	Bidar, Deccan, India	Mr. N. E. Sampson
Bidar Girls' Boarding School	Bidar, Deccan, India	Miss F. F. Fisher
Lois Lee Parker Girls' Boarding School	Bijnor, India	Miss Alice Means
Boys' City Mission School	Budaun, India	Rev. L. A. Core
Sigler Girls' Boarding School	Budaun, India	Miss Celesta Easton
Calcutta Boys' School	Calcutta, India	Rev. D. H. Manley
Hudson Memorial Girls' School	Cawnpore, India	Miss Ruth E. Cochran, A.B
Methodist Anglo-Vernacular School	Deiku, India	Mr. Maung Shwe Thwe
Methodist Girls' School	Dwarahat, India	Miss C. Oram (Act. Prin.)
Methodist Girls' Anglo-Vernacular Boarding School	Gonda, India	Miss Elizabeth Rexroth, A.B
Boys' Vernacular Middle School	Gonda, India	Rev. J. O. Denning
Boys' Boarding School	Hardoi, India	Rev. Ganga Nath Skukul
Methodist Girls' Boarding School	Hardoi, India	Miss Laura S. Wright
Methodist Girls' Boarding School	Lahore, India	Miss Lillie D. Green, A.M
Methodist Episcopal Mission Girls' School	Khandwa, India	Miss Cornelia Gruenewald, B.S.D
Khandwa Vernacular Middle School	Khandwa, India	Mr. C. C. Herrmann
Kanarese Boys' Boarding School	Kolar, India	Rev. W. H. Hollister
Karmada Girls' School	Kolar, India	Miss Urdell Montgomery, A.B
Johnson Memorial Training School	Lahore, India	Rev. J. C. Butcher, M.D
Nakhas Mission School	Lucknow, India	Rev. T. C. Badley
Anglo-Vernacular Middle School	Meerut, India	Rev. J. Benson Baker
Madison Avenue School	Meerut, India	Rev. W. D. Beal
Anglo-Vernacular School	Muttra, India	Rev. R. W. Noon
Methodist Boys' Boarding School	Muttra, India	Rev. A. Luke
Columbia Boys' School	Muzaffarpur, India	Rev. C. L. Bare
Methodist Girls' School	Muzaffarpur, India	Miss Mary Means
Boys' Middle English School	Pakaur, India	Rev. H. M. Swan, Ph.B
Methodist Girls' Boarding School	Pakaur, India	Miss Hilda Swan
Methodist Girls' Boarding School	Pauri, India	Miss Maud Yeager
Methodist Tamil School	Pegu, Burma	Mr. T. Samuel
Elizabeth Pearson Hall	Thandaung, Burma	Miss Fannie A. Perkins, A.B
Methodist Girls' Boarding School	Pithoragarh, India	Miss L. W. Sullivan
Methodist Girls' Boarding School	Raichur, India	Mrs. D. P. Hotton
Methodist Girls' Boarding School and Orphanage	Raipur, India	Miss E. M. Reynolds
Methodist Boys' High School	Rangoon, Burma	Rev. C. H. Riggs, Ph.B
Methodist Burmese Girls' School	Rangoon, Burma	Miss Phœbe James, Ph.B
Methodist Boys' Boarding School	Roorkee, India	Rev. Dennis Clancy
Bidwell Memorial Girls' School	Shahjahanpur, India	Miss G. Evelyn Hadden, A.M
Boys' Boarding School and Orphanage	Sironcha, India	Rev. Benjamin Luke
Methodist Episcopal Mission Girls' School	Sironcha, India	Miss N. F. Naylor
Christian Boys' School	Sitapur, India	Rev. E. S. Jones, A.B
Methodist Girls' Boarding School	Sitapur, India	Miss M. E. Ekey
Anglo-Vernacular School	Syriam, Burma	Rev. J. R. Boyles
Burmese Girls' School	Thongwa, Burma	Mrs. C. W. Severance
J. L. Crawford Boys' School	Vikerabad, India	Rev. W. L. Morgan, A.B
MALAYSIA		
Boys' Boarding School	Buitenzorg, Java	Rev. R. L. Archer
Anglo-Chinese Day School	Gopeng, F. M. S.	Rev. W. G. Parker, A.B
Anglo-Chinese Girls' School	Ipoh, F. M. S.	
Chinese Day School	Kampar, F. M. S.	Rev. W. G. Parker, A.B
Methodist Girls' School	Kuala Lumpur, F. M. S.	Miss Mabel Marsh, A.B
Methodist Boys' School	Kuala Lumpur, F. M. S.	Rev. P. L. Peach
Anglo-Chinese Boarding School (Boys')	Malacca, Malaysia	Mr. Kuan Thian Poh
Rebecca Cooper Suydam Girls' School	Malacca, Malaysia	Miss Ruth E. Atkins, A.B
Anglo-Chinese School	Penang, Straits Settlem'ts	Rev. J. R. Denyes
Methodist Girls' Day School	Penang, Straits Settlem'ts	Miss Olive Vail, A.B
Methodist Girls' School	Sibu, Borneo	Mrs. J. M. Hoover
Fairfield Girls' School	Singapore, Straits Settlem'ts	Miss Mary Olson
Treacher Girls' School	Taiping, F. M. S.	Miss Minnie L. Rank, A.B
Anglo-Chinese School	Teluk Anson, Perak	Rev. W. G. Parker, A.B
Anglo-Chinese School	Tronoh, F. M. S.	Rev. W. G. Parker, A.B

Year of Founding	FACULTY AND STUDENT ENROLMENT												FINANCES							
	FACULTY			STUDENT ENROLMENT										ENDOWMENT			INCOME				
				COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS											
	Total	Men	Women	Men	Women	Men	Women	Men	Women	Total	Men	Women	Value of Grounds, Buildings, and Equipment	Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	Total Indebtedness
....	8	1	7	..	..	..	..	..	110	110	..	110	$12,500	$.....	$.....	$....	$3,500	$....	$....	$....	$....
....	5	4	1	..	..	..	..	50	..	50	50	..	3,300	.....	.....	....	900	....	400	500	....
1858	13	..	13	..	..	..	..	..	..	205	..	205	12,000	.....	.....	....	5,229	....	....	....	....
1877	13	13	..	..	..	..	..	140	..	140	140	..	.....	5,000	.....	5,000	1,689	....	....	....	....
1889	10	2	8	..	..	..	..	33	99	132	33	99	22,000	.....	.....	....	4,900	....	....	....	....
....	7	3	4	..	..	..	..	122	..	122	122	..	.....	.....	.....	....	800	....	....	....	....
....	5	5	..	..	..	..	..	45	..	45	45	..	2,165	.....	.....	....	.....	....	....	....	....
....	7	..	7	..	..	..	..	..	53	53	..	53	.....	.....	.....	....	2,000	....	....	....	....
....	2	2	..	..	..	..	..	120	..	120	120	..	.....	.....	.....	....	.....	....	....	....	....
1892	7	2	5	..	..	..	..	..	60	60	..	60	11,000	.....	.....	....	2,470	....	....	....	....
....	5	3	2	..	..	..	..	29	..	29	29	..	330	.....	.....	....	576	....	....	....	....
1908	4	1	3	..	..	..	..	..	34	34	..	34	9,100	.....	.....	....	1,710	....	....	....	....
....	8	1	7	..	..	..	..	5	75	80	5	75	7,000	.....	.....	....	3,137	....	....	....	....
....	13	13	..	..	..	..	..	211	..	211	211	..	5,400	16,000	.....	....	‡	....	....	2,050	....
1875	11	1	10	..	..	..	..	..	118	118	..	118	7,650	.....	.....	....	3,691	....	....	....	....
....	11	6	5	..	..	..	..	116	10	126	116	10	50,400	145,000	145,000	....	19,000	....	....	....	21,000
1891	11	1	10	..	..	..	..	6	129	135	6	129	10,000	.....	.....	....	4,106	....	....	....	....
1905	4	3	1	..	..	..	..	64	4	68	64	4	650	.....	.....	....	880	500	40	340	....
....	4	1	3	..	..	..	..	..	39	39	..	39	1,683	.....	.....	....	1,923	....	....	....	....
1888	8	..	8	..	..	..	..	..	88	88	..	88	5,000	.....	.....	....	2,188	....	....	....	....
....	7	7	..	..	..	..	..	140	..	140	140	..	1,330	.....	.....	....	420	....	....	....	....
....	4	4	..	..	..	..	..	60	..	60	60	..	800	150	.....	....	957	....	....	....	....
1892	9	..	9	..	..	..	..	1	83	84	1	83	6,000	.....	.....	....	3,697	....	....	....	....
....	7	..	7	..	..	..	..	..	53	53	..	53	14,000	.....	.....	....	1,808	....	....	....	....
....	9	1	8	..	..	..	..	..	60	60	..	60	11,000	.....	.....	....	2,475	....	....	....	....
....	8	8	..	..	..	..	..	55	..	55	55	..	1,300	.....	.....	....	260	....	....	....	....
....	10	9	1	..	..	..	..	75	..	75	75	..	4,000	.....	.....	....	555	....	....	....	....
1890	21	8	13	..	..	..	..	..	145	145	..	145	5,000	.....	.....	....	4,400	....	....	....	....
....	4	2	2	..	..	..	..	12	8	20	12	8	2,350	.....	.....	....	480	....	....	....	....
....	14	14	..	..	..	..	..	240	..	240	240	..	3,300	.....	.....	....	1,250	....	....	....	....
....	12	11	1	..	..	..	..	124	..	124	124	..	.....	.....	.....	....	.....	....	....	....	....
....	10	10	..	..	..	..	..	125	..	125	125	..	13,300	.....	.....	....	2,400	....	....	....	5,000
....	12	12	..	..	..	..	..	172	..	172	172	..	15,000	.....	.....	....	1,600	....	....	....	....
....	..	..	..	..	..	..	..	161	..	161	161	..	.....	.....	.....	....	.....	....	....	....	....
....	6	6	..	..	..	..	..	45	..	45	45	..	5,000	.....	.....	....	1,800	....	....	....	....
1903	5	..	5	..	..	..	..	..	51	51	..	51	3,000	.....	.....	....	4,474	....	....	....	....
....	7	7	..	..	..	..	..	98	..	98	98	..	5,200	.....	.....	....	800	....	....	....	100
1887	10	9	1	..	..	..	..	..	100	100	..	100	11,000	.....	.....	....	3,000	....	....	....	....
....	10	2	8	..	..	..	..	..	91	91	..	91	11,000	.....	.....	....	3,206	....	....	....	....
....	2	1	1	..	..	..	..	36	4	40	36	4	.....	.....	.....	....	235	75	80	80	....
....	9	..	9	..	..	..	..	..	57	57	..	57	23,000	.....	.....	....	7,573	....	....	....	....
1880	11	2	9	..	..	..	..	12	86	98	12	86	7,000	.....	.....	....	2,620	....	....	....	....
1892	4	..	4	..	..	..	..	..	43	43	..	43	.....	.....	.....	....	600	....	....	....	....
1899	10	2	8	..	..	..	..	..	74	74	..	74	15,770	.....	.....	....	3,300	....	....	....	....
1904	32	24	8	..	..	..	..	820	..	820	820	..	47,000	.....	.....	....	13,477	....	....	....	....
1895	12	..	12	..	..	..	..	79	169	248	79	169	10,000	.....	.....	....	6,000	....	....	....	....
....	5	3	2	..	..	..	..	22	..	22	22	..	3,300	.....	.....	....	600	....	....	....	1,000
1887	11	1	10	..	..	..	..	3	121	124	3	121	7,000	.....	.....	....	3,530	....	....	....	....
....	8	8	..	..	..	..	..	130	..	130	130	..	330	.....	.....	....	3,400	....	....	....	....
....	7	..	7	..	..	..	..	..	121	121	..	121	10,800	.....	.....	....	1,936	....	....	....	....
....	15	8	7	..	..	..	..	165	..	165	165	..	14,500	.....	.....	....	2,100	....	....	....	....
....	10	..	10	..	..	..	..	..	439	439	..	439	8,801	.....	.....	....	2,206	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....	....	.....	....	....	....	....
....	1	..	..	..	..	..	..	5	20	25	5	20	300	.....	.....	....	90	....	....	....	....
....	10	10	..	..	..	..	..	128	..	128	128	..	21,500	.....	.....	....	5,000	....	....	....	1,000
....	2	2	..	..	..	..	..	51	..	51	51	..	.....	.....	.....	....	2,500	....	....	....	....
1912	2	2	..	..	..	..	..	62	..	62	62	..	.....	.....	.....	....	863	650	213	....	343
1898	4	..	4	..	..	..	..	..	80	80	..	80	.....	.....	.....	....	650	....	....	....	....
1903	4	3	1	..	..	..	..	73	..	73	73	..	.....	.....	.....	....	1,106	836	270	....	181
1896	11	..	11	..	..	..	2	50	198	250	50	200	19,000	.....	.....	....	3,650	....	....	....	....
....	14	14	..	..	..	..	..	428	..	428	428	..	35,000	.....	.....	....	10,000	....	....	....	....
1910	3	3	..	..	..	..	..	75	..	75	75	..	.....	.....	.....	....	950	....	....	....	....
1904	2	..	2	..	..	..	..	2	74	76	2	74	9,750	.....	.....	....	2,300	....	....	....	....
1885	38	38	..	..	..	..	..	1365	..	1365	1365	..	50,000	.....	.....	....	3,000	....	....	....	....
....	12	3	9	..	..	..	7	2	173	182	2	180	18,560	.....	.....	....	3,513	....	....	....	....
....	1	..	..	..	..	..	..	..	18	18	..	18	.....	.....	.....	....	292	....	....	....	....
....	10	..	..	..	..	..	..	40	308	348	40	308	14,000	.....	.....	....	4,200	....	....	....	....
1889	6	..	6	..	..	..	..	17	98	115	17	98	10,000	.....	.....	....	3,000	....	....	....	....
1899	6	6	..	..	..	..	..	181	..	181	181	..	4,000	.....	.....	....	2,515	1,598	833	84	181
1912	1	1	..	..	..	..	..	42	..	42	42	..	8,700	.....	.....	....	547	277	240	30	....

INSTITUTION	LOCATION	CHIEF OFFICER
BEGINNING AND INTERMEDIATE—Continued.		
AFRICA		
Cape Palmas Seminary	Cape Palmas, Liberia	Rev. J. T. Dayrell
Fairfield Girls' School	Old Umtali, Rhodesia	Miss Grace Clark
Nanah Kroo Mission School	Nanah Kroo, Liberia	Rev. W. B. Williams
Methodist Boys' School	Quessua, Angola	Rev. John Wengatz
Methodist Girls' School	Quessua, Angola	Miss Martha Drummer
Elementary School	Funchal, Madeira Islands	Miss Caroline Newton
Elementary School	Saint Antonio de Sheria, Madeira Islands	Joao de Freites Sineao
Elementary School	Machico, Madeira Islands	Jose J. Franco
EUROPE		
Instituto Medodista Feminile	Rome, Italy	Miss Mary B. Sweet, A.B
MEXICO		
Mary Ann Cox Memorial Girls' School	Guanajuato, Mexico	Miss Dora Gladden
Escuela Jose Maria Morelos	Guanajuato, Mexico	Mr. Alfonso Sanchez
Methodist Girls' School	Pachuca, Mexico	Miss Helen Hewitt
SOUTH AMERICA		
Rivadavia Liceo	Buenos Ayres, Argentine	Miss Carrie Hilts
Nicholas Lowe Institute	Mercedes, Argentine	Rev. E. N. Bauman
Collegio Norte Americano	Rosario de Santa Fe, Argentine	Miss Grace Barstow, B.L
Collegio Americano	Cerro de Pasco, Peru	Rev. William O. Stuntz, A.B
Collegio Anglo-Americano	La Victoria, Lima, Peru	Mr. Henry A. Nordhall, A.B
Methodist Girls' School	Lima, Peru	
Tarma English Academy	Tarma, Peru	Rev. Carl N. Vance
Crandon Institute	Montevideo, Uruguay	Miss Jennie Reid, A.B
ORPHANAGES		
CHINA		
Boys' Orphanage	Chinkiang, China	Mr. J. W. Bovyer
Mary E. Crook Children's Home	Foochow, China	Miss Wells
JAPAN		
Kwassin Jo Eu	Omura, Japan	Miss Elizabeth Russell
**Sendai Christian Orphanage*[16]*	Sendai, Japan	Miss Louisa Imhof
INDIA		
Boys' Industrial School and Orphanage	Aligarh, India	Rev. L. B. Jones
Lee Memorial Boys' School	Calcutta, India	Rev. Philip A. Goold, A.M
Methodist Girls' Orphanage	Madras, India	Miss E. Toll
Marathi Boys' Orphanage and School	Poona, India	Mr. W. H. Stephens
PORTO RICO		
George O. Robinson Orphanage and Industrial Home for Girls[30]	San Juan, Porto Rico	Rev. James C. Murray

NOTE.—Italics indicate Institutions belonging to the Woman's Foreign Missionary Society.

*Union institutions participated in by Methodist Episcopal Church. Other participating denominations are listed footnotes number 1 to 19 inclusive.

†Deceased.

‡Not entered because of incomplete report.

§Reorganized as a union institution, 1916; figures given are for period prior to this.

[1] American Baptist, Canadian Methodist, Friends of Great Britain and Ireland.

[2] Anglican, American Congregational.

[3] Baptist, Disciples, Methodist Episcopal South, Presbyterian.

[4] Disciples, Methodist Episcopal South, Northern Baptist, Presbyterian, Southern Baptist, Southern Presbyterian.

[5] American Congregational, London Missionary Society, Northern Presbyterian.

[6] American Congregational, London Missionary Society, Medical Missionary Society of London, Presbyterian, Society Propagation of Gospel.

[7] American Congregational, London Missionary Society, Presbyterian Northern.

[8] Methodist Episcopal, South.

[9] Australian Presbyterian, Canadian Presbyterian, Methodist Episcopal South, Presbyterian Northern, Presbyteri Southern, Society for Propagation of Gospel.

[9a] American Congregational, Baptist Northern, Baptist of Ontario and Quebec, Church of England, Church Missions Society, Church of Scotland, Dutch Reformed, London Missionary Society, Presbyterian Church in Canada, United F Church of Scotland, Wesleyan Methodist Missionary Society, Zenana Missionary Society.

[10] Anglican, Congregational.

[11] American Congregational, London Missionary Society, Presbyterian Northern.

[12] Methodist Episcopal South.

[13] Presbyterian, United Brethren.

Year of Founding	FACULTY AND STUDENT ENROLMENT												FINANCES								
	FACULTY			STUDENT ENROLMENT										ENDOWMENT			INCOME				
	Total	Men	Women	COLLEGE		PREPARATORY OR ACADEMY		GRAM. & PRIMARY GRADES		TOTAL OF ALL STUDENTS			Value of Grounds, Buildings, and Equipment	Total	Productive	Unproductive	Total Income	From Tuition and Incidentals	Missionary Society	Other Sources	Total Indebtedness
				Men	Women	Men	Women	Men	Women	Total	Men	Women									
....	5	3	2	..	..	..	..	53	30	83	53	30	5,000	.....	.....	.....	.....	....	....	....	....
....	2	..	2	..	..	..	..	..	85	85	..	85	11,550	.....	.....	.....	3,346	....	....	....	....
....	..	..	..	..	..	..	..	35	..	35	35	..	.....	.....	.....	.....	.....	....	....	....	....
....	..	..	..	..	..	..	..	16	..	16	16	..	.....	.....	.....	.....	.....	....	....	....	....
1899	2	..	2	..	..	..	..	..	55	55	..	55	4,000	.....	.....	.....	2,220	....	....	....	....
1898	2	..	..	..	..	..	..	10	20	30	10	20	.....	.....	.....	.....	‡	....	300	....	....
1898	1	..	..	..	..	..	..	31	3	34	31	3	.....	.....	.....	.....	216	....	....	....	....
1898	..	..	..	..	..	..	..	13	14	27	13	14	.....	.....	.....	.....	216	....	....	....	....
....	6	..	..	..	..	..	..	..	40	40	..	40	40,000	.....	.....	...	5,592	....	....	....	....
1885	7	..	7	..	..	..	..	14	111	125	14	111	11,000	.....	.....	.....	3,500	....	....	....	....
....	..	..	..	..	..	..	..	55	..	55	55	..	.....	.....	.....	.....	.....	....	....	....	....
1874	17	..	17	..	..	..	..	..	680	680	..	680	21,000	.....	.....	.....	3,361	....	....	....	....
....	8	..	..	..	..	..	..	..	28	28	..	28	58,000	.....	.....	.....	7,400	....	....	....	....
1893	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....	.....	....	....	....	....
....	2	..	2	..	..	..	..	..	94	94	..	94	6,500	.....	.....	.....	5,400	....	....	....	....
....	5	3	2	..	..	..	..	73	30	103	73	30	.....	.....	.....	.....	1,030	....	....	....	....
1914	2	2	..	..	..	..	..	13	21	34	13	21	.....	.....	.....	.....	.....	....	....	....	....
1906	5	..	5	..	..	..	..	..	55	55	..	55	.....	.....	.....	.....	2,555	....	....	....	....
1904	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....	.....	....	....	....	....
....	12	..	12	..	..	..	..	..	133	133	..	133	22,700	.....	.....	.....	6,588	....	....	....	....
1909	3	3	..	..	..	..	..	..	..	100	100	..	.....	.....	.....	.....	.....	....	....	....	....
....	2	..	2	..	..	..	..	..	..	48	..	48	3,700	.....	.....	.....	.....	....	....	....	....
....	2	..	..	..	..	..	..	..	..	34	..	34	5,000	.....	.....	.....	944	....	....	....	....
....	..	..	..	..	..	..	..	..	..	90	..	..	.....	.....	.....	.....	.....	....	....	....	....
..	9	8	1	..	..	..	..	..	..	59	59	..	13,300	.....	.....	.....	3,000	....	....	....	....
....	6	5	1	..	..	..	..	..	..	50	50	..	75,000	.....	.....	.....	.....	....	....	....	....
....	12	..	12	..	..	..	..	..	..	162	..	162	11,111	.....	.....	.....	5,480	....	....	....	....
....	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....	.....	.....	....	....	....	....
1899	11	1	10	..	..	..	..	..	..	52	..	52	35,000	.....	.....	.....	12,304	....	....	....	....

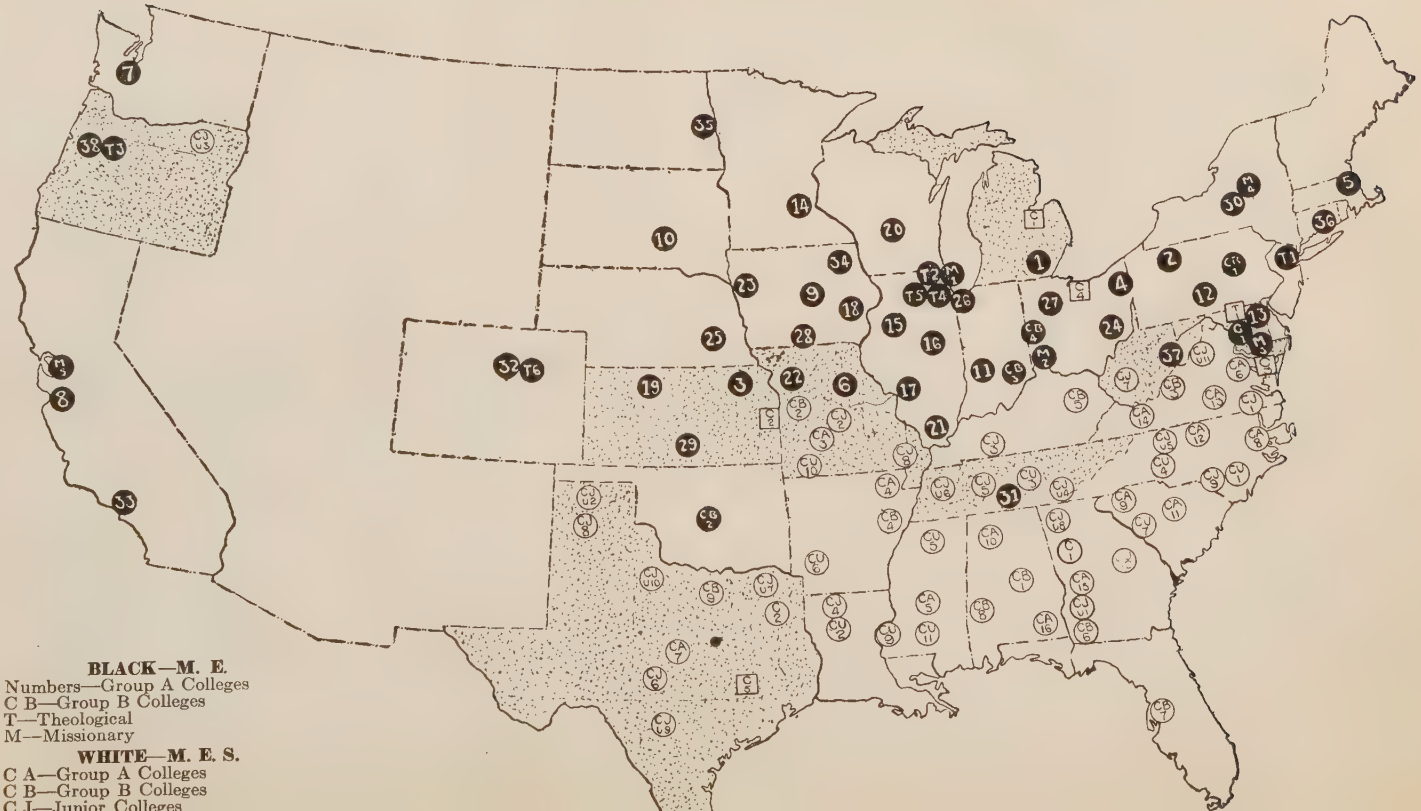
[14] and [15] Unknown.
[15a] Presbyterian Northern.
[16] Unknown.
[17] American Congregational.
[18] American Congregational, London Missionary Society, Presbyterian Northern
[19] Unknown.
[20] Figures for 1915 include the Harrison Memorial Industrial School.
[22a] American Presbyterian, Northern.
[21] Preparatory department of Isabella Thoburn College.
[21a] Preparatory department of Reid Christian College, Lucknow.
[22] Including Oldham Hall (Boys' Boarding Department).
[23] Including Anglo-Tamil School and Nind Home for Girls.
[24] Includes an industrial department.
[25] The word "college" as used in the names of these schools does not carry the same meaning as in precise English usage. reality they correspond to our secondary schools and are classed accordingly.
[26] Girls' School occupies same building as Boys'.
[27] Owing to their more or less transient character, and the absence of detailed and accurate data, no attempt is made to include the aller day schools taught by native teachers in outlying districts.
[28] Figures include Normal Department.
[29] For property, see figures under Boys' Vernacular School (Secondary).
[30] Under Woman's Home Missionary Society.

COLLEGES AND SEMINARIES, 1916

Methodist Episcopal, Methodist Episcopal South, Methodist Protestant Churches

Dotted background indicates commonly occupied territory.

Sources for complete key are given on page 1152 last paragraph.



BLACK—M. E.
Numbers—Group A Colleges
C B—Group B Colleges
T—Theological
M—Missionary

WHITE—M. E. S.
C A—Group A Colleges
C B—Group B Colleges
C J—Junior Colleges

REPORT OF THE BOARD OF FOREIGN MISSIONS AND GENERAL COMMITTEE OF FOREIGN MISSIONS

To the General Conference of 1916.

DEAR FATHERS AND BRETHREN:

The constitution of the Board of Foreign Missions requires that the Board of Managers and the General Committee shall lay before the General Conference a report of their transactions for the preceding four years and the state of their funds. In harmony with this requirement we present the following report:

The General Committee held its annual sessions in the month of November in 1912 at Brooklyn, New York; in 1913 at Decatur, Illinois; in 1914 at Boston, Massachusetts, and in 1915 at Los Angeles, California. It has seemed wise, however, to recommend a change in the date of the General Committee meeting to early December and proposals to that effect will be submitted to which we ask your formal consideration.

It becomes our sad duty to announce the passing away of some of our most distinguished and faithful co-workers. Among the officers, Homer Eaton, Treasurer, and Stephen Olin Benton, Recording Secretary, have passed to their eternal reward. Of the representatives from General Conference Districts on the General Committee: T. D. Collins, O. F. Hypes, C. R. Benedict; and from among the members of the Board of Managers, Thomas Bowman, Henry W. Warren, John M. Walden, David H. Moore, Charles W. Smith, and Robert McIntyre; G. C. Batcheller, John M. Bulwinkle, and W. A. Foote; A. H. DeHaven, H. A. Monroe, George I. Bodine, George G. Reynolds, John Beattie, Minne S. Cornell, Ezra B. Tuttle, R. B. Ward, and James H. Welch, have joined the Church Triumphant.

Turning now to the details of our business we would report as follows:

I. FINANCES

The contributions for foreign missions for the quadrennium have been as follows:

	Regular	Special	Total
1912	$1,147,424.46	$391,979.51	$1,539,403.97
1913	1,157,469.40	325,058.78	1,482,528,18
1914	1,170,258.97	418,496.32	1,588,755.29
1915	1,188,243.32	512,330.48	1,700,573.80
Total receipts	$4,663,396.15	$1,647,865.09	$6,311,261.24

Concerning these receipts we desire to call your attention to the following facts:

1. While the total regular receipts for the past quadrennium were $4,663,396.15, as compared with the regular receipts for the previous quadrennium of $4,341,659.12, showing a gross gain of $321,737.03, the net increase in the regular receipts for 1915 ($1,188,243.32), as compared with the regular receipts in 1912 ($1,147,424.46), amounts to only $40,818.86.

2. While grateful for the aggregate giving of the church, it is evident that our increase is far less than the resources of our church would justify. A study of the per capita giving of our membership to the Board of Foreign Missions indicates that we are practically at a standstill and have been so for the past nine years, as the following table will show:

	Members and Probationers	Total Receipts	Per Capita.
1907	3,307,275	$1,401,920.28	.423
1908	3,379,584	1,357,336.06	.401
1909	3,444,606	1,342,122.78	.389
1910	3,489,696	1,477,699.92	.423
1911	3,543,589	1,511,124.42	.426
1912	3,628,063	1,539,403.97	.424
1913	3,755,791	1,482,528.18	.392
1914	3,962,316	1,588,755.29	.40
1915	4,033,123	1,700,573.80	.422

It is, therefore, evident that one of the chief problems which confront us in administration is so to stimulate the giving for this great cause that it shall register itself in enlarged annual increases that shall be worthy of our task and of our opportunities. This can be most permanently and effectively accomplished by devising means to lift the per-capita giving of our membership to a higher rate.

3. To provide for the regular work throughout our mission fields and adequately to meet our responsibilities, the finance committees of the various missions, after conservatively estimating immediate needs, asked for appropriations in 1916 amounting to $2,847,805. The grants from our funds in response to this asking, including special gifts, amount to $1,467,242, or about one half of the actual amount necessary to meet the needs of our fields. An indication of the extent of the inadequacy of the appropriations as compared with the imperative need may be gathered from the fact that the appropriation for the work in India falls short $383,971 of the amount needed; and for China the shortage is $563,758. These facts need no comment. They speak for themselves.

4. It is with profound gratitude that we announce the receipt during the quadrennium of three gifts, one of $50,000, another

of $75,000, and a third one of $25,000, making a total of $150,000, for the purpose of establishing a Permanent Fund, the income of which is to be devoted to the pensions and allowances for retired missionaries, and the widows and orphans of our missionaries. In view of the large interest throughout the church and the active campaigns inaugurated in so many Conferences for the establishment and the enlargement of Permanent Funds for Conference Claimants, it is with a sense of deep gratification that we record this initial foundation of a Fund which we trust in the future will become ample to the demands which must be made upon it. At a later point attention is called to another notable gift, for other purposes, made by the late Mrs. Francesca Nast Gamble.

5. The Treasury of the Board carried over from the preceding quadrennium a debt of $121,000. Considerable thought was given as to the best method of meeting this obligation, and it was finally decided that it would be wise not to make any special appeal to the church for funds for this purpose, but to apply such surplus in the regular income as might be available year by year. By this process the debt has been reduced to $71,800, nearly $50,000 of the obligation having thus been automatically extinguished.

6. Administrative Expense: Periodically in all denominations the rumor is circulated industriously by misinformed people, that "it takes a dollar to send a dollar" to the foreign mission field, and in a number of the denominations there is frequent agitation on the question of administrative expense. It has been shown again and again that the foreign missionary enterprise is handled more economically than the average railway, manufacturing, or mercantile corporation, but because of the fact that foreign missions have assumed such large proportions, and because of the necessity of greatly increased executive staffs to administer properly the rapidly growing work, those of little experience in administrative problems very naturally question the need for the number of executive and clerical workers to be found in the Mission Board rooms of the various denominations.

The cost of literature, publicity, collection and executive administration of the Board of Foreign Missions of the Methodist Episcopal Church averages about seven and a half per cent. Some years extraordinary items of travel or of equipment and furniture are added (because the total cost is included in this statement), and at such times the cost may approximate eight per cent. If these items, which are occasional rather than permanent, are excluded, the cost of administration may drop as low as seven per cent.

It may be of interest to the Methodist Episcopal Church to know that the cost of the administration of our Board, which is

the largest in this country, in its annual income, is lower than that of the Baptist, the Episcopal, or the Presbyterian Board, as well as that of the International Committee of the Young Men's Christian Association, and it is about equal to the administrative cost of the American Board, which has a net income of half a million dollars less than ours. The average cost of the other Boards named ranges around eleven per cent.

II. Developments at the Home Base

In the assignment of official responsibility Corresponding Secretary Taylor has had secretarial charge of matters relating to the Home Base.

1. *Cultivation of the Home Church.*

The past quadrennium has been marked by a thorough study into conditions at the Home Base with the purpose of so adjusting our organization that it might be helpfully related to the needs of home cultivation. The Corresponding Secretaries, with the assistance of the Secretaries on our Administrative Staff, have been in constant touch with our leaders throughout America. Conference visitation has afforded many occasions for personal consultation, while group meetings with district superintendents and the opportunities afforded by Conference-wide and district-wide campaigns have brought us in contact with the local situations and given us the benefit of the experience and the counsel of district superintendents and pastors.

The secretaries have called into conference leading laymen and business men in various parts of the country, and have been helped by their advice. The developments in the various Annual Conferences as they have affected interest in foreign missions have been noted. Thus during the quadrennium a number of districts and Conferences have been aided through the work of secretaries and returned missionaries in averting a threatened decrease in the offerings. That there has been need for such an effort on the part of the Board is indicated by the fact that eighty-one Annual Conferences have fallen off in their contributions for foreign missions during the past year.

2. *The Commission on Finance.*

In accordance with the provisions of the Discipline, our Corresponding Secretaries have attended the meetings of the Commission and, as required, have submitted full statements in behalf of the work. In the mutual exchange of information with the other Boards of the church concerning work and responsibilities in a great and comprehensive church program for the entire world, we have been benefited and helped in developing the plans and policies of our own Board. The isola-

tion in which Boards have been under the necessity of working in the past has been ended and through the closer touch established, a larger degree of cooperation has been possible. The secretaries have given themselves unreservedly to the purposes of the Commission, seeking in every way possible to promote its plans.

3. *The Woman's Foreign Missionary Society.*

The relations between the splendid organization of our women, in behalf of foreign missions, and our own Board, have been intimate and cordial throughout the quadrennium. Both at home and abroad the representatives of both organizations have been seeking to bring the work into the closest cooperation. The reports from every mission land, as well as those from the different sections of our church at the Home Base, bear evidence of this. The presence of the representatives of the Woman's Foreign Missionary Society at our General Committee meetings and the privilege of meeting with them in their general executive sessions have been supplemented by conferences together over outstanding matters which were of mutual concern. In such larger measures of policy as those involved in increasing missionary information and in inspiring a more intelligent and enlarged prayer life on behalf of foreign missions, we have drawn together in a fellowship that has been gracious and productive of good to the Kingdom which we serve.

4. *The Problem of Efficiency.*

A thorough study has been made into the conditions at our headquarters, with a purpose of so adjusting our organization, both for administrative and for home-cultivation purposes, that it might achieve the largest degree of efficiency. Early in the quadrennium one of our Secretaries visited and held helpful interviews with the secretaries of the principal Foreign Mission Boards in North America, taking up with them such questions as Board and Committee organization, method of handling business in Board meetings, the handling of receipts and transmission of funds to mission fields, method of handling special and designated gifts, adjustments of office space, literature and other related topics. Prominent business men were consulted and, based on the data received, committees of the Board drafted plans for a reorganization which has greatly contributed to the ease and facility with which the enormous volume of business has been handled. The extent of our business may be inferred from one among several items which we might mention. Our correspondence alone involves the handling of a daily average of 600 letters or a yearly total of 180,000. This does not include circular letters.

5. *Committee Reorganization.*

Based on our study into methods of Board procedure, a new arrangement was adopted which has eliminated unnecessary detail from the monthly meetings of the Board and brought relief to an overcrowded schedule of Board business. To this end an Executive Committee was created which meets *ad interim* and clears away routine and emergency items of business. The multiplicity of small committees has been concentrated into four main committees, namely—Foreign Administration, Home Base, Finance, and Candidates. These four Committees give practical supervision to the entire work of the Board. There are subcommittees for special items, but the work as a rule is done by the larger committees, when each member has an opportunity to study the work as a whole. As a result, it has been possible to give consideration in the Board meetings to the larger interests of the field. From time to time the meetings have been enriched in their interest and value by devoting a portion of the session to the consideration of some special field or some emergent development of our work, at which time by stereopticon and chart, and by special presentation by Bishops and returned missionaries, the whole topic under consideration has been illuminated.

6. *Reorganization of the Treasurer's Office.*

After the death of Homer Eaton, who had for many years served as Treasurer of the Board, it was decided that his successor should be a man who could give his entire time to the work of the Treasury in order that the financial interests of the Board might be combined in one department and the rapidly expanding work be handled with economy and efficiency. The Board of Bishops appointed George Milton Fowles to assume office in November, 1913.

Treasurer Fowles, after making a special study of the financial arrangements of other large Foreign Missionary Boards, called in efficiency experts, and after a careful canvass of the Board's finances a modern system of accounting and filing was introduced and twice a year the entire work of the Treasurer's office is inspected by one of the best accounting firms in New York city. By combining the various departments that formerly had been handling financial matters much duplication was eliminated, and as a result the present centralized Treasurer's Department is not only conducted with efficiency but at a saving in salaries over the former system.

It should be noted, also, that before the present Treasurer was installed the Board of Foreign Missions had no bank credit of its own. The notes of the Board were accepted by the banks after they had been indorsed by The Methodist Book Concern.

Under the present plan the Board of Foreign Missions has a bank credit of its own, and is able to secure money in adequate amounts at the lowest market rates of discount.

7. *World Outlook.*

In launching a magazine of this character the Board recognized the fact that it would be impossible to make the magazine self-supporting until time had been given to build up a subscription list, and the Board estimated that about three years would be required for this purpose. It was, therefore, decided to place it upon a business basis from the start, to keep separate account of all World Outlook expenditures, and for the first two years to borrow and pay interest on such sums as might be required to meet the anticipated deficits. It was agreed not to ask the General Committee for any special appropriation for World Outlook, but to set aside such sums as might be available from the regular literature fund and to borrow money at current rates of interest on any deficits which should be carried over. The Board anticipated that the deficit at the end of the first year would be $10,000. Happily, the circulation was larger than had been expected, and there was more advertising matter. As a consequence, the Board was gratified to learn that the deficit for the first year was $1,500 less than had been anticipated.

8. *Missionary News.*

From the beginning of the quadrennium the executive officers of the Board of Foreign Missions have felt the need of a bulletin to supplement World Outlook. Until Missionary News appeared there was no method by which the heart cry of the missionary could be brought to the ear of the church. The church papers have cooperated generously with the Board in its publicity plans but they very properly exclude direct appeals for specific objects, otherwise their columns would be filled with the pleas of individual missionaries.

Missionary News is an inexpensive four-page monthly publication which is filled with those facts which the church ought to know. It is published at a nominal price of ten cents per year, and before the third issue was published the subscription list had mounted to more than 12,000. Some district superintendents are planning to place Missionary News in the hands of every Methodist family on their districts. Those who receive World Outlook and Missionary News will find in the two that combination of missionary information and the more intensive missionary appeal which ought to be in possession of every member of the church.

9. *Securing Well Equipped Candidates for Missionary Service.*

During the quadrennium a Candidate Department has been organized with a secretary in charge who gives his whole time to the important work of discovering the needs of the mission fields with reference to candidates, and to corresponding with the hundreds of young people from our schools, colleges, and theological seminaries whose faces are set toward the foreign mission field, with a view to the selection of those who are best fitted to meet the needs. There is no more important subject under consideration by Foreign Mission Boards than that of securing, selecting, and training missionary candidates, and it is a cause of great satisfaction to us to know that our Candidate Department is one of the most effective in existence.

10. *Centennial of Methodist Missions.*

At the session of the General Committee held in Los Angeles, November 6-9, 1915, the following action was unanimously adopted. We have pleasure in handing it to you for action:

The Committee of General Reference, having fully considered the proposal submitted to it, that the centenary of the organization of the Missionary Society of the Methodist Episcopal Church be duly celebrated, recommends the adoption of the following resolution:

Resolved, 1. That the General Committee memorialize the General Conference of the Methodist Episcopal Church of 1916, to authorize the proper celebration of the one hundredth anniversary of the organization of the Missionary Society of the Methodist Episcopal Church.

2. That two years be set apart for this purpose, beginning January 1, 1918.

3. That all matters pertaining to this celebration be referred, with power, to the Board of Foreign Missions.

a. To confer with the Board of Home Missions and Church Extension with the view of securing the mutual cooperation of both Boards in the celebration.

b. To make all plans and arrangements that may be necessary to properly observe the centennial.

c. To take steps to secure the thorough organization of the Church, in order that the achievements of the past century may be adequately commemorated and conserved.

11. *The Sunday School and Foreign Missions.*

From the beginning of the church's interest in the cause of foreign missions the relations between our organization, both under the Missionary Society and later under the Board of Foreign Missions, and the Sunday schools throughout the home church have been intimate and vital. Under the Discipline each Sunday school is to be organized into a missionary society, and, while much of the work done has been inadequate, the fact still remains that a great work has been accomplished in our membership, in its most impressionable years, in creating an

intelligent and abiding interest in this larger program of the church. The Board of Foreign Missions has always maintained its right to direct contact with the membership of the church, wherever that membership may be found, and has realized the importance of maintaining the closest possible relationship between the Board and the Sunday schools throughout the church. We depend upon this relationship to raise up a supporting constituency for the foreign missionary work of the church, which in the years of maturity will provide funds in adequate measure for the maintenance of the work, and that contribution of service in foreign lands which will provide the necessary staff for our various missions. There has been a steady increase in the contributions for foreign missions from the Sunday schools until at the present time they amount to over $300,000 a year. During the past quadrennium the Board of Home Missions and Church Extension, the Board of Sunday Schools, and the Board of Foreign Missions have entered into a cooperative relationship for the special development of the missionary side of Sunday school life and work. On the foreign mission field the missionaries early recognized the strategic importance of child life. While many splendid trophies of the Cross are secured from raw heathenism, it is from the children of the second and third generation—the children brought up in Christian homes—that we look for our strongest leadership. In countries where the Sabbath is not observed, and where Christ is not known, the term Sunday school loses much of its significance, and every day school, and much of the work in our secondary schools, is of a character which, in this country, might be classed as Sunday school work. Moreover, the rapid growth of the Sunday school on the foreign mission field has been a cause of gratitude. The Sunday schools in this country have increased 54.4 per cent during the past two decades. During the same period on the foreign field they have increased 109 per cent. In spite of the gratifying progress, it is felt by all who have studied this problem on the foreign mission field, that there is great need for intensive work analogous to that taking place in the Sunday schools of the home land, and there is a special need for literature. The Board of Foreign Missions and the Board of Sunday Schools, together with representatives of the editorial departments of the Sunday school and of the Book Concern, have been in consultation concerning some larger measures of cooperation whereby the entire resources of the church may be brought to bear upon this great problem.

The legislation of the last General Conference in taking ten per cent of the missionary collections in our Sunday schools from the amount which up to that time had been divided equally between the Board of Foreign Missions and the Board of Home

Missions and Church Extension, precipitated both Missionary Boards into embarrassment and created difficulties which have been affecting income throughout the quadrennium. Correspondence which has been received by the Board of Foreign Missions from pastors and district superintendents intimates that this legislation came as a shock of surprise. The church had been confirmed in the thought that this collection was to be secured to the cause of missions as expressed in the two Missionary Boards. The confusion which resulted as to the manner in which the General Conference legislation was to be carried out was the subject of much discussion. The Board of Foreign Missions has adjusted itself loyally to the action of the General Conference in this matter, but would express itself as of the profound conviction that a measure so vitally affecting the financial interests of two great Boards of the church should have greater deliberation and be the subject of more careful consideration than was possible in the closing hours of the final session of the General Conference in which it was passed. It would appear to be desirable, when legislation affecting two or more Boards is contemplated, that the standing committees of the General Conference having relation to these several interests should have the opportunity of going over the subject matter of the proposed legislation, and bringing in recommendations for General Conference action.

It may be proper in this connection to call attention to the fact that before the Missionary Society was divided the Board of Foreign Missions received fifty-seven and one half per cent of the Sunday school offering. After the Society was divided the Board of Foreign Missions received fifty per cent and the Board of Home Missions and Church Extension fifty per cent. Under the legislation of the last General Conference the Board of Foreign Missions receives forty-five per cent. It will thus be seen that this progressive diminution in the foreign missionary offering from this source alone has been one of serious embarrassment.

12. *Special Foundations.*

Among the agencies cooperating in the work of the Board of Foreign Missions is the Stewart Missionary Foundation for Africa with its generous endowment, due to the liberality of a far-sighted layman. Under Dr. D. D. Martin, the Secretary of the Foundation, and Dr. J. C. Sherrill, who is working jointly under the Board and the Foundation, definite effort is made to interest and inform our colored churches and Conferences of conditions in the Dark Continent. The Foundation has its headquarters at Gammon Theological Seminary.

III. Our Foreign Fields

In the distribution of responsibility among evangelical churches for the evangelization of the non-Christian world, it is generally understood that the Methodist Episcopal Church has in her fields 150,000,000 who must look to her for the gospel message. This great section of our human race is found in five continental missionary units—Eastern Asia, Southern Asia, Africa, Europe, and Latin America. In these fields we are at work in thirty-four different countries and are preaching the gospel in probably one hundred different languages and dialects.

The following table will show the comparison, as far as it is possible to express it in statistics, between the present and the previous quadrennium.

	1908 1911	1912 1915	Increase
Missionaries	757	917	160
Native Ministers Ordained and Unordained	5,086	6,126	1,040
Members and Probationers	352,694	429,235	76,541
Total Enrollment in Educational Institutions	85,466	93,054	7,588
Property Holdings	$11,471,689	$14,622,818	$3,151,129
Self-Support	$817,662	$888,134	$70,472

This over-seas extension of the Methodist Episcopal Church is organized into twenty-four Annual Conferences and eleven Mission Conferences, while the last General Conference passed enabling acts for an Annual Conference status to eight Mission Conferences.

1. *General Administration of Our Fields.*

In the division of secretarial responsibility, Corresponding Secretary Oldham has administered the work in Southern Asia and Latin America; Corresponding Secretary North has had charge of our fields in Eastern Asia, Europe, and Africa.

In order to be effectively acquainted with the actual situations as they prevail throughout our world field the Corresponding Secretaries have been in personal touch with the greater part of our territory. Secretary Taylor, under instructions of the Board, has made a comprehensive visitation of our fields in South America, Europe, and North Africa; Secretary North, under like direction, has visited our work in Eastern and Southern Asia, and though war conditions prevailed during the entire time of his trip he was able to return by way of Europe and examine into our work in Italy and France; Secretary Oldham, whose long residence in the Far East has given him first-hand acquaintance with all types of missionary problems, attended the Congress on Christian work in Latin America, at Panama, thus touching our work on the great South American

continent. In addition to these visitations by our corresponding secretaries, two of the members of our staff have also visited and collected valuable data concerning our work abroad, Dr. George Heber Jones making a tour of our missions in Europe and North Africa in 1913, and Dr. J. E. Crowther our missions in Liberia and Central and Southern Africa in 1915. As a result of these visits comprehensive and timely programs and policies have been constructed and outlined which have served not only to define our task in its larger implications, but also to enable us to approach it, we trust, in a more intelligent and effective manner. These programs have been considered by the General Committee and approved, and are to be found in the published Annual Report of the Board of Foreign Missions for 1915.

2. *The War Situation.*

Throughout the quadrennium the Board has faced a war situation which, beginning with the localized conflict in Mexico, has developed into the European conflict which has convulsed the world. With the exception of Belgium, Servia, Albania, Turkey, and Persia, our missions are to be found in all the lands involved in the conflict, and the church has been represented on both sides of the struggle through its own sons and daughters. For two years past we have faced a world drenched in blood and distracted and disrupted by war. Distress and tragedy have stood knocking at the doors of our offices, pleading for help. Bishop Nuelsen will tell you of the sorrows and losses of our churches in Europe. Bishop Hartzell will speak of the power of the sword over our missions in Africa. You will hear from Bishop Stuntz of the paralysis which has come upon South America. Our Bishops in Southern Asia will describe India's reaction to this terrible cataclysm. Though Eastern Asia has possibly been the least affected of our great continental missionary units, a special situation, growing out of war conditions, has had to be faced there.

Early in the war the Board issued a statement of this new world situation, appealing for funds to help relieve the distress. In response there was received up to the close of the fiscal year, October 31, 1915, a total of $106,600.95. This fund has brought great relief to the sorely distressed peoples throughout the areas disturbed by the course of the war. Concerning conditions as they confront us to-day, the General Committee, at its session in Los Angeles in November, 1915, found it necessary to issue the following statement to the church:

The situation at the present time is no better. The distressing fact is that we face conditions which are even more heartbreaking than those of a year ago. Accumulated misery and wretchedness

have spread over wider areas, hunger and disease—ever following in the wake of war—are reaping their sad harvests of death among the aged and the feeble, bereaved women, and helpless, homeless children. Countless homes have been destroyed, tens of thousands of children have been orphaned, official members of our churches and heads of families have been incapacitated by wounds, and many who were once the mainstay of their families have suffered such nervous shock in battle as to become dependent upon those whom formerly they supported. Churches have lost their pastors, schools of theology their students, funds which once were available for the support of the churches are now of necessity withdrawn.

In the face of such conditions, the church of the pitying Christ cannot turn a deaf ear to the cry of humanity. The world has become so accustomed to the sight of suffering and destruction that the earlier appeal to our sympathy has lost much of its power. And yet how much more compelling, therefore, are the reasons which should constrain the Christian world of America to contribute to those who are in direst need.

The General Committee need not at this time issue a formal appeal for a new fund for war relief, an appeal having been already made, but we would request the Board of Managers to keep the channels open so that our people may have continually a way by which they may express the same spirit of practical sympathy and brotherly love which has been manifested during the past year, and we earnestly urge our people to continue their contributions to this fund.

We can only reiterate the position which we have taken from the very beginning of this tragic situation. The concept of foreign missions is the antithesis of war. It stands for the forces which, as they become dominant, render war impossible. If a recurrence of the cataclysmic conflict which is now shaking the foundations of human society on every continent is to be rendered impossible, the work of foreign missions should be enlarged and strengthened in every land. Though our churches have been dismembered and our ministers and laymen called to the battle front, our opportunities for Christlike ministries even now are literally unbounded. Help now will do more to win the hearts of the people than ten thousand kindly acts when the war is over, and yet when the war is over structural changes must take place in our various forms of work in order that the new and more compelling obligations which rest upon the Methodist Episcopal Church may be met.

3. *The Mass Movement in India.*

The whole order of Indian society is being shaken by a new and mighty impulse, precipitating millions of its people into new spiritual and social aspirations. There is a turning to Christ and his church unparalleled in any other part of the world. It required thirty years of missionary work for us to prepare for this movement, at the end of which time we had formed a community of 10,000 souls. We are now baptizing nearly 40,000 a year in India and have a membership of over

300,000 actually in our church. Bishop Warne gives us the following startling figures concerning this movement:

Baptized by our Church in India last year	35,000
Turned away by our Church in India last year	40,000
Inquirers who have waited in vain for baptism, additional to the above	150,000
People who are now beginning to turn to Christ, estimated 500,000 to	1,000,000
People in the castes in which the Movement is now on	11,000,000
Total number of people affected by the Mass Movement	50,000,000

In this emergency the Board of Foreign Missions has joined with our bishops in India in creating a Mass Movement Commission to study the situation and to make plans to meet it. The members of this Commission are: J. W. Robinson, Chairman; J. E. Robinson and F. W. Warne, Vice-Chairmen; B. T. Badley, Secretary; Rockwell Clancy, F. R. Felt, A. A. Parker, Miss Lavinia Livermore, and Mrs. Rockwell Clancy.

This Commission reports that there are nine districts in particular in which the mass movement prevails in intensity: Bulandshahr, Delhi, Meerut, Muttra, Punjab, Roorkee, Tirhoot, Vikarabad, and Raichur-Gulbarga. Not only have we been compelled to hold outside the doors of the church these more than 150,000 people, now so ready and willing to enter it, but more than 100,000 illiterate people are being added to our rural Christian community each quadrennium, and we need to establish without loss of time a system of village schools adequate to meet this emergency. We can only say that the situation has been thoroughly studied. We know the plans that would adequately meet it. We are halted by just one thing—lack of funds sufficient for the purpose.

4. *Malaysia and the Philippines.*

Whatever may be the effect of physical conditions upon white men in the tropics there is no doubt that the Chinese are superior to such handicap and the outstanding development, in that great island world we call Malaysia and the Philippines, is the great current of Chinese and Indian emigration flowing into it. In the Straits Settlements there are 385,000 Chinese against 248,000 Malays, while in the Federated Malay States the Malays number 420,000 and the Chinese 435,000. Our missions have come into vital and potential contact with both the original Malay stock and this new and important Chinese and Hindu emigration and the leavening influence of church organizations, supplemented by the power of strong educational institutions, is achieving a notable work. Nowhere in the world of foreign missions do we face a more notable record in the way of self-support than in connection with our work in these regions.

There is at the present time a special opening for an enlarged medical work in Malaysia and the Dutch East Indies. Java with its 38,000,000 of people stands in urgent need of the ministries of modern medicine. Probably no more welcome approach to the social and physical problems of that vast bee-hive of human life could be made than that which could be expressed in medical missions. We have recognized the need in part and believe that our efforts should be greatly supplemented.

5. *The Educational Challenge in China.*

The fact that the outstanding challenge to the church of Christ in China is to be found at the present moment among her young people, of whom more than a million and a half are enrolled in modern schools, does not mean that the solid growth of our churches and the enlargement of our evangelistic opportunity is falling to a second place. The quadrennium has been marked by the steady growth in members in all our Conferences throughout the Republic. Underlying all this, however, there exists a movement among the young men and young women of China toward the learning of the West which is simply stupendous. The privilege of guiding this movement in this period of transition, with sympathy, wisdom, and courage may well be called a glorious mission. Enthusiasm for the new education has spread like wildfire. The sites of the examination halls of the old learning at Nanking and Peking are grass-grown while the modern colleges and universities located at these metropolitan centers cannot accommodate their students. The very temples of the old religious systems have been transformed into schools, and under their lofty pillared roofs you will find the children of New China learning the rudiments of a modern education. A recent writer has said:

> **The exciting part of the transformation of China will take place in our time. In forty years there will be telephones and moving-picture shows, and appendicitis and sanitation, and baseball nines and bachelor maids in every one of the thirteen hundred districts of the Empire. The renaissance of a quarter of the human family is occurring before our eyes, and we have only to sit in the parquet and watch the stage.**

Under the leadership of Bishops Bashford and Lewis, ably seconded by Dr. Frank D. Gamewell, who has been called to the important post of Secretary of the Educational Association of China, and which he accepted while continuing as General Educational Superintendent for the work of our own church in China, we have related ourselves as dynamically as possible to this movement. The past quadrennium has been one of unsurpassed importance and opportunity in the development of our educational ideals in China, and we believe that no preceding

quadrennium has registered such large and significant growth. There has been a careful comparative study of the various curricula and of the existing conditions and problems involved. The leaders of the church have held frequent consultation with educators with the end of determining an educational policy that shall really meet the situation. We recognize that the education of the Chinese is not in its final analysis the problem of the Mission Boards but the problem of the Chinese people. We have found expression for our contribution to the solution of this problem, however, in the working out of a standardized and coordinated system of Christian education, emphasizing quality rather than quantity, and calculated to provide China with an educated leadership for its various areas of life which shall be distinguished, not only by culture and scholarship, but by sterling moral character.

Each school day in the year the doors of 607 Methodist schools open and 18,322 boys and girls enter to engage in study. In this system there are 567 primary schools, 23 high schools, 4 colleges and universities, and 13 Biblical and theological training schools. Of the universities three are union institutions, namely, those of Peking, Nanking, and Chengtu, while proposals are under consideration for the developing of a union university at Foochow with which the Anglo-Chinese college shall be affiliated. A gift of $50,000 for the purchase of property for this university and its affiliated schools has been received. Throughout the entire student body in our schools there is a deeply religious spirit. In this we share in the conditions which prevail in the mission educational centers in China, a condition which contributed in no small degree to the success of the meetings held under Dr. John R. Mott in 1913-14, when he was privileged to address an average audience of two thousand students a night in various school and university centers throughout China, the total attendance of the meetings reaching 78,230, while more than 7,000 students and leaders enrolled as inquirers, promising to study the four Gospels. That this spirit of receptiveness to the Christian message continues among the Chinese student body was evidenced the next year when Dr. Mott's colleague, Mr. Eddy, visited the Chinese colleges and student centers, being heard by a total of more than two hundred thousand, while the number of inquirers was double that of the previous year. It is to the churches we must look for the necessary gathering in of the great harvest promised in these remarkable manifestations.

One of the notable developments of the quadrennium has been the decision of the China Medical Board, created by the Rockefeller Foundation, to aid the Chinese people in securing the benefits of modern medical science for the relief of disease, to

cooperate with the various Mission Boards at work in the Republic. Conferences between the representatives of the China Medical Board and the Secretaries of the Foreign Mission Boards of the Presbyterian, Congregational, and our own churches have resulted in an agreement to establish upon a co-operative basis a Union Medical College in Peking, which, while embodying all that modern medical science can contribute in the training and development of physicians, shall at the same time be thoroughly Christian and missionary in its spirit. The London Missionary Society, representing the Congregationalists in Great Britain, has also entered into this plan of cooperation. The arrangement will make possible the immediate provision upon a generous scale for an institution which would have taxed the resources of the various churches to bring into existence or to realize at any early date.

6. *The New Day in Latin America.*

The battle for religious liberty has been fought and won on a continent-wide scale in the great land to our south. The spirit of the people has caught the vision of its new and greater destiny and practically every republic has stepped out into the ranks of modern free nations, one of the most significant of these developments being the triumph in Peru, the legislators passing the bill granting religious liberty in the very hall where in former days the old Spanish Inquisition held its sittings in Lima.

Mexico, after a bloody strife in which life and treasure have literally been poured forth without measure, seems now on the eve of achieving a settled and permanent form of government. Under the inspiration of God's spirit the leaders of evangelical Christianity in that land have come together and have planned one of the best pieces of missionary program building that has ever been proposed in Latin America. The people, long knowing the horror of murder and spoliation, are hungry for divine consolation and the blessings of peace.

It is a matter of special significance that at this time there should have been held in Panama, the gateway through which North and South America pass into each other's life, a Congress attended by five hundred representative men and women of the two continents, which was in essence an ecumenical conference of the evangelical churches of Latin America. As a result of this conference the task has been measured, the forces of our Lord Christ have come to a better understanding with each other, and a plan adopted for a cooperative approach to the great problem of establishing the forces of vital Christianity in the heart of South America. In order to conserve the results of the Congress, a Permanent Committee on Cooperation in Latin America was appointed, the American section of which is com-

posed of the following: Robert E. Speer, chairman; William Cabell Brown and William F. Oldham, vice-chairmen; J. H. Post, treasurer; S. G. Inman, executive secretary. An executive committee was appointed consisting of the officers and E. E. Alcott, E. T. Colton, Henry Churchill King, Lemuel C. Barnes, S. Earl Taylor, S. H. Chester, T. B. Ray, Margaret Hodge, and John R. Mott. This committee thus represents all the communions having work in Latin America.

7. Self-support on the Mission Field.

Special attention has been paid both by the Board and by the missionaries on the field to the question of developing self-support. Early in the quadrennium the attention of the missionaries was called to this subject by special inquiries concerning it. In appointing a special Treasurer for our missions in China it is the purpose of the Board that he should give some attention to this matter. Throughout the quadrennium the reports received from our Foreign Conferences indicate the emphasis placed upon this vital subject and the encouraging growth achieved in the realizing of it.

But what are the facts as actually revealed on the fields? General statements do not satisfy and we are glad to specify in detail. Take India, for illustration, where the deep poverty of the people might seem to make the matter of self-support almost an impossibility, and yet such is not the case. In fifty of our large centers, including Calcutta, Cawnpore, Lucknow, Shahjahanpur, Moradabad, Naini Tal, Bareilly, Muttra, Aligarh, Meerut, Delhi, Lahore, Ajmer, Bombay, and Vikarabad, we have strong supporting churches. Of the type of work they are doing, Cawnpore, which, in addition to its own maintenance, conducts sixty Sunday schools every week in and about the city, is an illustration. Of this matter Bishop Warne says:

"Our work in India, because much of it is out in the country, is not in the form of local churches so much as in that of circuits with regularly ordained Conference members in charge. The head of a circuit will have a number of helpers under him taking care of a thousand or more Christians, scattered in many villages. It was reported in our self-support meeting at the Northwest India Conference that seventy-five of our preachers in that one Conference were entirely supported by the offerings of Indian Christians and that twenty-six of these were our best paid preachers. Further, during 1913, when the famine conditions prevailed in many districts (and the majority of our people are poor beyond the possibility of American imagination to conceive of), and when we had counted all that our missionaries gave and all that our English churches gave and confined it to what our vernacular or native churches raised for all purposes it amounted to over $92,000 American currency.

"That was in 1913; since then we have put in an entirely new and very much improved organization among our village Christians

for self-support and one District Superintendent writes that he has been able to pay off 1,500 rupees of debt on native preachers' salaries from the gifts of village people under this new and more perfect organization."

Equally encouraging are the developments in China. The Forward Movement there is the outgrowth of the special thought given to this matter in the Chinese churches and gives promise of large returns. Already the Chinese Christians have pledged $320,000 Mex. for this purpose. In our educational institutions Nanking University reports $10,619 receipts from the tuition fees of Chinese students, while from the same source the West China Union University at Chengtu reports $19,150.

One of the most conspicuous fields in the matter of self-support is Malaysia, where not only among the churches, but also in connection with our splendid mission schools admirable things have been achieved. The Anglo-Chinese school at Singapore reports $30,000 in receipts from local sources, while our boys' school at Ipoh reports $17,480 from the same source.

But for the confusion and paralysis introduced by war conditions the Mexican church would have achieved large things in self-support and even under the abnormal conditions which have prevailed has done nobly, giving us an example of what is possible among the Latin people.

The total amount contributed on the field in 1915 for self-support purposes, including salaries of native preachers, maintenance of churches, schools, and other institutions, with gifts for benevolent and other purposes, amounted to $888,134 (U. S. currency). The total for the quadrennium was $2,569,474.

Back of these amounts lies a history of industrial and economic progress in our Christian communities, a constantly enlarging numerical constituency, and heroic sacrifice and service on the part of the individual Christian.

8. *The Situation in Europe.*

The war has brought about a condition of disorder throughout Europe which makes it impossible to propose a definite program for our missions there at this time. It is a source of gratitude both to the General Committee and the Board to be able to make mention of a measure of financial relief through the War Relief Fund, brought to our people in the zone of conflict. We are awaiting the time when, this storm of destruction having passed, we may cooperate in some large and effective way with the churches of Europe in healing the wounds that have been made. It is our privilege to report the receipt of the largest single gift to reach the treasury of the Board throughout the long history of our foreign missions, namely, the sum of $220,864, given to the Board by the late Mrs. Francesca N. Gamble, daughter of Dr. William Nast, to whom more than to any other

man our work in Europe owes its inception. It was peculiarly fitting that Mrs. Gamble should have designated the larger part of this gift for the strengthening of the work in Europe. The war cloud had not as yet arisen on the horizon when with prophetic foresight and, we believe, under the leadings of Divine Providence, she dedicated this princely sum to this splendid purpose. The securities placed in the Treasury by her and her executors have been sold and the proceeds are being distributed in accordance with her wishes, as follows:

Building for Methodist Headquarters in Budapest, Hungary	$51,670.28
Building for Methodist Headquarters in Petrograd, Russia	51,670.28
For the Permanent Fund of the Board, the income to be used for the general work of the Board	51,670.28
For the Permanent Fund of the Board, interest to be used for the benefit of the William Nast College at Kiukiang, China	25,835.16
For the Reduction of chapel debts of the North Germany Conference and the South Germany Conference	10,000.00
For the Permanent Fund of the Board, the interest to be used for the support of native preachers in India and China	25,000.00
For the new college chapel in the William Nast College at Kiukiang, China	5,000.00

In concluding this report we do so with a deep sense of the demands of our day. We live in a time of unprecedented opportunity. Throughout the world men are solemnized and in their serious moments all agree that there never has been such a conjunction of events of profound significance to the human race.

When we look back over the missionary record of the Methodist Episcopal Church we thank God and take courage. How wonderfully he has blessed us in our leadership on the mission field. How wonderfully he has led us into new and larger fields of endeavor. How wonderfully he has poured out his spirit upon all flesh so that our very achievements constitute our chief embarrassment.

And yet when we measure what has been done, and even what we are now doing, with the needs and opportunities of this hour we are humiliated. The church must be aroused to undertake vastly larger things. A way must be opened so that the foreign missionary obligation in all its power may be brought down to the last man, woman, and child of the church.

With humility of spirit, and yet with greatly quickened faith, we respectfully present this report to the General Conference, requesting that the church may unite in a ministry of intercession for such an outpouring of the Holy Spirit upon the church at home and on the mission field as will make it possible

to achieve results "exceeding abundantly above all that we can ask or think."

In behalf of the Board of Foreign Missions of the Methodist Episcopal Church.

S. Earl Taylor,
W. F. Oldham,
Frank Mason North,
Corresponding Secretaries.

RECEIPTS FROM CONFERENCES AND MISSIONS

	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913	From Nov. 1, 1913, to Oct. 31, 1914	From Nov. 1, 1914, to Oct. 31, 1915	Total
	$	$	$	$	$
Alabama	402 00	458 00	559 00	445 00	1,864 00
Alaska Mission	155 00	157 00	108 00	94 00	514 00
Arizona Mission	1,143 40	1,304 00	1,099 00	1,148 00	4,694 40
Arkansas	615 50	538 00	689 00	617 50	2,410 00
Atlanta	524 00	436 00	828 00	589 00	2,377 00
Atlantic	36 00	....	....	....	36 00
Austria-Hungary Mission Conf.	58 40	59 20	....	77 00	194 60
Austin	1,371 00	....	....	....	1,371 00
Baltimore	29,864 00	26,801 92	27,028 95	27,612 08	111,306 95
Bengal	126 66	95 00	160 00	79 34	461 00
Black Hills Mission	365 00	393 00	....	....	758 00
Blue Ridge	....	....	....	....	....
Blue Ridge-Atlantic	....	249 00	309 00	257 00	815 00
Bombay	66 38	....	219 49	117 73	403 60
Bulgaria Mission Conf.	....	....	58 45	145 34	203 79
Burma Mission Conference	51 67	64 29	48 54	87 33	251 83
California	11,238 22	11,452 32	10,250 89	10,158 63	43,100 06
California German	989 00	1,041 00	995 00	1,031 00	4,056 00
Central Alabama	396 70	443 75	630 80	347 72	1,818 97
Central China	....	....	....	....	....
Central German	4,587 50	4,759 00	4,510 17	4,491 00	18,347 67
Central Illinois	16,772 55	14,349 77	16,763 22	14,784 06	62,669 60
Central Missouri	466 12	616 35	624 91	585 63	2,293 01
Central New York	24,008 06	26,958 04	28,889 50	29,386 05	109,241 65
Central Ohio	21,214 28	....	....	....	21,214 28
Central Pennsylvania	34,186 80	34,090 29	34,718 17	35,697 66	138,692 92
Central Provinces	55 00	53 00	63 32	66 67	237 99
Central Swedish	2,858 00	3,000 00	2,955 00	2,979 00	11,792 00
Central Tennessee	345 00	357 00	247 00	191 00	1,140 00
Chicago German	2,872 00	3,018 00	2,712 00	2,542 50	11,144 50
Chile	145 00	134 65	21 48	....	301 13
Cincinnati	18,416 92	....	....	....	18,416 92
Colorado	11,565 32	13,033 65	13,920 00	13,860 37	52,379 34
Columbia River	7,663 42	7,498 58	7,308 27	6,756 80	29,227 07
Dakota	7,941 68	6,809 80	7,503 80	8,315 20	30,570 48
Delaware	2,009 10	3,624 00	2,989 00	2,345 33	10,967 43
Denmark	779 51	798 38	969 54	955 10	3,502 53
Des Moines	19,317 46	17,788 71	26,400 47	25,057 14	88,563 78
Detroit	18,162 44	20,779 31	21,356 13	19,458 88	79,756 76
East Central Africa Miss. Conf.	....	....	....	....	....
East German	2,457 00	3,004 00	2,987 00	2,527 00	10,975 00
East Maine	1,603 22	1,675 22	2,008 22	2,365 13	7,651 79
East Tennessee	427 00	634 90	611 00	600 00	2,269 90
Eastern South America	755 00	846 00	919 00	843 75	3,363 75
Eastern Swedish	1,618 00	1,638 00	1,595 00	1,529 00	6,380 00
Erie	18,315 83	17,703 00	19,114 38	18,948 43	74,080 64
Finland	585 83	590 48	....	583 83	1,715 14
Florida	331 00	368 00	291 00	363 00	1,353 00
Foochow	143 05	....	157 60	137 27	437 92
France Mission Conference	25 00	....	26 00	....	51 00
Genesee	24,956 68	25,996 52	24,595 30	25,494 31	101,042 81
Georgia	332 00	268 00	357 00	300 00	1,257 00
Gulf	867 00	1,046 90	1,235 00	807 90	3,956 80
Hawaii Mission	....	101 00	65 00	153 00	319 00
Hunghwa	37 76	42 08	....	58 81	138 65
Holston	4,247 00	3,251 57	3,302 00	2,783 00	13,583 57
Idaho	3,109 19	3,229 06	3,166 09	3,063 15	12,567 49
Illinois	24,546 19	24,560 90	25,518 86	24,536 72	99,162 67
Indiana	16,808 75	17,788 76	18,248 10	19,046 93	71,892 54
Iowa	11,742 00	11,948 00	12,517 45	12,162 00	48,369 45
Italian Mission	54 25	207 00	150 00	209 50	620 75
Italy	325 00	363 00	316 00	290 60	1,294 60
Kansas	14,659 50	14,757 63	23,277 87	23,507 93	76,202 93
Kentucky	1,366 00	1,595 00	1,613 00	1,534 00	6,108 00
Korea	....	....	....	....	....
Lexington	876 11	1,072 00	1,308 95	1,576 45	4,833 51
Liberia	318 00	393 00	489 00	538 00	1,738 00
Lincoln	338 40	171 65	185 05	260 50	955 60
Little Rock	336 00	320 00	354 94	204 00	1,214 94
Louisiana	538 00	870 75	999 00	576 00	2,983 75
Maine	3,854 25	3,628 66	4,015 57	4,151 15	15,649 63
Malaysia	633 00	214 05	178 00	340 52	1,365 57

RECEIPTS FROM CONFERENCES AND MISSIONS—*Continued*

	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913	From Nov. 1, 1913, to Oct. 31, 1914	From Nov. 1, 1914, to Oct. 31, 1915	Total
	$	$	$	$	$
Mexico	408 00	384 00	406 00	218 00	1,416 00
Michigan	22,580 69	22,858 47	23,494 97	22,844 36	91,778 49
Minnesota	6,146 76	6,447 00	6,981 95	6,771 63	26,347 34
Mississippi	1,039 90	754 00	1,054 00	659 90	3,507 80
Missouri	6,018 45	6,094 00	6,351 61	6,477 00	24,941 06
Montana	2,101 90	2,082 41	2,342 10	1,987 45	8,513 86
Nebraska	10,609 16	18,857 76	15,695 74	16,951 02	62,113 68
Nevada Mission	632 00	632 00	569 00	547 10	2,380 10
New England	17,014 54	16,847 84	20,411 61	21,051 16	75,325 15
New England Southern	9,611 50	9,746 31	10,043 65	11,833 47	41,234 93
New Hampshire	4,160 50	4,292 26	5,028 90	5,008 50	18,490 16
New Jersey	14,835 54	14,758 50	15,321 38	15,903 39	60,818 81
New Mexico English Mission	999 50	997 00	1,012 50	1,218 03	4,227 03
New Mexico Spanish Miss. Conf.	105 00	145 00	93 00	59 00	402 00
New York	23,495 25	22,734 26	22,630 46	20,680 73	89,540 70
New York East	27,767 05	28,547 02	28,054 28	28,263 84	112,632 19
Newark	25,286 88	26,707 19	25,555 49	26,358 85	83,908 41
North Africa Mission Conf.	....	....	....	....	....
North Andes Mission Conf	....	57 00	65 00	37 00	159 00
North Carolina	476 25	118 25	797 00	645 00	2,036 50
North China	....	....	....	....	....
North Dakota	4,879 00	5,006 87	5,502 32	5,537 55	20,925 74
North Germany	1,273 76	1,722 06	1,681 50	46 54	4,723 86
North India	361 72	714 97	375 23	379 10	1,831 02
North Indiana	21,137 78	22,220 62	25,645 25	29,596 12	98,599 77
North Montana	868 77	1,067 00	1,182 00	1,267 00	4,384 77
North Nebraska	5,011 51	....	....	....	5,011 51
North-East Ohio	42,901 16	46,252 30	46,998 63	47,638 05	183,790 14
Northern German	2,153 00	2,313 00	2,396 00	2,151 00	9,013 00
Northern Minnesota	6,744 49	7,601 47	7,809 47	7,970 20	30,125 63
Northern New York	12,149 07	13,039 76	13,435 42	13,491 98	52,116 23
Northern Swedish	1,235 00	1,353 00	1,276 00	1,267 00	5,131 00
Northwest German	2,730 50	2,767 50	2,932 00	2,856 00	11,286 00
Northwest India	144 75	....	206 31	380 00	731 06
Northwest Indiana	11,848 61	12,346 26	13,917 98	13,981 00	52,093 85
Northwest Iowa	17,807 37	17,967 84	18,062 55	17,528 32	71,366 08
Northwest Kansas	5,236 63	5,602 95	5,883 61	6,470 71	23,193 90
Northwest Nebraska	714 65	856 00	1,100 50	1,183 00	3,854 15
Norway	1,034 95	1,064 25	1,230 91	1,270 97	4,601 08
Norwegian and Danish	2,316 50	2,392 00	2,309 50	2,286 00	9,304 00
Ohio	18,303 16	20,704 15	22,534 69	23,294 31	84,836 31
Oklahoma	5,292 01	5,667 16	6,474 00	7,117 67	24,550 84
Oregon	7,939 28	8,058 53	8,110 00	6,924 00	31,031 81
Pacific Chinese Mission	168 00	168 00	194 00	200 00	730 00
Pacific German	929 00	971 70	896 00	822 00	3,618 70
Pacific Japanese Mission	390 00	500 00	503 00	503 00	1,896 00
Pacific Swedish Mission Conf.	702 00	625 00	650 00	538 00	2,515 00
Philadelphia	33,425 54	34,938 11	34,415 50	34,191 64	136,970 79
Philippine Islands	....	....	....	....	....
Pittsburgh	35,411 71	38,262 98	40,641 87	40,518 48	154,835 04
Porto Rico Mission	....	61 00	54 00	55 00	170 00
Puget Sound	9,367 75	10,218 31	10,554 00	9,533 50	39,673 56
Rock River	28,362 79	29,431 78	27,968 27	28,965 40	114,728 24
Russia Mission	118 40	287 46	....	200 00	605 86
Saint Johns River	1,121 90	1,293 00	1,440 00	1,839 48	5,694 38
Saint Louis	10,910 89	9,514 99	15,281 75	9,296 42	45,004 05
Saint Louis German	3,396 50	3,347 24	3,205 00	3,329 00	13,277 74
Savannah	413 00	334 00	422 75	323 00	1,492 75
South Carolina	2,357 25	2,229 00	2,537 20	1,855 00	8,978 45
South Florida Mission	75 00	....	108 00	1 00	184 00
South Germany	1,375 65	1,491 20	....	1,504 76	4,371 61
South India	124 11	149 43	143 69	151 60	568 83
South Kansas	9,954 00	10,330 59	....	....	20,284 59
Southern California	27,627 47	25,257 83	26,822 22	25,642 97	105,350 49
Southern German	1,640 50	1,807 00	2,053 00	1,421 00	6,921 50
Southern Illinois	11,205 85	10,506 00	10,663 30	10,021 92	42,397 07
Southern Swedish Mission Conf.	....	728 00	639 00	501 00	1,868 00
Southwest Kansas	14,697 30	13,609 25	15,400 67	16,827 78	60,535 00
Sweden	4,117 20	4,025 80	3,799 46	....	11,942 46
Switzerland	2,068 35	1,249 00	....	1,334 00	4,651 35
Tennessee	407 00	393 65	363 00	226 00	1,389 65
Texas	507 00	1,091 00	888 00	473 50	2,959 50

RECEIPTS FROM CONFERENCES AND MISSIONS—*Continued*

	From Nov. 1, 1911, to Oct. 31, 1912	From Nov. 1, 1912, to Oct. 31, 1913	From Nov. 1, 1913, to Oct. 31, 1914	From Nov. 1, 1914, to Oct. 31, 1915	Total
	$	$	$	$	$
Troy	22,025 68	21,442 94	23,947 10	24,252 35	91,668 07
Upper Iowa	18,927 27	18,558 71	19,292 28	19,110 68	75,888 94
Upper Mississippi	781 00	886 00	1,159 68	817 34	3,644 02
Utah Mission	643 00	660 00	711 00	676 45	2,690 45
Vermont	3,679 80	3,121 00	3,150 15	2,995 00	12,945 95
Washington	2,305 50	2,383 00	3,638 00	3,280 00	11,606 50
West Central Africa Miss. Conf.	4 00	35 00	....	....	39 00
West China Mission Conf.	....	192 09	31 42	26 75	250 26
West German	6,257 35	4,948 50	5,503 00	5,093 60	21,802 45
West Nebraska	2,980 50	....	....	....	2,980 50
West Ohio	....	28,151 00	38,241 95	37,581 49	103,974 44
West Texas	1,032 45	1,194 00	1,010 50	831 50	4,068 45
West Virginia	12,693 70	14,010 11	13,440 49	14,519 20	54,663 50
West Wisconsin	7,424 63	6,477 00	6,769 00	6,972 00	27,642 63
Western Norwegian-Danish	624 00	639 00	564 00	540 00	2,367 00
Western Swedish	1,667 00	1,650 00	1,629 00	1,580 32	6,526 32
Wilmington	14,126 50	14,572 05	14,648 71	14,611 54	57,958 80
Wisconsin	8,820 33	9,038 70	9,882 33	9,446 89	37,188 25
Wyoming	17,923 00	17,738 78	17,800 29	21,262 08	74,724 15
Wyoming Mission	976 00	1,083 70	1,160 00	1,326 35	4,546 05
Total	1,046,113 51	1,060,824 00	1,101,682 57	1,095,076 88	4,303,696 96

APPROPRIATIONS—1913-1916

I. APPROPRIATIONS FOR THE MISSIONS TO BE ADMINISTERED DIRECTLY BY THE BOARD

	1913	1914	1915	1916	Total
	$	$	$	$	$
Emergencies in the Missions	50,000	50,000	50,000	50,000	200,000
Incidental Needs of the Missions	30,000	30,000	30,000	30,000	120,000
Allowances for Retired Missionaries, Widows, and Orphans	23,000	23,000	23,000	23,000	92,000
Total	103,000	103,000	103,000	103,000	412,000

II. APPROPRIATIONS TO THE FIELDS

MISSIONS	1912	1913	1914	1915	1916	Total
DIVISION 1.—Eastern Asia	$	$	$	$	$	$
China: Foochow	27,665	28,631	31,826	31,826	34,350	154,298
Hinghwa	13,722	13,722	14,988	14,988	16,110	73,530
Central China	37,479	39,179	27,887	27,887	29,550	161,982
Kiangsi Mission	.....	.....	16,213	16,213	17,600	50,026
North China	50,363	50,363	51,563	51,563	52,450	256,302
West China	22,874	25,124	27,207	27,207	29,000	131,412
Union Publishing House, Shanghai	2,500	3,500	3,100	3,100	3,300	15,500
For other purposes	4,300	4,300	3,000	15,789	3,000	30,389
Total for China	158,903	164,819	175,784	188,573	185,360	873,439
Japan	63,109	65,061	67,561	67,561	69,061	332,353
Korea	38,679	39,922	41,422	41,422	48,906	210,351
Total for Division 1	260,691	269,802	284,767	297,556	303,327	1,416,143
DIVISION 2.—Southern Asia						
India: North India	60,674	65,441	66,941	66,941	66,941	326,938
Northwest India	31,537	34,262	38,262	38,262	[1] 43,262	185,585
South India	23,930	26,028	27,528	27,528	[2] 31,528	136,542
Central Provinces	17,938	18,493	19,993	19,993	19,993	96,410
Bombay	23,405	24,129	27,129	27,129	27,129	128,921
Bengal	17,388	13,579	14,579	14,579	14,579	74,704
Burma	10,604	10,932	12,432	12,432	12,432	58,832
Total for India	185,476	192,864	206,864	206,864	215,864	1,007,932
Malaysia	21,610	22,278	23,778	23,778	23,778	115,222
Philippine Islands	26,433	27,250	31,250	31,250	31,250	147,433
Total for Division 2	233,519	242,392	261,892	261,892	270,892	1,270,587
DIVISION 3.—Africa						
Liberia	15,142	15,612	15,612	15,612	15,612	77,590
East Central Africa	14,434	14,434	16,434	16,434	.....	[3] 61,736
West Central Africa	12,389	12,389	13,389	13,389	13,389	64,945
North Africa	3,878	7,834	9,834	9,834	9,834	41,214
Portuguese East Africa Mission	.....	.....	.....	.....	5,000	5,000
Rhodesia Mission	.....	.....	.....	.....	11,434	11,434
Total for Division 3	45,843	50,269	55,269	55,269	57,769	[4] 264,419
DIVISION 4.—South America						
Eastern South America	52,113	53,130	54,130	54,130	54,130	267,633
Chile	28,395	29,450	30,950	30,950	30,950	150,695
North Andes	17,310	18,280	19,780	19,780	19,780	94,930
Total for Division 4	97,818	100,860	104,860	104,860	104,860	513,258
DIVISION 5.—Mexico	58,662	60,496	60,996	60,996	60,996	302,146
DIVISION 6.—Europe						
Austria-Hungary	5,032	6,211	6,211	6,211	6,211	29,876
North Germany	15,000	15,000	15,000	15,000	15,000	75,000

[1] Including $4,000 for property at Tuticorin.
[2] Including $5,000 for property at Moradabad.
[3] In 1915 East Central Africa was divided into the Portuguese East Africa Mission and Rhodesia Mission.
[4] Includes $2,500 for property in Congo Mission and Portuguese East Africa.

II. Appropriations to the Fields—*Continued*

MISSIONS	1912	1913	1914	1915	1916	Total
	$	$	$	$	$	$
South Germany	19,000	19,000	19,000	18,700	18,700	94,400
Switzerland	8,000	7,500	7,000	7,000	7,000	36,500
Norway	12,050	12,200	12,200	12,050	12,050	60,550
Sweden	15,300	15,400	15,400	15,250	15,972	77,322
Denmark	7,600	7,600	9,600	9,600	9,600	44,000
Finland	7,615	7,850	7,850	7,850	7,850	39,015
Russia	4,500	6,000	6,000	6,000	6,000	28,500
Bulgaria	9,500	10,700	11,200	11,000	11,000	53,400
Italy	54,278	54,278	54,278	53,178	53,678	269,690
France	6,840	8,100	10,600	12,500	12,000	50,040
Total for Division 6	164,715	169,839	174,339	174,339	175,061	858,293
Total for Mission Fields	861,248	893,658	942,123	954,912	972,905	4,624,846

III. Appropriations for General Expenses

	1913	1914	1915	1916	Total
1. Expenses of Collection:	$	$	$	$	$
Publication Fund	19,000 00	19,000 00	19,000 00	19,000 00	76,000 00
Young People's Work	6,750 00	6,750 00	7,031 25	7,031 25	27,562 50
Field Secretaries—Cooperation with Commission on Finance	7,000 00	7,000 00	7,000 00	7,000 00	28,000 00
Follow-up Work	4,750 00	4,750 00	4,468 75	4,468 75	18,437 50
Department of Income	10,268 00	10,268 00	10,268 00	10,268 00	41,072 00
2. Expenses of Administration:					
Office Secretaries	21,000 00	21,000 00	21,000 00	21,000 00	84,000 00
Office and General Committee Expenses	25,778 00	25,778 00	25,778 00	25,778 00	103,112 00
3. Miscellaneous:					
Miscellaneous Expenses	10,000 00	10,000 00	10,000 00	10,000 00	40,000 00
Interest, Rent, and Treasurer's Office	7,800 00	7,800 00	7,800 00	7,800 00	31,200 00
Total	112,346 00	112,346 00	112,346 00	112,346 00	449,384 00

DISBURSEMENTS OF SPECIAL GIFTS

	1913	1913	1914	1915	Total
	$	$	$	$	$
CHINA:					
(1) Foochow	25,357 85	26,774 21	43,494 30	45,537 77	141,164 13
(2) Hinghwa	14,777 15	17,400 59	20,819 13	14,248 77	67,245 64
(3) Central China	13,012 46	10,494 51	16,259 82	7,560 18	47,326 97
(4) Kiangsi Mission	....	....	5,464 00	9,295 66	14,759 66
(5) North China	20,283 85	25,699 44	15,469 20	15,146 04	76,598 53
(6) West China	6,547 99	10,189 89	10,801 55	6,244 98	33,784 41
(7) China Famine Fund	9,404 12	28 00	....	....	9,432 12
(8) China (undesignated)	2,840 00	1,833 50	530 00	2,710 00	7,913 50
Total for China	92,223 42	92,420 14	112,838 00	100,743 40	398,224 96
JAPAN	1,911 50	2,478 15	3,520 66	2,380 75	10,291 06
KOREA	44,597 40	19,215 81	23,506 93	26,981 42	114,301 56
INDIA (seven Conferences)	134,860 10	124,019 57	104,626 31	116,117 40	479,623 38
MALAYSIA:					
(1) Malaysia	12,710 95	9,358 32	7,743 33	8,553 93	38,366 53
(2) Philippine Islands	19,977 66	14,365 21	10,037 72	17,114 91	61,495 50
Total for Malaysia	32,688 61	23,723 53	17,781 05	25,668 84	99,862 03
AFRICA:					
(1) Liberia	14,056 41	7,077 63	4,024 77	4,643 22	29,802 03
(2) East Central Africa	....	19,221 92	20,073 84	....	39,295 76
(3) West Central Africa	....	10,082 64	10,081 29	4,541 21	24,705 14
(4) North Africa	15,173 68	8,174 31	8,942 47	16,413 67	48,704 13
(5) Congo Mission	....	....	....	3,433 24	3,433 24
(6) Portuguese East Africa	....	....	....	9,934 73	9,934 73
(7) Rhodesia	10,189 09	....	....	5,601 25	15,790 34
(8) Africa (undesignated)	1,753 75	1,097 99	2,204 39	....	5,056 13
(9) Angola	6,131 18	....	....	....	6,131 18
(10) Inhambane	8,604 75	....	....	....	8,604 75
(11) Lunda	2,709 47	....	....	....	2,709 47
(12) Madeira Islands	635 00	....	....	....	635 00
Total for Africa	59,253 33	45,654 49	45,326 76	44,567 32	194,801 90
SOUTH AMERICA:					
(1) Eastern South America	1,996 38	2,633 10	23,018 35	4,384 10	32,031 93
(2) Chile	1,376 65	871 50	959 00	4,984 01	8,191 16
(3) North Andes	100 35	358 75	245 92	1,373 43	2,078 45
Total for South America	3,473 38	3,863 35	24,223 27	10,741 54	42,301 54
MEXICO	286 11	247 50	578 50	1,160 50	3,272 61
EUROPE:					
(1) North Germany	....	....	592 00	411 30	1,003 30
(2) South Germany	....	....	....	....	....
(3) Martin Mission Institute	....	300 00	....	450 00	750 00
(4) Switzerland	....	....	....	203 00	203 00
(5) Norway	....	....	....	....	....
(6) Sweden	684 75	....	....	3 25	688 00
(7) Denmark	....	....	....	50 00	50 00
(8) Finland	5,621 69	21 00	....	....	5,642 69
(9) Bulgaria	....	3,686 35	575 78	42 50	4,304 63
(10) Italy	1,898 00	7,768 69	9,029 50	4,990 91	23,687 10
(11) France	2,443 00	1,564 00	....	1,995 00	6,002 00
(12) Austria-Hungary	....	....	441 00	602 25	1,043 25
(13) Russia Mission	....	447 64	....	299 62	747 26
(14) Europe (undesignated)	454 88	263 25	407 26	....	1,125 39
Total for Europe	11,102 32	14,050 93	11,045 54	9,047 83	35,246 62
					1,377,925 66

REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

To the General Conference of the Methodist Episcopal Church Convened in Saratoga Springs, N. Y., May 1, 1916.

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HISTORICAL STATEMENT

Presidents from the Beginning: Thomas T. Tasker, Esq., Bishop Matthew Simpson, Rev. William J. Paxson, Bishop Cyrus D. Foss, Bishop Luther B. Wilson, and Bishop Joseph F. Berry.

Corresponding Secretaries: Samuel Y. Monroe, Alpha J. Kynett, William A. Spencer, James M. King, Robert Forbes, Ward Platt, Charles M. Boswell, and Freeman D. Bovard.

Recording Secretaries: R. H. Pattison, T. C. Murphey, William J. Paxson, J. S. J. McConnell, Charles M. Boswell, and Alpha G. Kynett.

Treasurers: Colson Hieskill, A. H. DeHaven, James Long, and Samuel Shaw.

NECROLOGY

During the Quadrennium five Bishops, John M. Walden, Henry W. Warren, Charles W. Smith, Robert McIntyre, and David H. Moore, have passed from labor to reward. Rev. Robert Forbes, Corresponding Secretary, and two ministers, Rev. John W. Sayers, and Rev. S. M. Nichols, were called from the church militant to the church triumphant. Seven laymen, W. H. Senderling, M.D., Thomas A. Redding, A. B. F. Kinney, Samuel K. Felton, J. A. Wallace, William H. Heisler, and Edward Perry, joined the number of those who had gone before.

REV. ROBERT FORBES, D.D., LL.D.

About the close of his visit to the Fall Conferences on the Pacific Coast, October, 1913, Robert Forbes, Corresponding Secretary of the Board of Home Missions and Church Extension, became suddenly ill at the Oregon Conference, Eugene, Oregon, and returning to Duluth, Minnesota, he died on Saturday, October 25, 1913. Secretary Forbes was a native of Canada, born in 1844 and educated in the schools of that Dominion. About the age of twenty-two, he came to the United States. He entered the Methodist Episcopal ministry in 1870 and as pastor and district superintendent, became one of the dominant personalities in the great frontier State of Minnesota. He was a member of the General Conferences of 1896, 1900, 1904, 1908, and 1912. From 1903 to 1907 he was assistant Corresponding Secretary of the Board of Church Extension and upon the death of Dr. James M. King in 1907, he was elected Corresponding Secretary. He possessed a remarkable capacity for warm and enduring friendships. To know him was to like him. He was thoroughly sincere and genuine. He was endowed with an unusually strong sense of righteousness, moral continuity, steadfastness of high ideals. The details of his task were sometimes irksome to him, but in broad outlook and inspiration, he had few equals upon the platform.

Dr. Forbes was always welcome at all the Conferences. His fine sense of humor, his originality, his power to assemble in a single speech the essential working principles of the Board, the impact of his masterful appeal, together with his charming personality, made his visit to the Conferences an occasion of great interest and benefit. He will not soon be forgotten. Like Benjamin F. Crary, Chauncey Hobart, and Jabez Brooks, Robert Forbes has a permanent place, not only in the history of Minnesota Methodism, but in the church at large.

SOME OUTSTANDING QUADRENNIAL FACTS

The Total Receipts from all sources for the quadrennium, 1911 to 1915, are $4,495,826.96, a gain over the preceding quadrennium of $209,762.79.

The Collections Including Specials for the quadrennium are $3,805,169.56, a gain of $285,828.79.

The Total Receipts of the General Fund are $4,027,243.69, a gain for the quadrennium of $139,306.69.

The Loan Fund has reached $1,745,536.42 adding to its capital during the present quadrennium, $230,682.72, a gain over the amount added the preceding quadrennium of $16,879.72.

The Interest Receipts from the Loan Fund are $347,035.49, a gain for the quadrennium of $139,436.48.

Loans to the Churches During the Quadrennium amount to $882,544.14 more than double the amount loaned in any preceding quadrennium.

The Amount of Church Extension Money donated to the churches during the quadrennium is $700,562.07, or $12,995.93 less than the amount donated the previous quadrennium.

The Amount Paid for Home Mission work during the quadrennium is $2,751,339.42, a gain over the previous quadrennium of $165,503.42.

Since the Founding of the Loan Fund, 1868, there has been loaned to the churches, $3,769,060.92; of this amount $2,750,497.88, has been returned. There are now loans outstanding to the churches, $1,028,162.76.

There Are Forty-Three Named Loan Funds amounting in all to $546,605.90, all except $23,349.63 is loaned to the churches. These amounts are included in the general statement of the Loan Fund.

The Quadrennial Report of the Board of Home Missions to the General Conference, Saratoga, May 1, 1916

To the Members of the General Conference.

Dear Fathers and Brethren: The Board of Home Missions and Church Extension hereby submits its report for the quadrennium. The work of the Board of Home Missions is comparatively new, extending over but two quadrenniums. It has therefore been compelled to make a place for itself in the thought, heart, literature, and in fact, the organic life of the Church. It will be gratifying to the members of this General Conference to know that a creditable advance is reported in every department of the Board's activities. On another page, statistical tables are presented which record the steady progress of this benevolent Board. Four times, the General Committee of Home Missions and Church Extension has assigned to this Board the task of raising and paying out over a million dollars and four times the Board has been able to meet this demand. The total receipts for the quadrennium from all sources amount to $4,495,826.96; a gain for the quadrennium of $209,762.79. To these convincing figures it must be noted that there is also a gain in the collections over the preceding quadrennium of $285,829.49.

LOAN FUND

The loan fund is one of the great factors in the work of the Board. It has increased its capital by $230,682.72; bringing the total to the great sum of $1,745,536.42. It is perhaps enough to say that not a column in the quadrennial report shows a retreat. This remarkable showing is made in the face of the fact that the last two years of the quadrennium have been under the pressure of a nation-wide financial stringency.

The general policy of the Board has been to work through the ministry and authorized agencies of the Church. The Board has aimed to get close to and cooperate with the vital working forces of the Church.

The Board has done considerable in the way of investigation, giving careful study to the problems of the city, the country, the community, and the immigrant. During the last two years of the quadrennium, the Corresponding Secretaries have visited not only the Conference Anniversaries, but practically all of the district superintendents, consulting with them as to the missionary needs of their respective fields and conveying to them the official records of each of the missions in their respective districts, the purpose being to encourage and insist upon self-support and to collect first hand knowledge of the conditions in the various mission fields. This extended visitation has brought the Board

into close fellowship with the mission fields in all parts of the United States.

CENTENNIAL ANNIVERSARY

The Board of Home Missions and Church Extension has been invited and has cordially accepted the invitation to join with the Board of Foreign Missions in the celebration of the one hundredth anniversary of the organization of the Missionary Society.

The Missionary Society of the Methodist Episcopal Church was organized in 1819, with preliminary roots reaching back into 1818. It is preeminently proper that the period of this Centennial should begin in 1918 and extend over two following years. The primary action was taken in 1818, the organization was actually accomplished in 1819 and approved by the General Conference of 1820. It is also eminently proper that the Home Board be recognized in this celebration. Among the initial utterances of the founders of this great missionary movement, is the following: "The time may not be come in which we should send our missionaries beyond the seas, but at the same time we call attention to the nations flowing in upon us in an immense tide, specially the French and Spanish, also the Canadas, the Floridas; in Louisiana, Arkansas, and Missouri and particularly the vast opportunities among the pagan aboriginese of this Continent." This language clearly shows that the missionary spirit which led to the founding of the Missionary Society had in view not only the "work beyond the seas," but the vast Home Field. It is therefore proposed to open this great Missionary Campaign, January 1, 1918, and extend it over the period of two years. The Board of Home Missions and Church Extension is ready to give hearty support to this movement.

THE RURAL CHURCH

The rural church problem referred by the last General Conference to this Board, has been under careful consideration. In the nature of the case, Methodism is close to the rural problem. In most of the frontier work, the pastors serve from three to five points. They are, to all intents and purposes, rural pastors. There are nearly 5,000 rural pastors in Methodism. In the official visits of the Corresponding Secretaries, they personally studied rural conditions. The pastors and district superintendents are everywhere active and alive to the community needs. The problem is further complicated by the fact that thousands of Methodist people in the Middle West have left their country homes and moved further west for new conditions and new opportunities; or into the cities for social and school privileges. In ten years, more than three millions have crossed the Rocky Mountains and located on the Pacific Coast and in the great Northwest. During the same period, more than 3,600,000 people have moved into

the sixteen Southern States. This enormous movement of the population has been largely rural. The advance in the price of farm land in the Middle West has induced many Methodist farmers to sell their homes. Economic conditions in the country have changed far more than they have in the cities. The movement of the membership away from the country church creates a Home Mission problem and the movement into a new community creates another Home Mission problem. We have found that corporations and capitalists in the East have purchased and operate thousands of farms in the West, thus making the rural homes less permanent. Capitalists have also established farms and organized companies for the development of horticulture on a large scale in the South, leaving the rural population less secure. In so good a farming State as Kansas, the city population has increased more than twice as rapidly as that of the State as a whole. The population of the State of Iowa has decreased 3 per cent in the last 10 years, but all the cities have advanced from 10 per cent to 15 per cent. In Illinois, the growth in the cities of 25,000 and over has been 30.4 per cent, while the rural population has increased only 3 per cent. What is here stated of Iowa, Illinois, and Kansas, is practically true of all the great Ohio and Mississippi Valley States. The rural problem in the Middle West is one of rehabilitation; in the far West and in the South, one of reconstruction.

What is definitely and technically meant by the rural problem has reference to the nature and method of ministerial work. The present demand upon the ministry is to change the emphasis from an evangelistic method of approach to a sociological method. The itinerant is now required to add to his theology, economics and sociology. He must be able to deal intelligently and constructively with community problems. This new and broad application of the itinerancy to the community conditions has much to commend it. The ministerial method is to be not less evangelistic, but more economic and sociologic. The Board of Home Missions and Church Extension is well convinced that a new and greater emphasis must be placed upon the community's social and civic problems, and at the same time, it is equally well convinced that our itinerant system has the flexibility, the ministerial mechanism to deal successfully with the community situation.

We spend the largest single item of the annual appropriations on the rural church. There should be, therefore, a corresponding effort to effectively follow up, inspire, and bring permanency to the community church. The methods of former years should be modernized and brought down to date. There is a real demand for new, valid, and workable methods. There is an increasing number of young ministers trained in our theological seminaries, having given special attention to sociology and community economics, who are ready to devote themselves to this form of ministration. The Young Men's Christian Association and some of the

leading denominations have already organized Rural Departments. A considerable literature on this subject has also sprung up. The Methodist Episcopal Theological Seminaries have incorporated community sociology in their courses of study. The crucial question is one of adequate support. The average country charge demands just as good preaching and as skillful pastoral work as does the average city charge.

The Corresponding Secretaries have fully cooperated with other denominations in the study of these rural conditions, and in the application of rural experiments. They have also cooperated with the pastors and district superintendents in preventing overlapping and duplicating of missionary work. In view of the increasing number of rural problems confronting the church, and in order to render the country-side more efficient, the Board, through its Committee on Legislation, asks the General Conference to authorize the Board to establish and equip a Rural Church Department.

CITY EVANGELIZATION

The General Conference of 1912 ordered the following: "The more effectively to promote the work of City Evangelization, the Board of Home Missions and Church Extension shall organize a Department of Cities, to be directed and administered by the Board in harmony with the other departments." The Board did this and placed it under the direction of the Committee on Cities, among whose members are executive officers of City Societies in Baltimore, Brooklyn, Philadelphia, Pittsburgh, and Washington. This Department sought at once to promote the organization of City Societies for missionary, church extension and general uplifting work; to cooperate with city organizations already in existence and to conduct new lines of activity as the needs of the communities and times demanded and the leading of the Holy Spirit indicated as necessary. Blanks were sent to all district superintendents asking information concerning cities on their districts; as to their population, number of nationalities, character of religious affiliations. Also, for statistics concerning English-speaking Methodist Episcopal Churches, statistics concerning foreign-speaking Methodist Episcopal Churches, statistics concerning colored Methodist Episcopal Churches, statistics regarding number of churches sold during the last quadrennium, information concerning down-town church problems and requesting suggestions for more satisfactory and substantial City work under the banner for "Christ, Methodism and Humanity."

Blanks were also sent to officials of organized city societies asking information concerning—1. Their Church Extension work in the erection of churches and maintaining churches in whole or in part; 2. Missionary work among foreign-speaking people, as to the kinds of work, methods used and results obtained; 3. Evangelistic work; 4. Rescue Mission work; 5. Institutional and social

ministries; 6 Miscellaneous work such as weekday meetings for business people, trolley men, firemen, policemen, and others; 7. "Through the night services" for men and women, where employed all night; 8. Summer campaigns in tents, on street corners, at parks and elsewhere; 9. Amounts of money that were secured by the Society annually from church collections, (a) from interest, (b) from legacies, (c) from other sources and offerings reported at the last session of the Conference for the Board of Home Missions and Church Extension.

From many of these we secured responses that furnished reliable and helpful information that was made immediately and easily accessible to denominational leaders interested in City Evangelization work.

In our efforts to press forward in the purpose of securing the organization of city societies, a model constitution was prepared by the department and placed at the disposal of those who, responding to our exhortations, expressed a desire to have the use of the same, and we are glad to say that a number of our strategic centers availed themselves of this agency of helpfulness. The department has also placed itself at the command of bishops, district superintendents, corresponding secretaries, pastors and laymen for cooperation in all City Evangelization movements. With such leaders, we have autoed through many of the large, as well as small cities and conferred about their population, religious needs, denominational plans, money expended, and results obtained. With them we have viewed abandoned neighborhoods, weakened churches, newly planted missions, foreign quarters and prosperous missionary organizations where money appropriated by us was being spent. We have had "round table" talks with the official representatives of large cities to which we were invited, concerning cooperative plans for use in meeting present-day issues and obtaining desirable religious, humanitarian, and civic results, and have been glad to offer them the use of an expert program relating to aggressive city work, as it relates to evangelism, church location, equipment, American foreign missions and all other movements in which the modern church must be interested.

We have learned that one of the results of the Episcopal Area plan is the diminishing of interest in a city society as formerly operated and an increase in purpose to have the bishop or district superintendent the center of activities in all the denominational departments of effort. As an evidence of our substantial assistance in promoting City Evangelization movements, in addition to loans and donations from the Church Extension Department, during the quadrennium, $500,000 has been appropriated for missionary work in cities.

Inasmuch as paragraph III, Section 439 in Discipline of 1912 was interpreted to mean that no one could be elected to the Gen-

eral Committee by the Council named, from a city already represented in elections by the Board of Home Missions and Church Extension, it limited the time for holding such Council to the period between the third Thursday in October and the meeting of the General Committee in the first or second week of November. Because of this, it has not been practicable to hold more than two official councils, the selection of representatives being made by the Board. If the plan of representation is to be continued, the law should be changed or made clearer in its meaning.

PUBLICATION DEPARTMENT

The Christian Republic was published monthly during the first half of the quadrennium until January 1, 1914, when it was thought best to discontinue it—the Board believing that it could depend on the Advocates for all necessary news service. During the quadrennium, tracts, leaflets, special anniversary programs, relating to the activities and needs of the Board to the number of over 700,000 have been published and widely circulated over the entire church. July 1914, the first Quarterly Bulletin was issued. It is the aim of this publication to discuss the paramount social, rural, city, and evangelistic problems confronting the church. Eight numbers of this Quarterly Bulletin have now appeared; 20,000 in each issue, or a total of 160,000. If this amount of literature had been published in the form of the usual leaflet, it would have been equal to 10,000,000 leaflets of over 4 pages each. The Quarterly contains articles from the experts in the various fields of work undertaken by the Home Board. In addition to these rich and suggestive articles by our bishops, by distinguished students of sociological conditions, by specialists in economics, the Board has published in the Quarterly Bulletin, complete and accurate statistics covering all of its financial transactions. It has aimed to interest and inspire the pastors and laymen of the church. The Board has been assured from all parts of the field that the Quarterly Bulletin has not only been highly appreciated, but that it has rendered a valuable service in drawing and holding the attention of the members of the church to the cause of Home Missions and Church Extension.

THE NEW BUILDING

The new building, corner of Arch and Seventeenth Streets, was begun in 1913, and completed and occupied May 20, 1915. The entire cost of the building including the lot is about $270,000. It is a handsome modern Gothic six-story structure, with a foundation adequate for twelve stories, practically fire proof. The equities in our properties No. 1026 and 1028 Arch Street together with our equity in No. 150 Fifth Avenue, an equity

which was paid by the Board of Foreign Missions at the time of the division of the Missionary Society, formed the nucleus for a fund with which to begin this undertaking—the remainder of the cost being cared for out of the income of the buildings. It is well understood that the old quarters were entirely inadequate and unsatisfactory. The new building is in every essential adapted to the great work assigned to this Board. The offices, the Accounting Department, the Publication Department, the filing of the vast number of securities, are all provided for in the new and commodious quarters. The new building is a credit to the denomination.

WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society is one of the most efficient agencies at work in the Home field. The Board takes pleasure in calling attention to the successful work carried on by this great benevolent organization. Its schools, firmly planted, adequately equipped over the South, Southwest, West and Northwest, present a series of fortresses promoting and protecting the best interests of the home and sustaining, with a remarkable degree of success, the Kingdom of God. There are one or two outstanding features of the Woman's Home Missionary work. In the first place, their educational work is of special value. This is due not only to the equipment, the adequate buildings, the consecrated teachers, the neat and well kept surroundings, but the particular kind of education given. The work is chiefly among the girls who will preside in the homes of people among whom the work is carried on. Since the organization of the Woman's work among the Chinese girls in San Francisco, nearly, if not quite, 500 Christian Chinese homes have been founded in the State of California. The same statement, in general terms, will apply to the Woman's Home Mission educational work among the Japanese women and girls, among the Spanish-American girls in the great Southwest, the Spanish girls in Porto Rico, among the colored girls in the South, the white girls in the mountain region of the South. Everywhere the Woman's Home Missionary Society plants a school or a settlement, the entire community is benefited. In the second place, the Board has found that the Woman's Home Missionary Society, quietly working in and through the local church, fundamentally promotes the Home Missionary spirit. It keeps the emphasis steadily upon the subject of Missions. It carries the Home Mission propaganda to the fireside. It stimulates the cause of Home Missions among the young people and, all in all, it is a powerful agency in holding public opinion to the important task of saving America.

REPORT OF SAMUEL SHAW, TREASURER, TOGETHER WITH STATEMENT OF RECEIPTS AND DISBURSEMENTS FROM NOVEMBER 1, 1911, TO OCTOBER 31, 1915

GENERAL FUND—RECEIPTS

	1912		1913		1914		1915	
BALANCE FROM OCTOBER 31	.....	.....	.....	$61,191 50	.....	$54,341 52	.....	$101,262 48
HOME MISSIONS								
CONFERENCE COLLECTIONS:	.....	$737,021 45	.....	719,465 95	.....	730,358 11	.....	740,297 32
Regular	$2,567 40		$2,604 18		$1,325 00		$2,668 00	
Personal Gifts	34,049 98		27,670 20		33,136 49		20,733 73	
Bequests and Legacies		36,617 38		30,274 38		34,461 49		23,401 73
TOTAL AVAILABLE FOR APPROPRIATIONS	.....	$773,638 83	.....	$749,740 33	.....	$764,819 60	.....	$763,699 05
CONFERENCE COLLECTIONS:	.....	23,487 87	.....	32,664 97	.....	19,679 26	.....	10,022 92
Special								
TOTAL GIFTS FOR HOME MISSIONS	.....	$797,126 70	.....	$782,405 30	.....	$784,498 86	.....	$773,721 97
CHURCH EXTENSION								
CONFERENCE COLLECTIONS:	$184,257 40		$180,066 41		$182,558 05		$185,074 01	
Regular	888 60		589 04		2,786 00		2,001 00	
Personal Gifts	23,284 32		9,539 90		6,899 09		6,184 12	
Bequests and Legacies								
TOTAL AVAILABLE FOR APPROPRIATIONS	$208,430 32		$190,195 35		$192,243 14		$193,259 14	
CONFERENCE COLLECTIONS:	22,215 83		12,658 15		13,328 44		10,013 42	
Special								
TOTAL GIFTS FOR CHURCH EXTENSION	.....	230,646 15	.....	202,853 50	.....	205,571 58	.....	203,272 56
TOTAL GIFTS FOR HOME MISSIONS AND CHURCH EXTENSION	.....	$1,027,772 85	.....	$985,258 80	.....	$990,070 44	.....	$976,994 53
SUNDRIES:	.....	185 80	.....	58 25	.....	54 40	.....	78 60
Architectural Plans	.....	8,050 67	.....	8,548 89	.....	16,493 86	.....	13,676 60
Donations Returned	.....	.....	.....	.....	.....	.....	.....	.....
Other Collections	.....	.....	.....	.....	.....	.....	.....	.....
Bills Payable	.....	$1,036,009 32	.....	$993,865 94	.....	$1,006,618 70	.....	$990,749 73
TOTAL RECEIPTS, NET	.....	.....	.....	.....	.....	.....	.....	.....
Borrowed from Loan Fund	.....	$1,036,009 32	.....	$1,055,057 44	.....	$1,060,960 22	.....	$1,092,012 21

	1912		1913		1914		1915	
BALANCE OVERDRAFT NOVEMBER 1, 1911		$96,088 94						
HOME MISSIONS								
APPROPRIATIONS:								
Regular	$616,163 33		$670,831 74		$667,235 76		$684,619 45	
Special	26,530 25		26,411 24		23,044 01		10,642 74	
Contingent	5,190 00		3,045 00		3,205 00		3,765 00	
Moving Expenses, Missionaries	1,435 00		1,246 23		4,143 06		1,406 61	
New Work			2,425 00					
TOTAL PAID ON HOME MISSIONS		$649,318 58		$703,959 21		$697,627 83		$700,433 80
CHURCH EXTENSION								
DONATIONS:								
Regular	$93,110 67		$171,657 07		$156,160 45		$176,978 36	
Special	29,669 72		31,480 23		17,526 40		16,011 17	
Special Emergency					4,768 00		3,200 00	
TOTAL PAID ON CHURCH EXTENSION		122,780 39		203,137 30		178,454 85		196,189 53
ADMINISTRATION EXPENSES:								
Accounting Department	$9,300 75		$10,511 77		$5,787 26		$6,854 39	
Apportionment Department	2,167 47		8,982 46		8,902 41		9,660 77	
Legal Department	912 37		1,447 41		584 01		575 96	
Stenographic Department	4,951 52		4,850 80		3,324 18		2,762 60	
Executive Department	27,044 11		28,033 22		23,553 96		22,000 15	
Traveling Expenses, Members of Board	610 65		702 11		780 45		867 64	
General Office Expense	7,563 05		7,610 70		7,473 67		8,357 36	
General Committee Expense	5,088 12		3,177 95		5,149 64		4,356 68	
Joint Expense								
TOTAL ADMINISTRATION EXPENSES		57,638 04		65,316 42		55,555 58		55,435 55
SUNDRIES:								
Publication Department		25,578 02		11,755 53		9,306 82		11,191 37
Conventions		2,113 65		1,492 57				543 25
Interest and Discount		9,906 67		6,516 13		5,551 57		4,237 19
Young People's Department		6,393 53		8,538 76				
Missionary Educational Department								
Special Investment		5,000 00				13,201 09		6,700 38
TOTAL DISBURSEMENTS		$878,728 88		$1,000,715 92		$959,697 74		$974,731 07
Cash		61,191 50		54,341 52	$83,087 58			117,281 14
Loaned to Loan Fund					16,402 20			
Loaned to Property					1,772 70			
Balance		$61,191 50		$54,341 52		$101,262 48		$117,281 14
		$1,036,009 32		$1,055,057 44		$1,060,960 22		$1,092,012 21

LOAN FUND—Receipts

	1912		1913		1914		1915	
Balance October 31 { Capital Account	$307,290 44		$212,634 85		$104,785 33		.....	
Balance October 31 { Surplus Account	11,662 89	$318,953 33	13,076 21	$225,711 06	48,863 00	$153,648 33	.....	.....
RECEIPTS								
Personal Gifts	$16,387 44		$.....		$145 28		$100 00	
Bequests	500 00		1,746 76		831 20		12,058 38	
Loans Returned	70,923 63		85,096 89		55,274 44		122,798 98	
Subject to Annuity	90,000 00		35,850 00		23,100 00		68,695 10	
Special Investments	24,040 00		10,081 83		80,930 54		11,312 00	
Surplus { Returned	....		....		196 55		....	
Surplus { Earned	1,413 32		35,786 79		27,539 29		21,532 24	
Borrowed from General Fund	....		....		16,402 20		....	
Property	....		....		....		268,977 31	
Overdraft	....	203,264 39	....	168,562 27	....	204,419 50	....	$505,474 01
		$522,217 72		$394,273 33		$358,067 83		$505,474 01

1220

LOAN FUND—Disbursements

Balance Overdraft	.....	.....	.....	.....	.....	.....	.....	$16,402 20
DISBURSEMENTS								
Loans to Churches	$282,066 66		$221,050 00		$220,006 56		$159,420 92	
Special Investment, Property 1701-03 Arch Street	....		....		133,061 27		135,916 04	
Special Investment	14,440 00		19,575 00		5,000 00		5,052 15	
Special Funds	....	$296,506 66	....	$240,625 00	....	$358,067 83	1,517 50	301,906 61
Balances, October 31:								
Capital Account	$212,634 85		$104,785 33		$..... ..		$89,034 12	
Surplus Account	13,076 21		48,863 00		....		98,131 08	
Cash	....		....		....		....	
Loaned General Fund	....	225,711 06	....	153,648 33	....		....	187,165 20
		$522,217 72		$394,273 33		$358,067 83		$505,474 01

INTEREST ACCOUNT—LOAN FUND—Receipts

	1912		1913		1914		1915	
RECEIPTS								
On Loans to Churches	$99,623 96		$33,875 06		$42,927 10		$48,446 86	
On Special Investments	31,110 62		28,100 65		30,373 46		23,730 30	
On Temporary Loan to General Fund	7,911 96		5,298 82		201 10		....	
On Temporary Loan to Property Account, 1026–8 Arch Street	2,838 96		2,838 96		1,157 76		....	
On Temporary Loan to Property Account, 1701–3 Arch Street	....		....		3,631 06		11,117 56	
On Bank Deposits	2,249 01		2,377 56		1,755 74		137 74	
		$143,734 51		$72,491 05		$80,046 22		$83,432 46

1931

INTEREST ACCOUNT—LOAN FUND—Disbursements

DISBURSEMENTS								
On Annuities	$35,448 75		$38,526 26		$37,506 93		$38,972 85	
On Investments	168 75		....		....		....	
By Surplus Loan Fund Account	108,117 01		33,964 79		27,539 29		26,959 61	
Administration Expenses, Proportion	....		....		15,000 00		17,500 00	
		$143,734 51		$72,491 05		$80,046 22		$83,432 46

PROPERTY ACCOUNT—RECEIPTS—1026 AND 1028 ARCH STREET

	1912		1913		1914		1915	
BALANCE OCTOBER 31	.....	.....	.....	$840 35	.....	$1,860 84	.....	
RECEIPTS								
Rents 1026 Arch Street	$7,204 00		$6,454 00		$6,954 00		$4,289 20	
Rents 1028 Arch Street	1,610 00		1,620 00		1,465 00		1,361 16	
Sale Property, New York	....		....		50,000 00		....	
Interest	....		....		....		10 66	
		$8,814 00		8,074 00		58,419 00		$5,661 02
Borrowed from General Fund		....		....		1,772 70		....
		$8,814 00		$8,914 35		$62,052 54		$5,661 02

1232

PROPERTY ACCOUNT—DISBURSEMENTS—1026 AND 1028 ARCH STREET

OVERDRAFT	.....	$786 08	.....	.....	.....	.....	.....	$1,772 70
DISBURSEMENTS								
Interest to Loan Fund	$2,838 96		$2,838 96		$1,181 37		$..... ..	
Repairs, etc	454 76		1,233 86		695 09		521 47	
Insurance	1,047 55		18 40		254 75		2 85	
Taxes and Water Rent	905 00		905 00		1,197 00		1,197 00	
Gas	16 70		14 60		21 10		20 30	
Electric Light	682 10		635 84		676 92		463 79	
Coal	402 50		566 85		406 25		148 75	
Janitor's Salary	840 00		840 00		840 00		420 00	
Investment Loan Fund Returned	....		....		56,780 06		....	
		7,187 57		-$7,053 51		$62,052 54		2,774 16
Balance	.....	840 35	.....	1,860 84	.....	....	.....	1,114 16
		$8,814 00		$8,914 35		$62,052 54		$5,661 02

PROPERTY ACCOUNT—RECEIPTS—1701 AND 1703 ARCH STREET

	1915	
BALANCE	.....	.....
Rents, 1701-3 Arch Street	$3,456 00	
Interest	....	
Rents, 1701-3-5 Arch Street	2,625 00	
Personal Gift	4,000 00	
Electric Light	....	
Borrowed from Banks	275,000 00	
		$285,081 00

PROPERTY ACCOUNT—DISBURSEMENTS—1701 AND 1703 ARCH STREET

OVERDRAFT	.....	.....
Interest	$3,264 89	
Repairs, etc	1,094 22	
Insurance	1,360 00	
Taxes	1,875 00	
Water Rent	....	
Gas	....	
Electric Light	2 79	
Sundries	19 84	
Loan Fund	268,977 31	
		$276,594 05
JOINT PROPERTY ACCOUNT:		
Wages	$2,356 57	
Light	418 06	
Power	834 94	
Printing	....	
Stationery	....	
Coal	93 75	
Repairs	....	
Interest	....	
Sundries	1,404 98	
		5,108 30
Balance	.....	3,378 65
		$285,081 00

1923

TREASURER'S REPORT OF COLLECTIONS (REGULAR AND SPECIAL) BY CONFERENCES FOR 1912–1913–1914–1915

SPRING CONFERENCES

	1912	1913	1914	1915
Arkansas	$699 50	$597 00	$577 00	$714 67
Baltimore	25,922 80	25,317 16	24,121 78	24,563 50
Central Missouri C.	541 53	602 85	598 70	633 50
Central Pennsylvania	39,483 50	34,630 84	34,019 48	31,430 16
Delaware C.	2,065 52	3,339 40	2,860 50	2,422 88
East German	3,205 00	3,262 00	3,128 00	2,677 00
East Maine	1,613 22	1,680 72	2,080 77	2,137 11
Eastern Swedish	2,155 00	2,085 00	2,026 00	1,927 00
Florida C.	463 00	459 00	397 00	30 00
Hawaii Mission	600 00	406 00	200 00	623 00
Kansas	12,726 50	12,836 20	19,921 91	19,779 70
Lexington C.	873 95	1,188 74	1,265 19	1,456 12
Lincoln C.	84 50	217 15	333 60	188 90
Little Rock C.	304 00	365 00	292 75	233 00
Louisiana C.	717 50	1,433 75	1,003 00	900 90
Maine	2,719 25	3,238 25	3,338 50	3,523 00
Mississippi C.	871 20	906 00	1,000 50	772 00
Newark	21,751 98	24,221 95	21,028 04	21,927 55
New England	13,608 04	14,015 03	15,506 45	17,398 17
New England Southern	8,251 65	8,532 90	8,372 71	9,136 93
New Hampshire	3,221 50	4,017 65	4,076 85	4,329 50
New Jersey	14,359 08	14,075 20	14,319 04	14,396 21
New York	$19,058 40	$17,461 13	$16,951 36	$15,777 85
New York East	22,008 73	22,562 95	21,999 77	22,564 12
North Indiana	20,841 04	20,657 42	22,231 25	23,574 62
Northern New York	11,775 50	12,269 51	11,913 95	11,625 63
Northwest Kansas	5,170 60	5,858 50	5,200 05	5,622 64
Philadelphia	35,085 42	35,614 67	34,910 65	33,729 19
Philippine Islands	138 00	316 00	....	....
Porto Rico Mission	25 00	1,130 44	2,510 47	1,135 59
Saint Johns River	1,014 06	1,301 00	1,422 00	1,978 00
Saint Louis	9,581 88	9,359 96	13,308 10	7,793 78
South Florida Mission C.	131 00	11 00	3 00	380 00
South Kansas	10,115 00	10,196 59	....	....
Southwest Kansas	12,349 57	13,048 31	12,672 39	14,695 97
Troy	20,633 67	21,200 14	20,021 45	19,810 77
Upper Mississippi C.	679 00	972 00	1,142 36	733 64
Vermont	2,638 50	2,752 00	2,836 15	2,842 50
Washington C.	2,265 00	2,876 00	3,234 94	1,236 00
Wilmington	14,422 87	14,995 59	14,848 71	14,819 73
Wyoming	16,924 00	16,180 57	16,183 99	18,755 83
Total	$361,095 46	$366,191 57	$361,858 36	$350,482 88

1921

	1912	1913	1914	1915
Alabama	$615 00	$625 00	$698 00	$467 00
Alaska Mission	688 00	182 00	109 00	98 00
Arizona Mission	1,337 00	1,352 16	1,053 57	1,211 00
Atlanta C.	531 00	587 00	745 00	587 00
Blue Ridge-Atlantic	29 00	859 00	545 00	511 68
California	10,676 77	12,165 13	10,107 23	10,453 50
California German	1,056 00	1,024 00	1,068 00	1,103 00
Central Alabama C.	447 74	583 87	613 14	398 97
Central German	4,553 00	4,246 50	4,223 17	4,217 00
Central Illinois	12,926 50	12,714 25	13,256 04	12,508 00
Central New York	22,030 33	21,144 10	28,253 94	26,731 25
Central Swedish	2,821 00	2,942 00	2,840 00	2,874 00
Central Tennessee	468 00	455 00	451 00	344 00
Chicago German	2,783 00	2,840 00	2,816 00	2,860 00
Colorado	12,257 91	12,381 01	12,681 50	11,777 33
Columbia River	7,113 83	7,026 63	6,656 39	5,882 70
Dakota	7,490 02	7,598 02	7,096 02	6,782 10
Des Moines	17,267 87	17,531 31	18,719 40	17,335 37
Detroit	16,830 37	16,991 08	17,910 87	17,202 50
East Tennessee C.	721 00	631 64	494 00	561 00
Erie	15,892 93	13,589 44	11,375 13	24,360 10
Genesee	24,453 35	27,156 79	24,692 27	19,487 09
Georgia	354 00	285 50	361 00	445 00
Gulf	1,003 00	1,238 90	1,150 00	865 00
Holston	6,754 25	4,604 57	6,738 43	5,091 00
Idaho	2,594 94	2,623 35	2,216 55	2,392 15
Illinois	21,620 29	19,806 75	20,425 34	19,659 97
Indiana	14,306 74	14,846 18	15,649 71	15,921 95
Iowa	11,056 00	11,049 15	10,942 00	10,981 00
Italian Mission	471 90	583 54	475 82	584 68
Kentucky	1,305 36	1,559 00	1,614 00	1,367 60
Michigan	15,315 25	15,971 44	16,329 17	17,221 07
Minnesota	5,634 66	5,796 08	5,883 00	5,889 00
Missouri	5,735 95	5,512 00	5,621 50	5,228 00
Montana	2,303 50	2,447 20	2,313 94	2,130 50
Nebraska	16,738 23	15,842 70	1,776 25	26,143 37
Nevada Mission	843 00	925 00	718 00	655 10
New Mexico English Mission	1,072 57	1,177 00	1,118 50	1,271 00
New Mexico Spanish Mission Conference	290 50	235 00	261 00	201 00
North Carolina C.	998 00	325 94	751 00	586 25
North Dakota	8,172 50	4,855 75	5,092 65	5,069 01
North Montana	977 75	1,168 00	1,178 00	1,220 31
North-East Ohio	59,938 33	40,153 27	40,892 43	38,870 86
Northern German	$1,895 00	$1,978 00	$1,796 00	$1,928 00
Northern Minnesota	6,895 80	7,350 46	6,626 62	6,774 35
Northern Swedish	1,485 00	1,461 00	1,497 00	1,294 00
Northwest German	3,310 00	3,051 00	2,909 00	3,004 00
Northwest Indiana	11,372 00	11,399 85	12,706 00	12,703 00
Northwest Iowa	12,843 00	12,719 25	13,628 07	13,568 25
Northwest Nebraska	1,033 65	903 00	1,007 00	1,052 00
Norwegian and Danish	2,424 00	2,382 00	2,294 50	76 00
Ohio	16,002 49	17,380 28	18,027 03	18,763 96
Oklahoma	7,926 75	545 41	11,222 00	6,412 90
Oregon	7,921 88	8,184 65	8,061 25	6,362 00
Pacific Chinese Mission	564 50	572 00	589 25	600 00
Pacific German	914 00	889 25	877 00	737 00
Pacific Japanese Mission	800 00	528 00	580 00	615 00
Pacific Swedish Mission Conference	759 00	687 00	745 00	753 00
Pittsburgh	30,692 68	30,285 65	31,739 94	31,857 59
Puget Sound	8,729 78	9,713 10	9,639 00	8,481 00
Rock River	21,716 65	22,372 18	22,482 10	22,076 63
Saint Louis German	3,230 50	2,979 00	3,042 00	2,902 50
Savannah C.	455 00	400 75	446 00	322 00
South Carolina C.	2,129 75	2,307 10	2,433 50	1,821 00
Southern California	27,571 60	28,767 45	28,557 59	23,132 13
Southern German	3,698 00	3,798 20	1,947 00	1,590 00
Southern Illinois	8,597 85	9,219 00	9,003 50	8,648 50
Southern Swedish Mission	....	576 00	615 00	495 00
Tennessee C.	570 00	409 35	353 00	506 00
Texas C.	620 00	2,192 00	1,426 00	767 78
Upper Iowa	14,092 11	14,831 50	15,628 61	15,233 49
Utah Mission	686 00	610 00	660 00	676 45
West German	5,237 15	4,068 50	4,357 00	4,202 00
West Ohio	31,001 79	30,034 53	30,962 77	29,783 37
West Texas C.	1,055 00	1,206 00	1,250 00	987 50
West Virginia	12,263 00	12,662 61	12,055 44	12,365 79
West Wisconsin	5,755 64	5,912 60	5,814 50	6,157 56
Western Norwegian-Danish	747 00	653 00	636 00	600 00
Western Swedish	1,674 00	1,557 00	1,501 00	1,455 00
Wisconsin	7,537 66	7,201 86	7,670 00	7,386 50
Wyoming Mission	1,062 00	1,147 60	1,261 75	1,394 35
Foreign Conferences	140 52	95 53	105 12	99 00
Total	$605,887 09	$578,663 91	$584,065 50	$594,924 79
Grand Total	$966,982 55	$944,855 48	$945,923 86	$945,407 67

LOAN FUND ANALYSIS

Shows the amounts received on the Loan Fund, the Loans to Churches, and the Loans Returned from the beginning to October 31, 1915. It includes in the "Unconditional" column the special items of $2,210 shown in "Special Funds" and receipts "Surplus." It also includes in "Loans to Churches" the total Special Investments, and in "Loans Returned" the amount of said investments returned.

STATEMENT OF RECEIPTS ON LOAN FUND AND LOANS TO CHURCHES TO OCTOBER 31, 1915

Year	Unconditional	Receipts on Annuity	Loans Returned	Total	Loans to Churches
1868–71	$47,667 46	$58,479 81	$12,289 28	$118,436 55	$146,822 00
1872	24,723 18	11,682 32	6,813 05	43,218 55	30,885 00
1873	12,380 50	22,943 50	7,417 10	42,741 10	37,630 00
1874	8,254 85	5,221 50	16,478 70	29,955 05	29,125 90
1875	16,300 66	17,750 00	15,103 73	49,154 39	27,060 00
1876	8,778 04	4,000 00	15,961 71	28,739 75	27,350 00
1877	5,240 00	19,600 00	26,730 00	51,570 00	33,495 00
1878	3,161 10	9,700 00	21,157 61	34,018 71	34,745 00
1879	5,374 00	20,635 50	27,703 41	53,712 91	15,100 00
1880	16,954 00	11,648 55	33,238 84	61,841 39	48,750 00
1881	8,975 00	23,955 09	38,817 33	71,747 42	64,600 00
1882	6,255 00	48,596 48	36,838 02	91,689 50	65,150 00
1883	5,725 00	58,069 10	44,268 58	108,062 68	90,685 00
1884	7,915 00	17,772 45	34,404 64	60,092 09	113,935 00
1885	7,900 00	11,531 39	39,183 35	58,614 74	105,100 00
1886	3,150 00	20,966 72	53,455 66	77,572 38	85,185 00
1887	1,316 36	41,217 12	58,602 76	101,136 24	111,650 00
1888	5,070 00	26,870 21	62,985 11	94,925 32	99,225 00
1889	839 85	17,202 89	74,434 43	92,477 17	99,570 00
1890	9,681 04	46,038 02	57,569 11	113,288 17	97,995 00
1891	19,350 00	33,526 39	65,156 07	118,032 46	96,726 58
1892	10,375 00	27,609 06	75,624 87	113,608 93	99,727 65
1893	10,811 70	67,006 15	72,012 07	149,829 92	140,531 71
1894	5,913 87	63,790 00	41,289 28	110,993 15	87,104 21
1895	1,314 16	21,850 00	51,037 28	74,201 44	41,916 38
1896	3,440 00	33,270 85	44,210 66	80,921 51	71,539 39
1897	6,626 25	16,080 00	59,677 95	82,384 20	68,417 40
1898	3,555 00	19,250 00	77,250 66	100,055 66	82,989 43
1899	11,818 93	31,727 49	100,656 47	144,202 89	79,312 99
1900	13,048 08	37,050 00	129,290 64	179,388 72	63,126 30
1901	1,200 00	55,725 00	155,615 72	212,540 72	*80,805 90
1902	4,160 30	38,400 00	155,677 92	198,238 22	*60,028 61
1903	1,010 00	12,793 88	*140,106 05	153,909 93	37,913 00
1904	50 00	2,900 00	*75,206 90	78,156 90	11,431 53
1905	11,248 80	8,213 20	*121,697 19	141,159 19	*11,000 00
1906	3,244 77	1,500 00	*142,849 75	147,594 52	17,200 00
1907	25,676 21	25,978 25	41,735 83	93,390 29	36,400 00
1908	24,177 93	20,350 00	*33,604 53	78,132 46	*87,786 26
1909	12,429 13	27,165 00	*42,480 94	82,075 07	153,526 26
1910	31,439 72	39,850 00	39,791 26	111,080 98	19,314 00
1911	2,690 91	†27,695 54	58,379 48	88,765 93	175,661 00
1912	18,300 76	90,000 00	*80,523 63	188,824 39	282,066 66
1913	37,533 55	35,850 00	85,096 89	158,480 44	221,050 00
1914	28,712 32	23,100 00	55,274 44	107,086 76	220,006 56
1915	33,690 62	68,695 10	122,798 98	225,184 70	159,420 92
Total	$527,479 05	$1,323,256 56	$2,750,497 88	$4,601,233 49	$3,769,060 64

* Including special investments.
† Less depreciation in property.

ITEMIZED STATEMENT OF RECEIPTS ON LOAN FUND TO OCTOBER 31, 1915

Shows a division of the Receipts on the Loan Fund as follows: How much was received from Personal Gifts, how much on Annuity and how much in Bequests; the special item of $2,210 shown in "Special Funds" being included in the column "Donations to Fund."

Year	Donations to Fund	On Annuity	Bequest	Net Total	Loans Returned
1868	$1,325 00	$..... ..	$..... ..	$1,325 00	$..... ..
1869	10,222 00	....	....	10,222 00	400 00
1870	16,416 46	11,169 81	....	27,586 27	4,838 00
1871	19,704 00	47,310 00	....	67,014 00	7,051 28
1872	24,693 18	11,682 32	30 00	36,405 50	6,813 05
1873	7,130 50	22,943 50	5,250 00	35,324 00	7,417 10
1874	8,254 85	5,221 50	....	13,476 35	16,478 70
1875	16,300 66	17,750 00	....	34,050 66	15,103 73
1876	7,640 00	4,000 00	1,138 04	12,778 04	15,961 71
1877	5,220 00	19,600 00	20 00	24,840 00	26,730 00
1878	2,781 10	9,700 00	380 00	12,861 10	21,157 61
1879	5,374 00	20,635 50	....	26,009 50	27,703 41
1880	16,954 00	11,648 55	....	28,602 55	33,238 84
1881	8,535 00	23,955 09	440 00	32,930 09	38,817 33
1882	6,155 00	48,596 48	100 00	54,851 48	36,838 02
1883	5,725 00	58,069 10	....	63,794 10	44,268 58
1884	6,915 00	17,772 45	1,000 00	25,687 45	34,404 64
1885	2,900 00	11,531 39	5,000 00	19,431 39	39,183 35
1886	1,150 00	20,966 72	2,000 00	24,116 72	53,455 66
1887	820 00	41,217 12	496 36	42,533 48	58,602 76
1888	5,070 00	26,870 21	....	31,940 21	62,985 11
1889	600 00	17,202 89	239 85	18,042 74	74,434 43
1890	1,050 00	46,038 02	8,631 04	55,719 06	57,569 11
1891	8,850 00	33,526 39	10,500 00	52,876 39	65,156 07
1892	750 00	27,609 06	9,625 00	37,984 06	75,624 87
1893	4,375 00	67,006 15	6,436 70	77,817 85	72,012 07
1894	3,050 00	63,790 00	2,863 87	69,703 87	41,289 28
1895	....	21,850 00	1,314 16	23,164 16	51,037 28
1896	3,250 00	33,270 85	190 00	36,710 85	44,210 66
1897	....	16,080 00	6,626 25	22,706 25	59,677 95
1898	....	19,250 00	3,555 00	22,805 00	77,250 66
1899	....	31,727 49	11,818 93	43,546 42	100,656 47
1900	7,200 00	37,050 00	5,848 08	50,098 08	129,290 64
1901	1,200 00	55,725 00	....	56,925 00	155,615 72
1902	297 99	38,400 00	3,862 31	42,560 30	155,677 92
1903	1,010 00	12,793 88	....	13,803 88	*140,106 05
1904	50 00	2,900 00	....	2,950 00	*75,206 90
1905	....	8,213 20	11,248 80	19,462 00	*121,697 19
1906	1,038 27	1,500 00	2,206 50	4,744 77	*142,849 75
1907	21,480 81	25,978 25	4,195 40	51,654 46	41,735 83
1908	18,677 93	20,350 00	5,500 00	44,527 93	*33,604 53
1909	3,301 63	27,165 00	9,127 50	39,594 13	*42,480 94
1910	30,539 72	39,850 00	900 00	71,289 72	39,791 26
1911	....	†27,695 54	2,690 91	30,386 45	58,379 48
1912	17,800 76	90,000 00	500 00	108,300 76	80,523 63
1913	35,786 79	35,850 00	1,746 76	73,383 55	85,096 89
1914	27,881 12	23,100 00	831 20	51,812 32	55,274 44
1915	21,632 24	68,695 10	12,058 38	102,385 72	122,798 98
Total	$389,108 01	$1,323,256 56	$138,371 04	$1,850,735 61	$2,750,497 88

* Including special investments.
† Less depreciation in property.

REPORT OF THE BOARD OF SUNDAY SCHOOLS

When the Board of Sunday Schools was organized in 1908, the Methodist Episcopal Church had not awakened to the significance of the Sunday school. For years it had contented itself with an average annual contribution of $28,000 to the Sunday school cause, a mere pittance as compared with the task. The increase in the Sunday school membership of the church had averaged only about 35,000 a year for ten years. During this period nearly one third of all the Annual Conferences had decreased either in the number of their Sunday schools or in the number of their Sunday school scholars. New England Methodism showed a decrease of more than 13,000 in its Sunday school membership from 1898 to 1908. The metropolitan district of New York barely held its own during this decade. The more than 1,400 Methodist Sunday schools of Iowa showed a gain of scarcely 1,200 members during the same period. Other sections of the church were suffering from a similar lack of Sunday school vision.

It is a significant fact that the period of Sunday school indifference was one of the leanest periods of church increase in our history. From 1900-1910 the gain in church membership was only nineteen per cent, an average of less than two per cent a year. The situation was a most serious one and many of our leaders realized it. In 1908 a movement was launched to awaken the church to its Sunday school opportunity. For eight years a campaign of agitation, education, and inspiration has been waged to arouse the church to vision and to action. What the results have been, the following survey will show.

FINANCIAL

The average annual income of the Sunday School Union for the eight years preceding 1908 was $28,297. The average annual income of the Board of Sunday Schools for the eight years since 1908 is $104,368, the income for 1915 being $161,850.05. This is one of the most remarkable financial records in the history of the connectional boards of Methodism. Measured in terms of finance, Methodism is splendidly awakening to its Sunday school obligation and opportunity.

NUMERICAL GROWTH

The increase in our Sunday school membership from 1908 to 1915 is one of the most striking achievements in the history of

Methodism. The average annual increase has leaped from 35,000 in the ten years preceding 1908 to more than 150,000 a year in the eight years since 1908. The actual increase has gone from 353,008 (1897-1907) to 1,252,215 (1908-1915). Our gains in the eight years since the organization of the Board of Sunday Schools have been nearly four times greater than our gains for the ten years preceding. There are only four denominations in America whose total Sunday school membership equals our gains alone for the past eight years. In fact, our increase would make a constituency as great as the combined Sunday school membership of the Congregational and Protestant Episcopal Churches. We close the year 1915 with an enrollment of 4,598,621. If the present rate of increase continues, we shall close the year 1917 with more than five million in the Sunday schools of the Methodist Episcopal Church. This is by far the largest single Sunday school constituency in the entire world. There have been many remarkable developments in the history of American Methodism, but never one of such magnitude as this one.

EVANGELISM

The evangelistic results have been even more notable than the numerical. In 1907 144,252 Sunday school scholars were converted and 236,525 in 1915, a gain of 92,273, more than sixty per cent in the number of conversions reported annually. During this period, 1908-1915, our Methodist Episcopal Sunday schools have reported the conversion of 1,401,705 scholars. The number of conversions has exceeded the increase in Sunday school membership during this time by 158,490. There have been many notable evangelistic achievements in the history of Methodism, but never one of such immense proportions as this one. It shows what can be done when the church works through its appoined agencies. If such results had been secured in a season of special revival services, it would have startled the church, but because there has been no blare of bugles, or beat of drums, the church has hardly been conscious of what was transpiring in its own midst. One of our Advocates very pertinently asks, "Why are we so little sensitive to the quiet workings of God in his ministry through ordinary and established agencies? Is it possible that we have lost all relish for the stupendous which is not also the spectacular?"

But the most significant item in the evangelistic achievement is its effect upon the church. For three decades there was a steadily decreasing ratio of increase in the membership of the Methodist Episcopal Church as follows: 1880-1890, thirty-one per cent; 1890-1900, twenty-eight per cent; 1900-1910, nineteen per cent. The fear was expressed by many thoughtful minds that Methodism had reached the zenith of its power and had

entered upon its decline. Since the Sunday school movement began to make its power felt the situation has been completely changed. The gain in our church membership from 1908-1915 was nearly double the gain from 1900-1907. The gain in church membership during the last four years, 1912-1915, is the largest of any quadrennium in our history. The increase (488,457) during the last four years, 1912-1915, is greater than the increase (475,488) in the twelve years from 1896-1908. The Methodist Episcopal Church never experienced such a great ingathering as in the last quadrennium of its history.

It is of immense significance that the increase in the number of Sunday school scholars who are church members (633,095), 1912-1915, exceeds the increase in church membership (488,457) during the same years by 144,638. The number of Sunday school scholars who have united with the church in the last four years is sufficient to provide our entire net increase of church membership during that time with more than 140,000 additional to make good our losses by deaths and removals. In the light of these unparalleled facts, it has been truly said: "The man who remains insensible to the evangelistic opportunity of the Sunday school has clearly outlived his evangelistic usefulness. God fulfills himself in many ways. He opens many doors of opportunity for his people to promote the Kingdom. The open door most conspicuous and most commanding in our day is that of the Sunday school with its offer of young and aspiring hearts sensitive and susceptible to the voice of God and the play of the Spirit."

BENEVOLENCES

The advance in the offerings of the Sunday school to the benevolent enterprises of the church is quite as impressive as the numerical and evangelistic results. In 1907 the missionary offerings of the Sunday school amounted to $524,852; in 1915 they amounted to $646,988, an increase of $122,136. The total missionary offerings of the Sunday school, 1900-07, amounted to $3,877,203. The same offerings amounted to $4,693,888 in the years 1908-1915. The missionary offerings of the Sunday school are $816,685 larger in the eight years of the new Sunday school movement than in the eight years preceding. Thus the cause of missions alone has profited by an increase of more than $800,000 in two quadrenniums. The total offerings of the Sunday schools to all the missionary and benevolent enterprises of the church have amounted to more than five and one half millions of dollars from 1908-1915.

In 1912 the General Conference directed that ten per cent of the Sunday school missionary offering should be paid to the Board of Sunday Schools. Up to that time the Sunday school had been exploited for every interest save its own. There were

some who feared that the action of the General Conference would deplete the treasuries of the Missionary Boards, but it has not, as the following facts will show: Immediately following the General Conference, the Board of Sunday Schools entered into an agreement with the Mission Boards, and launched a church-wide campaign to increase the missionary interest and activity of our schools. The result is that the Boards of Home and Foreign Missions have received $204,403 more from the Sunday school missionary offerings in the last quadrennium than in the preceding one. A study of these offerings by quadrenniums is very suggestive. In 1904-1907, the Sunday school missionary offering amounted to $2,157,868; in 1908-1911, $2,169,464; in 1912-1915, $2,524,424. From this statement it will be seen that there was an increase of only $11,596, or five tenths of one per cent in the four years immediately preceding 1912; while there was an increase of $354,960, or sixteen per cent in the four years immediately following 1912. After deducting $150,557, the amount actually received by the Board of Sunday Schools from this source, the Missionary Boards have received $204,403 more from the Sunday school missionary offerings in the last quadrennium than in the preceding one. If wisdom was ever justified by her children, the action of the General Conference of 1912 is justified by the results that have followed that action.

We have surveyed some of the larger results of the new Sunday school movement. Let us now look at the special activities through which these results have been secured.

INSTITUTES

The Board of Sunday Schools early realized that if the Sunday school movement was to accomplish the largest results the workers in the local schools must be inspired with a larger and more effective vision of their opportunity. The best expert talent that Methodism afforded was secured and a church-wide campaign of education and inspiration was launched. Institutes, conferences, conventions, and schools of methods have been held in every part of the country. Officers and teachers have been brought together and trained by competent instructors. These institutes have been characterized as "one of the finest strokes of constructive work that Methodism has ever undertaken." They are revolutionizing the Sunday schools of the church. A young pastor said of one of them:

"This has been one of the greatest things that have ever come into my life. I see the Sunday school in an altogether new light. I have been working out my program while I have listened, and I am going home to give my Sunday schools my strictest attention." Another said: "Our people have been aroused by the strong and convincing presentation of Sunday school principles and practice. Every address has presented something vital and gripped the delegates.

These institutes carried to all parts of the country will revolutionize the teaching function of our church."

The district superintendent, pastors, and Sunday school workers of Rochester, New York, gave expression to their appreciation of a recent School of Methods in that city in the following resolutions:

"We desire to give emphatic expression of our conviction that the School of Methods, just closing, has inaugurated a new era of efficiency in Sunday school work for our community. We heartily approve of the method whereby the rank and file of our workers are reached as a body rather than through delegates, which alone, we believe, guarantees the cooperation necessary to immediate and substantial progress.

"We cannot express too heartily our appreciation of the broad vision and practical detail that have characterized the instruction. We have had brought to us vital principles and practical methods. We have felt in every class that only the tried and proven were being presented. We have had set before us ideals that have awakened a vision within us. All the instruction has been presented in a manner that has gripped the imagination and enlisted enthusiasm."

The Director of Religious Education of one of the leading Presbyterian churches of Buffalo wrote concerning a School of Methods conducted in that city:

"Buffalo has never along Sunday school lines had anything equal to what you and your colaborers have given us during the past week. The clear-cut statements of methods and plans, based not on hearsay, but upon actual experiment; the inspiring way in which these statements have been made, the attractive personality of the speakers, further tending to make the statement effective, and the wonderful vision of what is best in Sunday school work, combined with practical suggestions for making the vision real—all unite to leave an impression that must bring about, at least in the schools that were wise enough to have representatives present, a far more effective work than they have ever done before.

"As a member of another denomination, let me again commend the generous and far-seeing wisdom of the Methodist Church in this work. I only hope my own denomination may be aroused to some similar movement."

Similar expressions of appreciation and gratitude could be multiplied by scores and hundreds, but they are not necessary. The results that have attended these institute efforts are the surest guarantee of their success.

TRAINED TEACHERS

The Sunday school teacher is the key to the Sunday school situation. Organization and equipment may be the best, but unless the teachers have an intelligent understanding of their task and are thoroughly devoted to it the work in the school will fall far short of the largest success. Teachers must do more than keep a record of attendance or impart a measure of in-

struction to their pupils. They must create ideals and give a right direction to life. They must relate the lives of their pupils to Christ in such a vital way that their pupils shall become measurably like him. It is the most fateful task ever committed to human hands. The character and destiny of human souls hinge upon its outcome. Sunday school teaching demands an intelligent painstaking passion that no other profession or occupation requires. If there is a worker anywhere that needs to be thoroughly equipped for his undertaking, it is the Sunday school teacher.

The church has been slow to recognize this. When the new Sunday school movement began eight years ago, more than ninety-five per cent of our Methodist Episcopal teachers had received no definite training whatever. Any one who would might teach, and often was required to teach regardless of his fitness for such work. We do not permit a carpenter to build a dog house unless he has served an apprenticeship at his trade, but we frequently commit the character and destiny of our children to teachers who have never made the slightest preparation for such a holy office. The nations at war will not send a soldier to the front until he has had at least nine months of drill and practice. The church sends raw recruits into the service without the slightest training for their Master's work. It does not require any unusual degree of discernment to see that such a course is suicidal in the long run. The church must have teachers who are thoroughly trained for their task.

For eight years the Board of Sunday Schools has preached the gospel of preparedness for Sunday school workers; we have appealed through the press and from pulpit and platform. The response has been increasingly large and hopeful with each passing year. Since 1908 we have enrolled nearly fifty thousand teachers in our training classes and started them on the way to a larger and better understanding of their tasks. A beginning has been made that promises a future when every teacher in every school will be fully trained for the sacred work that the church commits unto them.

ADULT AWAKENING

No feature of the new Sunday school movement has been more striking than the adult awakening that has accompanied it. The Sunday school is no longer looked upon as merely an organization for children. Fathers and mothers are as eager for membership as their little ones. It is not uncommon to find Adult Bible classes that number their members by the scores and even hundreds. In eight years the Board of Sunday Schools has enrolled and issued certificates of recognition to 15,382 Adult and Teen Age classes. There are now more than 500,000 men in the Sunday schools of the Methodist Episcopal Church and probably

twice that number of women who meet regularly for the study of the Word. The church has no organization that is so effective for the reaching of adult life as the Bible class. "There's a reason." In every man's life there are an instinct for worship, a hunger for fellowship, and an impulse for service. The Bible class, with its study of the Scriptures, its spirit of comradeship and good cheer, and its benevolent activities and enterprises, meets and answers these fundamental instincts of adult life. Men who have not been in church since childhood are brought into the Bible class with little difficulty. Men who have resisted every appeal of the pulpit yield themselves with readiness to the presentation of Christ in the class. As a means for winning men to the church and to Christ, the Organized Bible Class is one of the most successful agencies the church has ever known.

MISSIONARY EDUCATION

In 1912 the Board of Sunday Schools created a Department of Missionary Education and inaugurated a church-wide movement in behalf of missions in the Sunday schools. For years the Discipline had required that every Sunday school should be organized into a Missionary Society, with regular instruction, and offerings at least once a month. A survey showed that 47 per cent of our Sunday schools were not organized as missionary societies, 72 per cent had no regular missionary instruction, and 36 per cent made no offering to missions. To meet this situation, a new literature has been created and schools have been circularized with missionary information. Institutes have been held, churches visited, and a well-defined movement of Missionary Education is now in progress in our Sunday schools.

The phenomenal increase in the Sunday school missionary offerings is a conclusive argument for the success of the campaign. In the quadrennium from 1904-1907 the missionary offerings of our Sunday schools amounted to $2,157,868; in the quadrennium from 1908-1911 the offerings were $2,169,464; in the quadrennium from 1912-1915 the offerings amounted to $2,524,424. Whereas there was an increase of only $11,569, or one half of one per cent, in the four years from 1908-1911 over the preceding four years, there was an increase of $354,960, or 16 per cent, in the four years from 1912-1915 over the preceding four years. This fact speaks with an eloquence beyond argument for the efficiency of our missionary propaganda. In such facts abundant proof is found for the statement

"that twenty-five years of sane, systematic missionary instruction in our Sunday schools will forever do away with the great debts carried by our Missionary Boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the gospel to those who need it in the homeland and in foreign countries."

But this new missionary movement means more than money. It means an impartation of the missionary spirit to the soul of youth. It means a linking up of our boys and girls and young men and women to the work of the church. It means their enlistment in the world-wide enterprises of the Kingdom. It means the training of a generation of Christians who will realize that the world is one, that brotherhood is a reality and that the normal expression of a Christian life is service to one's fellow men at home and abroad, even to the uttermost parts of the earth.

Baroness Bertha Von Sutner, the Austrian advocate of peace, addressing the National Education Association, said: "If you want to have peace fifty years hence you must begin now to teach your children the horrors of war." If the church wants to make the gospel of Christ triumphant fifty or one hundred years hence it must begin now to teach our children the universal triumph of the cross. This is the larger motive of the new missionary movement in the Sunday school.

When we turn from the educational to the benevolent work of the Board of Sunday Schools we find a field that is full of missionary romance and appeal.

AIDING NEEDY SUNDAY SCHOOLS

The Board of Sunday Schools is required by the law of the church to aid with grants of lesson helps and supplies such needy schools as may require assistance. One or two typical appeals will indicate the compelling obligation that this work presents:

"I will write you a few lines to ask you to donate me some litture if you please. We have had verry bad action here with fire, our church was burnt up, and we haven got anything to start with. No money in treasure, nothing for services, but I hate for the work to go down, if you can donate us the same Sunday school book, I would be verry glad and oblige to you. May the Lord bless you in your worke. I hate to bage but in my circumstances I am forced to do this, and if God will blesse me in my work, I will never forget your consideration to me."

"I have never before met such possibilities and real needs, not in twenty years of ministry. We must have more help in the way of supplies; we cannot begin to meet the absolute necessities of the school. One week ago yesterday we had 50 new pupils, and yesterday we had 25 more, and two largely attended Bible classes, total 176, and by next Sunday we expect 200 or more. We have over 350 homes and at least 100 tents. In many of the homes of four and five rooms there are two families. Rentals are high and wages are not very good, so our finances are exceedingly limited. The church is new and we scarcely have as yet been able to take an inventory of the real resources, only numerically and to see the needs of Christian work. I think that after the first quarter of next year we will be able to gather sufficient finances to carry the school. Yet I am not certain of this, as the winter is upon us, and this will cut short our resources by reason of the expenses in the homes. There is much sickness by reason of the crowded houses and the exposure to cold in tents. One of the saddest funerals I have ever been called

to conduct was the other Sunday in an open and ragged tent—the mother dead, the father ill, and four shivering little children, pitiable beyond expression. But we have won them to our school, and so it goes about every day of the week.

"Below I give you the amount of supplies in addition to what has been promised. I beg of you to honor this request. We will be as economical and wise in its use as possible, and work toward self-support as rapidly as we can. We greatly need at least 100, and ought to have 200 song books for the school, we only have about 26, pickups, not good, but have to use them. It may be you know of some church or Sunday school that has some laid away, having been used a little and yet good. What a blessing it would be, and what a good work, real missionary work. How I wish we could get a supply of our new Sunday school song book, even a less expensive than the better binding. But I fear I trouble you, but you trouble some church or laymen so that they will give us some song books. The need is oppressive and the opportunity for some one to do a great good is simply beyond expression."

More than 5,000 grants in aid have been made, and $42,119.29 has been expended in assisting needy schools during the last eight years. The appreciations that have come to the Board will reveal not only the gratitude of those who have been helped, but the worthiness of the cause:

"When we organized here last June your society furnished us with the supplies, making possible our Sunday school. Yesterday we gave the Comrades of the Cross and at the close the evangelist, who is helping us in a revival service, held an altar service and about 40 boys and girls decided for Christ. It was the best service we have had—I wish you could have seen the boys and girls as they crowded around the altar. Many of their parents do not attend church, but some of them are coming because of the children. We had planned the program before the revival service had begun, and some were just the least bit afraid that the service "might break in on the meeting"—indeed, it did and most delightfully. It seems to be the start of a gracious work of grace. Some of the parents came to the altar along with the children and sought the same Christ. "A little child shall lead them." I have written this because I know that you were interested and I wanted to make you feel just a little bit more certainly the fact that God is blessing your work."

"Last year you helped us with a needy Sunday school in a neighborhood untouched by any English preaching service. Our average attendance for the summer at the school was 44. During the past winter I have received 22 of these people into full membership of the Methodist Episcopal Church of ———. Often 10 to 25 of them came into the midweek prayer service during the winter with the thermometer ranging from zero to 26 below. Their interest and loyalty have led our people into a quickened interest of church life and helped to develop a deeper church consciousness and religious expression. Two weeks ago a brother about 45 years of age said, "Will you take me into the membership of your church? I believe it will help me to be a better man all around." I received him in the church at ———. He lives seven miles north of here. I state this as an encouragement to your Board and to try and enlist a little sacrificial service (if such it can be called) from the pastors to branch out and do a little extension work as a feed box to the city charge."

Many of these needy schools become self-supporting and develop resources that make them centers of help for the work of the church at large. One such school that we aided four years ago is now contributing more than $700 a year to the expenses of the church which has resulted from its organization. A few years ago we provided supplies for a Sunday school in Michigan, that has since grown to a membership of nearly 500. A church has been organized with a membership of nearly 350, with a church building and parsonage valued at $20,000. Last year that society raised more than $1,500 for the promotion of the gospel.

In answer to a letter of inquiry concerning the results of our grant work replies were received from 184 schools that we had aided that were sufficiently complete for tabulation. Of this number 59 had resulted in church organizations. Forty-nine of these organizations reported a church membership of 2,273, and 38 of them possessed property to the value of $125,660. The total amount invested by our Board in these 38 schools was $234.97. In the face of such facts it is doubtful if there is any investment that pays larger returns than the grant work of the Board of Sunday Schools.

ESTABLISHING NEW SCHOOLS

The General Conference made it the duty of the Board of Sunday Schools to establish new schools in needy and neglected neighborhoods. A survey of the fields showed that two thirds of the children of the great Northwest were outside of the Protestant Sunday schools. Thousands of day school districts were discovered without any religious privileges whatever. A worker in western Washington reported by name, county, and population over 150 communities, ranging from 400 to 800 souls, that were not being cared for by any religious organization.

A Wyoming pastor wrote:

"I have lately returned from a trip to the northwestern part of the State. I went from ———, one hundred and twenty-five miles, by wagon. I was positively astonished at the conditions. Along every stream and river for all the distance there are settlers. More coming. And these settlements reach far beyond where I was, and not a church, preacher, or even a Sunday school the whole way. People are bringing up their children without the slightest religious knowledge or training. Think of people living, rearing families, and dying six days from any church or preacher!"

A district superintendent said:

"There are inhabited places in Montana where no person has ever been with the news of salvation. During my labors last month I preached to boys and girls, some of whom were fourteen years of age, who had never heard a sermon. In one instance a public school teacher informed me that the children in a certain district where she taught did not know what a church and Sunday school were for

until she instructed them. They had never seen a Bible or heard the Lord's Prayer. There were thirty-six pupils enrolled in that school."

Similar conditions obtained in the southwest and in other frontier sections. The situation in the Southland among the mountain whites was equally appealing. One county in Tennessee was reported with 8,500 children who had no educational privileges for nine months in the year, and such as they had for the other three months were provided by teachers whose educational advantages seldom exceeded the eighth grade of public schools. The same children had practically nothing at all in the way of religious privileges.

A district superintendent wrote:

"There are thirty-one circuits and stations on my district. The average salary is less than $300 a year. The preachers are untrained, and many of them are unordained men. The Sunday school superintendent is usually an aged man who has never seen a well-organized school. He is obliged to devise and to depend upon his own methods. The teachers are not trained, and the organization is poor. In many cases they have no Sunday school books, cards, or other literature. We need trained men to travel through these mountains, introducing system into the schools and organizing new schools in unoccupied territory. There is not on the continent a people more accessible or more responsive to the gospel, or more appreciative of Christian education, or more capable of intellectual development than these people."

Out of more than three million children of the colored people two million of them were outside of the Sunday school. Here was a race struggling for light and liberty, making a progress that has never been surpassed in so brief a time, with two thirds of its children growing up without the gospel.

The foreigner in our midst presented another problem. The north Atlantic States to a large degree have been captured by aliens. New England, once the section of some of our best American stock, had become nearly sixty per cent foreign. It had five cities, each of which had a larger percentage of foreign population than either New York, Chicago, or San Francisco. The situation was equally serious in Pennsylvania, New York, and New Jersey. Nearly 14,000,000 people were found in this north Atlantic group of foreign birth or parentage. The president of Columbia University declared:

"These figures take us out of the class of Germany, Great Britain, and France, and put us in a class with Russia, India, and China, nations that we have always looked down upon, but whose problems now are ours."

We were amazed to find that over one half of the children of the United States under twenty years of age (20,000,000) were not being ministered to by any church—Protestant, Catholic, or Jewish. As rapidly as the resources of the Board of Sunday

Schools permitted, missionaries were put into the field to care for spiritually destitute communities. The work that these men have done and are now doing can be seen from the following excerpts from their reports:

"I spent the week at Loon Lake, one of the most beautiful spots in the northwest, having a population of three hundred, and increasing rapidly. I followed my usual plan, visiting during the day and preaching at night in the schoolhouse. We organized on Sunday with forty scholars and secured a good corps of teachers. After preaching I received twenty members into the church and organized a Methodist Episcopal Church. On Monday a good Ladies' Aid Society with fifteen members was organized. We received a gift of two good lots valued at $350, and raised money sufficient to pay for an organ. We also found a pastor made to order in the person of Rev. W. A. Sinclair, a regularly ordained minister of the Methodist Protestant Church, recently from the East. I received him into the Methodist Episcopal Church, called up the district superintendent, and had him appointed pastor. So in six days we secured a Sunday school, church, and preacher, with a lot and organ thrown in. This is important, as it becomes a new circuit."

"Shelley is situated north of Pocatello and eight miles south of Idaho Falls, and is surrounded by a fine agricultural country with a splendid water system. The community is largely Mormon, Shelley having two Mormon churches. In January last I heard that there were a few Protestant families there and that they were desirous for a church. I went to look over the field, and after a few days' canvassing I left with the promise of a fine location for the church building and pledges of a thousand dollars toward the erection of the same and a guarantee of a thousand dollars a year, provided we put a man in the field at once. I reported the same to the district superintendent, and in six weeks he had a man on the charge. On the 19th of June I organized a Sunday school at Shelley and another at Stanton, about four miles away. One week later I organized a school at Long Schoolhouse, about seven miles north of Shelley. Both of these points now have regular preaching by the pastor at Shelley. Brother Williams has a class of about thirty members, and about $2,500 is now pledged toward their building and will make a splendid report to our Conference along all lines, I am sure.

"At Richfield, Hagerman, and Bliss, and the Boise Basin charges that were started last year, and at Milner Circuit, started soon after last Conference, we have maintained regular pastors all this year, and they will all have good reports for Conference next month."

The record of the Rev. C. B. Sears, of the Puget Sound Conference, is so notable that we give it a place in this story. In five years Mr. Sears organized 107 new Sunday schools.

From this have come:

91 Active Sunday schools.
79 New preaching places.
28 New Methodist Episcopal churches.
8 New circuits supporting pastors.
15 New church buildings, and
$25,000 worth of property.

Other examples of efficiency equally striking could be cited,

but space forbids. The Board of Sunday Schools is now supporting twenty-four missionaries and special workers in the United States who are devoting all of their time to the organization of new schools and to the strengthening of needy ones. In less than eight years these splendid workers have organized 2,360 new Sunday schools, from which 616 church organizations have been developed, and 295 churches and parsonages built, at a valuation of $486,500. For every $1,000 that we have expended on our extension work we have given to the church 10⅓ new Sunday schools, nearly 2 new church organizations, 1½ church buildings, and approximately $2,000 in property value.

THE FOREIGN FIELD

The work of the Board of Sunday Schools is not limited to the United States. The charter of the Sunday School Union, its immediate predecessor, provided that its work should be in the United States "and elsewhere." As early as 1845 the Sunday School Union made appropriations to Sunday schools of India and for more than sixty years it supported the Sunday school work of the foreign field without any cessation of interest or effort. Unfortunately its resources were hopelessly inadequate to meet its obligations. The best it could do was only a pittance. The result was that when the Board of Sunday Schools began its work the conditions that it faced were such as to challenge the stoutest faith and the most earnest endeavor. An extract from our Annual Report of 1912 will reveal the situation that confronted it:

"In Asia the membership of the Sunday school falls nearly 25,000 below the membership of the Church, when it should be 30,000 in excess. In the Philippines the church membership is 30,000; the Sunday school membership is less than 9,000. In Africa we have over 10,000 in the church, and less than 6,000 in the Sunday school. In the Spanish-speaking Conferences, Mexico, and South America, we have nearly 17,000 in the church, and less than 14,000 in the Sunday school. The West China Mission shows a decrease in its Sunday school membership in the last four years. The Sunday schools of the Central China Conference have gained only 134 members in the past quadrennium. In Southern Asia the increase in the Sunday school membership for the past four years has been less than four per cent, and the increase in the average attendance has been only two tenths of one per cent. The Bombay and North India Conferences have actually lost members during the past four years, and the latter Conference has fewer officers and teachers than ten years ago. Nowhere are the conditions what they ought to be. The proportion of officers and teachers to scholars in our Sunday schools at home is one officer and teacher to every nine scholars. The proportion of officers and teachers to scholars in Eastern and Southern Asia is one officer and teacher to thirty-six scholars. Where we should have 20,000 workers to properly man our Sunday schools in Asia, we have only 5,000. India has 3,599 schools and only 3,962 officers and teachers. That is one and one tenth worker to a school. This means that the great majority of our Sunday schools are not

schools at all, but services where little children and adults sit together and listen to a Bible story or a sermon by the missionary or by the native worker in charge. There is no organization, no grading of pupils or lessons, no equipment, and no attempt at real Sunday school work. So long as this situation continues, and wherever it exists, the Sunday school will be little more than a name."

The foreign field itself was not unmindful of its needs, as the following requests from several of the Bishops will show:

"I write to urge that a Sunday school missionary be granted for the Philippine Islands Conference. The whole island is throbbing with interest in gospel education. The era of Sunday school work is well on and the value of it is beyond computation. We are grateful to you for the money grant. Now, if you will add to that a knowing man who will travel through the connection and organize schools, hold institutes, teach methods, etc., you will render a very great service, not only to Methodism and to evangelical Christianity, but to the coming civilization of these most helpful islands."—*Bishop Oldham.*

"As the outcome of consultation with Bishop McDowell, when in India, and of careful consideration of the matter by our missionary leaders, I now have the pleasure of placing in your hands the formal application of the Bishops and missionaries of the Methodist Episcopal Church in India and Burma, for the appointment by your honorable Board of a secretary for this important field. As our missionary operations extend and our work grows in every direction, we feel the need of a more thorough organization of our Sunday school work than is possible under existing conditions. The time has come for our Church in India to place this important department of our missionary enterprise in this land on an improved and more systematic basis. The longer this is delayed, the greater our disadvantage and loss."—*Bishop Robinson.*

"As you may know, I held the North China Conference in September. I discussed the Sunday school proposition in Cabinet, and with our leaders, and am convinced that a man set apart for that work would be of immense value to the church in North China. In a recent conversation with Bishop Bashford I heard that you had written him in regard to this matter. We are both of the opinion, as he will inform you, that something should be done for this work. We shall in a short time be ready to hand you the name of some one either on the field or at home who can take up this work in North China and push it as we are planning to do in South China."—*Bishop Lewis.*

To meet the needs of the foreign field the Board of Sunday Schools is now supporting the following persons in special Sunday school work in the foreign field:

China: Mrs. Elizabeth F. Brewster, Hinghwa; Rev. Wallace H. Miner, Foochow; Rev. Chai Cieng Ieng, Yenping.

East Africa: Rev. Thomas Naviss, Inhambane.

Germany: Rev. Albert Titus, Colmar, Elsass.

India: Rev. S. A. Bhosle, Poona; Rev. M. K. Chuckerbutti, Tamluk; Rev. Ishwardas Narsinh, Nadiad; Rev. M. C. Hermit, Moradabad; Rev. S. K. Swami, Meerut, U. P.; Rev. Halku Muree, Jubbulpore, C. P.; Rev. Duhla Govind, Baroda Camp.

Japan: Rev. K. Mito, Mikkage, Settsu.
Korea: Rev. Soon Hyen, Seoul.
Norway: Rev. Nils Bolt, Kristiania.
Philippine Islands: Rev. A. L. Ryan, Manila.
Sweden: Rev. Hj. Stromberg, Jonkoping.

The list is not a large one, but the record of achievement is one for which we may well be thankful.

Mr. A. L. Ryan took up his work as our representative in the Philippine Islands only 14 months ago. His first annual report shows an increase of 43 schools and 3,862 in enrollment over last year. Moreover, 60 per cent of these schools show an increase in average attendance. More than one third of them hold monthly Sunday school board meetings, and nearly a third have some form of teacher training, either in the way of a teacher's meeting or the regular training class. More than half of these training classes have been started the past year. Added to these splendid returns, 30 students have been enrolled in correspondence courses during the last twelve months. Nearly 400 Sunday school scholars united with the church during the quarter ending August 31, 1915.

Reports from eight of our missionaries, representing five Conferences and three districts, show that they have had a total gain of 186 schools and 8,681 in enrollment during the past year. If the entire field had gone forward in the proportion represented by these figures, our Sunday school statistics for mission fields would show an increase of 875 schools and more than 40,000 in enrollment during the year.

SUMMARY

In the foregoing survey we have presented a series of remarkable results, but as yet we have hardly touched the fringe of our possible Sunday school development. Sixty per cent of our Methodist Episcopal Sunday schools have a membership of less than one hundred; 84 per cent have a membership of less than two hundred; and only 16 per cent have a membership of more than two hundred. With such a showing it is easy to see that our schools have not reached anything like their full membership capacity. The fact that one half of all the children and youths of the United States under twenty years of age, more than twenty millions, are not in any Sunday school—Protestant, Catholic, or Jewish—shows that we have an unlimited field for growth awaiting us. There is hardly a school in Methodism that could not double and treble its present membership if it would.

Our evangelistic achievements, great as they have been, are only a small part of what they ought to be. We have more than four hundred thousand officers and teachers, every one of whom should be an active and effective evangelist. We have more than

two million members in our Sunday schools who have not yet united with the church. With such a field and such a force a million converts a year is not an impossibility. It will come when our workers are awakened and commit themselves with resolution and devotion to such a task.

What is six or seven hundred thousand dollars a year for missions from an army of four and a half millions? It represents but a penny a month per member. Surely this is not what the Sunday school should do to give the world the gospel! A million a year for missions would be a small task for our Sunday schools if they would only make the effort.

One cannot survey the present Sunday school situation, its tremendous numbers and resources, its immeasurable educational possibilities, and evangelistic opportunities, and the immense fields that are white for the harvest in this and other lands without a growing conviction that the church's greatest opportunity and largest hope for the future lies in the Sunday school.

Treasurer's Report

RECEIPTS

	1912		1913		1914		1915		Total Receipts for Quadrennium	
									On Hand 1–1–'12	$2,736 08
Balance on hand January 1		$2,736 08		$3,050 58		$12,979 76		$21,885 84		
Total Receipts from Conferences	$82,253 49		$116,596 39		$126,567 40		$132,566 82		$457,984 10	
Organized Class Work:										
Certificates and Merchandise	....		607 54		952 95		1,129 19		2,689 68	
Teacher Training:										
Examinations and Diplomas	....		382 91		444 18		496 25		1,323 34	
Correspondence Study Course:										
Registrations	....		224 55		210 70		180 60		615 85	
Knights of Methodism:										
Merchandise, etc	900 80		197 57		213 33		152 16		1,463 86	
The Method.st Brotherhood:										
Dues, Charters, Merchandise, etc	....		....		93 16		4,992 49		5,085 65	
Special Contributions	....		2,867 81		1,983 14		1,470 29		6,321 24	
Refund Travel Expenses	....		735 35		740 48		1,250 98		2,726 81	
Refund—Lesson Course, Printing, Grants, Postage, etc	....		875 89		1,837 45		2,763 98		5,477 32	
Department of Missionary Instruction	....		2,666 66		4,125 00		4,061 50		10,853 16	
Literature and Merchandise	....		322 82		921 24		640 11		1,884 17	
Sale Rally Day Programs	2,374 85		1,901 69		1,334 58		3,398 77		9,009 89	
Sale of Books:										
Teacher Training, Correspondence Study Course, Miscellaneous	....		4,558 21		6,424 58		7,063 61		18,046 40	
Bequests	365 81		533 33		....		72 15		971 29	
Royalties on Sunday School Hymnals	1,565 87		1,625 72		670 83		944 63		4,807 05	
Interest on Investments and Deposits	....		225 46		403 88		426 52		1,055 86	
Christmas Ship Receipts	....		....		9,113 22		463 25		9,576 47	
Miscellaneous Receipts—Advertising in Leaflets, etc	1,143 96		358 00		225 75		301 40		2,029 11	
Receipts from Administration Department	809 71		....		....		....		809 71	
Receipts from Educational Department	8,352 77		....		....		....		8,352 77	
Total Receipts for Year		97,767 26		134,679 90		156,261 87		162,374 70		551,083 73
Grand Totals		$100,503 34		$137,730 48		$169,241 63		$184,260 54		$553,819 81

Treasurer's Report—*Continued*

EXPENDITURES

	1912	1913	1914	1915	Total Expenditures for Quadrennium
Administration Department	$18,405 54	$17,040 87	$17,035 33	$16,523 08	$69,004 82
Educational Department	27,769 13	....	....	....	27,769 13
Teacher-Training Department	....	4,253 43	5,848 73	7,674 75	17,776 91
Correspondence Study Course	....	4,124 43	3,037 13	3,453 75	10,615 31
Organized Class Work	....	3,561 78	4,009 19	5,131 22	12,702 19
Lesson Course	....	755 06	40 25	....	795 31
The Methodist Brotherhood	....	....	2,078 43	6,120 42	8,198 85
Teen Age	....	....	....	5,417 78	5,417 78
Knights of Methodism	1,750 15	313 03	137 71	392 13	2,593 02
Extension Department	37,869 28	38,929 10	45,531 81	48,007 60	170,337 79
Institute Department	....	18,768 98	17,687 10	19,597 38	56,053 46
Missionary Instruction	....	5,069 91	6,268 81	6,878 41	18,217 13
Home Grants	3,754 11	4,653 48	4,315 56	3,811 03	16,534 18
Foreign Department	6,815 22	17,303 80	25,923 72	26,817 99	76,860 73
Rally Day	717 23	3,297 18	2,407 90	3,118 33	9,540 64
Book Account	....	2,714 74	3,356 48	2,367 46	8,438 68
Christmas Ship Expenditures	....	....	8,517 84	373 07	8,890 91
Miscellaneous	1,151 10	2,464 93	626 47	1,963 24	6,205 74
Permanent Investment Fund	721 00	....	533 33	2,475 00	3,729 33
Total Expenditures for Year	$98,952 76	$123,250 72	$147,355 79	$160,122 64	$529,681 91
Cash Balance December 31	3,050 58	12,979 76	21,885 84	24,137 90	24,137 90
Grand Totals	$102,003 34	$136,230 48	$169,241 63	$184,260 54	$553,819 81

REPORT OF THE METHODIST BROTHERHOOD

On November 12, 1914, The Board of Managers of the Methodist Brotherhood took the following action:

Recognizing the fact that a closer cooperation of the Brotherhood and the Men's Bible Class movements will contribute to the efficiency of each, and

WHEREAS, The General Secretary of the Brotherhood has made a report to the effect that the two movements may be conducted under one management, therefore, be it

Resolved. 1. That, pending the meeting of the next General Conference, the General Secretary of the Brotherhood shall be also superintendent of the Adult Bible Class Department of The Board of Sunday Schools of the Methodist Episcopal Church, his salary, traveling expenses and office expenses to be provided by The Board of Sunday Schools.

2. That The Board of Sunday Schools shall assume all financial obligations now resting upon the Brotherhood.

3. That while this cooperation continues, the Brotherhood shall turn over to The Board of Sunday Schools all assets such as office furniture, supplies, dues and unpaid accounts.

Resolved, That, pending the action of the next General Conference, we request The Board of Sunday Schools to act for the Managing Board of The Methodist Brotherhood in the management of the affiliated movements; and

Resolved, That we request the General Secretary to make a semi-annual, or at least an annual report of Brotherhood matters to the members of the Managing Board.

Resolved, That this arrangement shall go into effect when The Board of Sunday Schools accepts the provisions of this action.

(Signed) THOMAS NICHOLSON,
Chairman.

The Board of Sunday Schools accepted the request of the Board of Managers. The central office of the Brotherhood was moved at once to Chicago and the General Secretary assumed the duties of Superintendent of the Adult Department of the Board of Sunday Schools in addition to the secretaryship of the Brotherhood.

Since the correlation of these two movements the work for men has progressed rapidly. The usual number of Brotherhood chapters has been enrolled, and many chapters that for one reason or another had disbanded have been reorganized into Brotherhood Bible classes. Many Bible classes of men have introduced the Brotherhood idea of social and fraternal ministry.

It is becoming increasingly clear that these activities belong together. It is earnestly hoped that the General Conference will ratify the action of the Managing Board by which this correlation has been effected, and place within the adult department of the Board of Sunday Schools the responsibility of promoting the work for the organization of the men of Methodism.

REPORT OF THE BOOK COMMITTEE

To the General Conference of 1916.

DEAR FATHERS AND BRETHREN: The members of the Book Committee, as constituted under the provisions of Paragraph 370, Sections (1) and (2) of the Discipline, met for organization in the Hotel Radison, Minneapolis, Minnesota, Wednesday evening, May 29, 1912, the Committee consisting of the following District representatives:

I. Silas Peirce,
II. John Handley,
III. J. G. Shepherd,
IV. W. F. Conner,
V. R. T. Stevenson,
VI. J. A. Patten,
VII. M. S. Davage,
VIII. Hanford Crawford,
IX. H. M. Havner,
X. Joe Bell,
XI. C. E. Bacon,
XII. J. S. Ulland,
XIII. W. E. Bletsch,
XIV. Rolla V. Watt,
XV. W. W. Van Dusen,

together with the following Local Committee representatives from New York city and the territory contiguous thereto:

J. W. Pearsall,
E. B. Tuttle,
J. E. Andrus,
J. E. Holmes,
E. S. Tipple,

and from Cincinnati, Ohio, and the territory contiguous thereto:

R. T. Miller,
E. E. Shipley,
D. R. Anderson,
C. M. Van Pelt,
Herbert Scott.

The Committee organized by electing John A. Patten, Chairman, and Ezra S. Tipple, Secretary, with Edward E. Shipley, Assistant Secretary. There have been four changes in the membership of the Committee during the quadrennium. Two of these were by death and two by resignation:

On January 3, 1914, Ezra B. Tuttle of the Local Committee of New York city, a man whose gentleness made him great, died. Frank A. Horne, of Brooklyn, was elected to fill the unexpired term of membership.

On April 23, 1914, Robert T. Miller, of the Local Committee of Cincinnati, fell on sleep. The sage counselor, the courtly gentleman—gone; but still abiding in sacred memory and helpful influence. Jesse R. Clark, of Cincinnati, was elected to the membership thus made vacant.

April 19, 1913, James G. Shepherd, member from the third General Conference District, resigned, and Hugh C. McDermott was elected to fill the vacancy.

April 22, 1915, John A. Patten, member from the sixth General Conference District, resigned, and John W. Fisher was elected to be his successor in membership on the Book Committee. William F. Conner was elected as Chairman of the Book Committee, that

office being vacant through Mr. Patten's resignation as a member of the Committee.

Conforming to the provisions of Paragraph 378, Sections (2) and (3), the Book Committee, at its meeting for organization, designated one of the Publishing Agents as the General Agent, by the election of Homer Eaton; at the same time designating George P. Mains to have immediate charge and administration in New York city, Henry C. Jennings in Cincinnati and Edwin R. Graham in Chicago. The death of Homer Eaton, February 9, 1913, that pillar of strength so adorned by grace, made necessary the election, by the Committee, of a Publishing Agent. John H. Race, of Chattanooga, was elected to the office at the annual meeting held in Cincinnati in 1913. Henry C. Jennings was then elected General Agent, and John H. Race was designated to have immediate charge and administration at Cincinnati. Nor had death yet exacted his full toll. John T. McFarland, Editor of Sunday School Publications, died December 22, 1913—the man radiant in his intellectual and spiritual life. The Committee, at the meeting in 1914, elected Henry H. Meyer to the Editorship thus made vacant, Bishops Earl Cranston and L. B. Wilson concurring. The death of Robert Forbes, one of the Corresponding Secretaries of the Board of Home Missions and Church Extension, then led that Board to elect Freeman D. Bovard, editor of the California Christian Advocate, to the position thus made vacant. At the annual meeting in New York, 1914, Francis M. Larkin was elected Editor, to succeed Dr. Bovard, and Bishops Cranston and Wilson gave their concurrence.

George P. Eckman presented his resignation, as Editor of The Christian Advocate, to the Committee at the annual meeting, April 21, 1915. The resignation was accepted, and James R. Joy, Assistant Editor, was elected to the position made vacant. Bishops L. B. Wilson, Francis J. McConnell and James W. Bashford gave formal concurrence to the election. At the meeting for organization, May 29, 1912, David G. Downey was elected Book Editor.

THE DISTRIBUTION OF PRODUCE

There has been appropriated to the Annual Conferences for Conference Claimants distribution as follows:

1913	$250,000
1914	300,000
1915	300,000
1916	275,000
A total for the quadrennium of	$1,125,000
For the preceding quadrennium	780,000
Or an increase of	$345,000

Representations made to the Book Committee that printing paper, inks, dyes and other materials were steadily advancing in price, with the prospect of still further advance, induced it, at the meeting in New York, March 8, 1916, to reduce the appropriation for the current year from $300,000 to $275,000. The caution that the Committee believed should be observed in these times of business uncertainty, occasioned by the great war, was as well a factor in this decision.

The general policy of the Committee has been to make appropriation of the amounts earned by the Book Concern, rather than to accumulate a larger surplus. We have not been unmindful of the direction that there shall be "retained a sufficient amount with which to carry on its affairs"; but after due regard is had for a margin of surplus making for business safety, which we believe has been reached, the Book Committee has made appropriations based on the conviction that the present claimant deserves the largest consideration.

The increased interest shown by the church in raising Annuity Funds for Conference Claimants, resulting in large amounts soon to be accumulated and invested, providing for their support, makes certain that the next generation will be better paid than they of to-day. The ordinary business corporation may wisely lay aside a large surplus, from which it may draw to help pay dividends to the stockholder in years when the regular earnings may not be sufficient to pay them in full, this surplus, at the same time, making the business more stable for his heirs. The claimant on the profits of the Book Concern has no heirs save his widow, who can receive but one-half of his claim, and his children, who can seldom be recognized as claimants. In most cases his interest in the fund dies with him. His brethren, the future claimants, will be better provided for from other sources. It is therefore but equity that he should receive as large dividends as business safety and due regard for the enlargement of the plant will permit.

The Committee remembers that primarily the Book Concern was established and is carried on for the object and purpose of "the promotion of Christian education, and the dissemination of moral and religious literature"; nevertheless it has as well believed that these objects and purposes must lack, in measure, both the moral and religious element should we "withhold good from them to whom it is due, when it is in the power of thine hand to do it." To the Retired Minister is due now, and to-day, all the Book Concern can safely give him. We look with longing expectancy to the day when the church shall have made such liberal provision, by invested funds, for the support of all claimants, that the Book Committee can keep to its highest ideals of business sagacity and foresight, without in so doing sacrificing

its still higher ideals of giving practical help to the Retired Ministers, whose loyal devotion and unrequited service have played so large a part in the Book Concern's splendid financial growth.

THE ADVOCATES

The report of the Book Committee to the General Conference of 1912 says, concerning the question of the periodical literature of the church: "A satisfactory solution of this problem has not yet been reached, and therefore is submitted to the serious consideration and judicious adjustment of the assembled wisdom of the church as represented in the General Conference." In response to that appeal the Committee on Book Concern reported certain recommendations which the General Conference adopted. These recommendations may be found in Report No. 7—Journal of the General Conference, page 680.

That report might reveal to the higher critic the hands of different authors, or the same author in a different state of mind. It is surely a composite work, and the redactor has not taken the trouble to exactly harmonize the spirit of the different sections of that report. We are told in Article 1, as adopted, that "The promotion of denominational loyalty, the increase of spirituality, the growth of intelligence concerning our church doctrine, polity, history and life, and the development of the connectional spirit in our membership—all of which can be accomplished by a wider circulation of our church papers—will far outweigh financial disadvantage, if that should be inevitable."

Article 2, as adopted, reads: "Experience derived from former consolidations, has not convinced us of the wisdom of such a change. We are especially convinced that the peculiar demands and needs of the various sections now served by the Central, Northwestern, and Western Christian Advocates cannot well be met in the immediate future by any consolidation of those papers. We would therefore recommend that no plan of consolidation of Advocates be considered by the General Conference at this time."

Then in Article 5 this appears as adopted: "As a substitute for the proposed plans of consolidation which are deemed of doubtful expediency at this time, we recommend the practice of every consistent economy, and the careful, constant conservation of resources of every available and desirable character." To this point, consistent—perfectly congruous.

The six Advocates to take their place with the Pittsburgh, fixing the price at one ($1) dollar per year, net. Only the Advocate at New York to be at a higher price. But there is a second paragraph in Article 5 of this report, not consistent with the

above, that has given the Book Committee grave concern, namely: "Should the aggregate deficit upon the weekly periodicals authorized by the General Conference (not including the Sunday School publications or the Epworth Herald) exceed $25,000 per annum for any two consecutive years, the Book Committee, in consultation with the Publishing Agents, shall determine which of the said periodicals shall be discontinued or consolidated so as to secure economy and promote the interests of the Book Concern and the church, provided this shall become operative January 1, 1913."

The time came at the annual meeting of 1915 when the Committee must face this issue, for the aggregate deficit for the weekly periodicals (not including Sunday School publications or the Epworth Herald) had exceeded $25,000 for two consecutive years.

Gravely the Committee considered the question. The exactness of the record was called in question by some. They ventured to assert that were it not for clerical inaccuracy, The Christian Advocate would be numbered among the exceptions together with Sunday School publications and the Epworth Herald. The Committee accepted the record as it stands. We were agents, faithful and obedient, we trust, to every plainly expressed and clearly apprehended will of the General Conference. But we confronted here a unique and difficult situation. There can be no doubt of the success of the act in provoking zeal throughout the periodical camp. It was an "awakener," and the church did get a "shock." There is a net gain in circulation at the end of the quadrennium of 68,839 that may be credited, in large measure, to this suspended sword. We studied the enactment to discover its spirit as well as the letter of this special paragraph. We believed the spirit was not to destroy but to fulfill; and that even the letter and exact phrasing of the act was constructive. We discovered that it named three definite things to be attained: *First,* to secure economy in the publishing of the periodicals; *second,* to promote the interests of the Book Concern; *third,* to promote the work and influence of the church.

The direction is that the "Book Committee in consultation with the Publishing Agents shall determine which of the said publications shall be discontinued or consolidated so as to secure" the three above-named definite desirable ends. There was prolonged consultation. It was agreed that the discontinuance or consolidation of some of the Advocates might secure economy, if by economy was meant solely the saving of some expenditure of money on that particular paper. But it was as well agreed that even though attained it would be but one of the three ends we were commanded to consider. The second and third declared purpose of the resolution must, we believed,

be as well taken into account. Would this "economy" as well promote the interests of the Book Concern and of the church? So with all of judgment and patience at our command we made endeavor to discover a way by which we might be obedient to one of your directions, "secure economy," and at the same time be obedient to the two others, "promote the interests of the Book Concern and of the church." We believed that consolidation would be near to equivalent to discontinuance. That the local subscriptions to one Advocate could not be transferred, in any large proportion, to the remote Advocate by which it was absorbed. We believed that even the supposed economy was doubtful. But the Committee was fully convinced that to make such consolidation or discontinuance, in the midst of the quadrennium, would not "promote the interests of the Book Concern and the church."

The church is the clientage of the Book Concern. To take from a great empire of 400,000 or more Methodists the Advocate that represented their interests, the Advocate that promoted their purposes and plans and enlarged their ideals was not, in the judgment of the Committee, to be done for the sake of the dollar when in so doing larger interests were not promoted, but endangered.

We could not find a way of discontinuance or consolidation so as to secure all three of the declared purposes of the enactment. We chose to secure, or certainly retain, the two and sacrifice for the time the one. We are not disposed to indulge in either the weakness of apology or the sadness of regret. We acted according to the best judgment we had at that time and under the conditions then existing. The new time is at hand, whether the new conditions have developed we again submit to the assembled wisdom of the church.

The following figures are worthy of careful study. There is, however, one well established fact they do not disclose. Extensive investigation shows that, as a rule, where the membership of a charge is small the ratio of circulation to the membership is best, while a large average membership to the charge, in a Conference, is unfavorable to a good ratio. It has been shown that the same Advocate will have proportionately more subscribers in the charge with 300 members than in the charge with 600. The three mid-continent Advocates have favorable conditions for a large increase in subscriptions under this rule.

The average membership to a charge in their territory is below that of Conferences that have as good a ratio as one Advocate subscriber to every seven members. The field is there, and it is made certain from the facts in other like fields that it is most fertile soil awaiting the proper cultivation.

COMPARATIVE CIRCULATION OF PERIODICALS

	Jan. 1, 1912	Jan. 1, 1916	Gain or Loss	Per Cent	Present Ratio of Circulation to Members in Patronizing Territory
California Advocate	5,254	8,784	+3,530	+ 67	1 to 9
Central Advocate	19,122	31,078	+11,956	+ 62	1 to 13
Epworth Herald	87,667	91,016	+3,349	+ 4	
Methodist Advocate-Journal	7,500	4,195	−3,305	− 44	1 to 20
Methodist Review	8,817	7,550	−1,267	− 14	
New York Christian Advocate	27,397	38,011	+10,614	+ 38	
Northwestern Advocate	20,641	40,708	+20,067	+ 97	1 to 16
Pacific Christian Advocate	7,841	9,636	+1,795	+ 22	1 to 9
Pittsburgh Christian Advocate	43,528	48,550	+5,022	+ 12	1 to 8
Southwestern Advocate	13,200	12,000	−1,200	− 9	
Western Christian Advocate	17,167	35,445	+18,278	+ 106	1 to 14

Making an increase of 74,611 and a loss of 5,772, or a net gain of 68,839. The ratio of circulation to membership, as shown above, may indicate, as before noted, the value of intensive cultivation of the field. The best ratio is that of the Pittsburgh Advocate, which is one to each eight members in the patronizing territory for that paper, as defined in the Discipline. The California and Pacific come very near to the same standard. If the California Advocate had that ratio in its patronizing territory there would be added to its present circulation 789; to the Central, 20,061; to the Northwestern, 40,990; to the Pacific, 669; and to the Western, 24,948; or a total additional circulation of 87,457.

TRADES UNION

At the annual meeting of the Committee in Cincinnati, 1913, the Allied Printing Trades Council of Cincinnati presented a request that this organization be given a hearing by the Book Committee concerning, as stated, "matters that pertain to the trade conditions that obtain in the local Book Concern printing departments. They are of vital interest to the organization which we represent; they are, we feel assured, likewise of interest to you and the church which you represent." In response to that request, and to discover wherein these "trade conditions" were below the standards of the Union, the Book Committee asked Frank E. Bell, as representing the Allied Printing Trades Council, to make a statement, in writing, concerning "the trade conditions that obtain in the local Book Concern printing department." To this Mr. Bell, representing the "Council," replied: "I presume your Committee desires to know the 'grievance' against the Book Concern. Those specific things are that we have been trying for some time to get the various departments of the Concern to become Union, in order that Union conditions

and wages might prevail therein. Your Committee well realizes that our contention really must rest upon the broad ground of unionizing the Book Concern. At heart the real question for your Committee would be, 'Shall we unionize the Book Concern?' and to us, 'Why will the Committee not do so?'" Further communications between the two bodies led to a hearing by the Book Committee of representatives of the Allied Printing Trades Council, Messrs. Dill, Hitchens and Bell addressing the Committee. As the result of that hearing the Book Committee, by formal action, declared that "these gentlemen, although requested in our invitation to do so, failed to specify wherein the Book Concern is at variance with Union requirements, as to wages or hours, or comfortable conditions of labor. The representations made failed to convince us that there would be any advantage to employees or to the Book Concern from an alliance with said Unions. It is the aim and purpose of The Methodist Book Concern to conduct its business in accordance with the highest principles of equity and justice to all its employees." The Committee, at its annual meeting in New York, 1914, approved the action of the Local Committee at Cincinnati in that it continued the policy indicated by the action of the Book Committee in 1913.

At the meeting of the Committee in 1915, held at San Francisco, the following communication was received from the Methodist Federation for Social Service through Bishop McConnell:

"March 27, 1915.

"The Book Committee, San Francisco:

"Dear Brethren:

"We are informed that the Unions of the Allied Printing Trades are about to begin a campaign of publicity against our church because of the lack of any cooperative arrangement between them and the Book Concern at Cincinnati. The situation at Chicago is also involved.

"This is more than a local matter. Its scope will be nation-wide, and its effect will be felt far beyond the ranks of the trade unions. It will seriously embarrass our church in its approach to the whole labor group. We are still receiving evidence, both personally and through pastors, of the limitation put upon the work of our church by the last campaign of publicity carried on against us by the printing trade unions.

"We are sure that you will recognize the seriousness of this situation, and we trust that you may be able to find a way to relieve the church from it.

"If we can be of any assistance in this matter, we are at your service.

"(Signed) Francis J. McConnell, President.
Herbert Welch, Vice-President.
Harry F. Ward, Secretary."

Bishop McConnell was present and was given full opportunity to speak to the question of which he availed himself on different

occasions. After reference to a Special Committee, the following was adopted as the sense of the Book Committee, that in response to the communication from the Methodist Federation for Social Service, we make this reply:

"First: In proof of the interest of the Book Committee in seeking a solution of the question presented by certain leaders of the Allied Printing Trades Council, we point to the extended hearing given them in Cincinnati before the Book Committee as a whole in session in the year 1913.

"Second: Again, at our meeting in New York, in 1914, a report was made by the Local Committee at Cincinnati concerning the same questions, and the conclusion was reached by the Book Committee expressing satisfaction with the conditions as reported by the Local Committee.

"Third: The so-called 'Preferential Shop' has been presented as a solution of the contention, but this term is of such varying and doubtful definition that it seems incumbent upon the Allied Printing Trades to define the 'Preferential Shop' in clear and uniform terms before we should be considered responsible for either accepting or refusing.

"Fourth: There can be no interest of Methodism dearer to your organization than is ours, since we are both parts of one great church. We, with you, are also open minded to every serious problem in the world of labor demanding our attention; but for reasons stated above, we are not able to make any further deliverance at this time."

One year has elapsed since the above action and no proffer of a definition of the "Preferential Shop" in clear and uniform terms has been made to the Book Committee.

GROUP INSURANCE

That the Book Committee was anxious to serve its employees in accord with the best approved modern methods may be indicated by the fact that in 1914 the Publishing Agents were authorized and directed to put into effect Group Insurance for the employees of the Book Concern. It was inaugurated June 1, 1914. About eleven hundred people are under its provisions. The amount of insurance carried upon the life of each employee is the same as that of the annual salary, with a maximum of $2,400. The premium will be about one per cent. This action was the first of its kind among the publishing houses of the country, and has evoked appreciation, and we believe will lead to greater efficiency on the part of the employees.

Further evidence of the Book Concern's efficiency in Christian social service, shown in practical form, may be noted in the construction and equipment of the new buildings in Chicago and Cincinnati, and as well in the reconstruction of the New York building. Here are found rest-rooms for both women and men, reading rooms, shower baths and every safety appliance known to the modern world.

Mr. John Mitchell, Chairman of the State Industrial Com-

mission of New York, in an address in New York city, February 13, 1916, declared that what labor wants is confined to six aims: (1) minimum wage, (2) eight hour day, (3) protection against child labor, (4) protection against accident to workmen, (5) improvement in sanitary conditions of shops and homes, (6) guarantee of trial by jury, free speech and free press.

The Book Committee affirms that in its administration all these have had support and have for years been in practice.

REAL ESTATE AND IMPROVEMENTS

CINCINNATI

The conditions as revealed at the annual meeting of 1914 made evident to the Committee that there should be erected in Cincinnati a new building sufficient to house all our interests, including the manufacturing plant. In accordance with these facts the Local Committee at Cincinnati was authorized to sell all our property facing on Fourth Street and to proceed with the erection of a six-story building running from Plum Street to Home Street. The contracts for the building, as reported at the session of 1915, made a total of $362,720. The condition of the realty market has not yet justified the sale of the property, but a fair income is being realized.

NEW YORK

At New York extensive repairs and improvements on the property have been made. These were made necessary partly because of city ordinances, including the widening of Fifth Avenue, and partly for the better accommodation of our own interests and of our tenants. The total amount expended on the building was above $300,000.

An equity of one-sixth in this property, held by the Board of Home Missions and Church Extension, and an equity of one-sixth, held by the Board of Foreign Missions, have been purchased by the Book Concern the past quadrennium.

CHICAGO PROPERTY

The sale of this property was authorized by the Book Committee during the quadrennium preceding this; namely, February, 1912. The net amount received from the sale was $600,000. At the annual meeting of the Committee held in Cincinnati, April, 1913, memorials came from the Rock River Conference and Chicago Preachers' Meeting, requesting that the entire amount realized from the sale of the property be reinvested within the "Loop" District, and that in that reinvestment responsible representatives of local Methodist interests should be consulted. Prior to that meeting the Publishing Agents had leased for three years, with option of two additional years, the

first, second and third floors of the Gunther Building, Wabash and Harman Place, at a net rental of $15,000. The response of the Book Committee, in 1913, to these memorials, was the adoption of a resolution to this effect: That the $600,000 realized from the sale would probably yield an income of $30,000; that the net income when invested in the former building was $15,750; that the gain to the dividend, by turning the property into cash, was $14,250; that the net rental for the new quarters was $15,000; that the charge for the space occupied in the old building was $23,797, or a saving in rental of $8,797; adding to this the gain in income of the investment $14,250; or a total gain for dividend of $23,047.

That these facts, together with the rapidly changing conditions in all great cities, and that the Concern was, and for some years could be, suitably and economically housed, led the Book Committee to defer, for the present, the purchase of new property in Chicago. The annual meeting in New York, 1914, had like communications and requests from Chicago, with the additional representation that the First Church in Chicago is proposing to erect a modern building at Clark and Washington Streets. This led the Book Committee to authorize the Local Committee to negotiate with the First Church for space for our Depository, and perhaps editorial offices. At the same time the Local Committee was authorized to secure, outside of the important retail sections, a site for the establishment of our own manufacturing plant, the cost of said site not to exceed $100,000. It was further suggested that plans and tenders for the construction of a building, not to exceed $100,000, be secured and presented to the Book Committee at the annual session of 1915. It was further adopted as the preference of the Committee that there be purchased such area as would permit of sufficient space for a manufacturing plant on three floors. In accord with this authorization the Local Committee purchased a lot at Rush and Superior Streets for $62,500.

In compliance with the authorization of the Book Committee there were submitted to the Committee in San Francisco, 1915, plans and estimates for a building of ordinary construction of four stories to cost about $100,000, and, at the same time, plans and estimates for a building of steel and fireproof construction to cost about $221,000. After full discussion, during which it developed that First Church was not ready to erect a building, the following was adopted:

Resolved: That we authorize the Local Committee at Cincinnati to proceed to erect a building in Chicago at the corner of Superior and Rush Streets at a cost not to exceed $275,000.

Acting upon this authorization the Local Committee at Cincinnati has had a building of four stories erected in Chicago,

the cost being about $214,000, adding to this the $62,000 paid for the ground, and there is an investment of $276,500 of the $600,000 realized from the sale of the Chicago property in 1912.

The new building is admirably fitted for the manufacturing, stock-room, shipping, and other departments, together with offices for the editors of the periodicals published in Chicago, and such other tenants as may be secured. This building was fittingly dedicated April 25, 1916.

THE EPISCOPAL FUND

The General Conference of 1912 transferred the support of Missionary Bishops from the Board of Foreign Missions to the Episcopal Fund. By this enactment the sum of $130,827 was added to the Episcopal Fund budget for the quadrennium. The same General Conference instructed the Book Committee to pay each effective General Superintendent and each effective Missionary Bishop a sum not to exceed $1,000 annually for rent and maintenance of an Episcopal residence and a sum not to exceed $500 annually for clerical help. The Book Committee fixed the allowance for support of each of the effective bishops as it was the previous quadrennium, interpreting it to be the purpose of the General Conference to make a net increase in the sum total allowed each of them of a sum not exceeding $1,500 annually. The General Superintendents' item of clerical expense for the quadrennium was $23,238, and of rent and maintenance of Episcopal residence $69,334, or a total of $92,572; when to this is added the $130,827 for the Missionary Bishops, there is a total of $223,399 added to the Episcopal Fund budget for the quadrennium by the General Conference enactment.

In view of this increased budget the Committee fixed the apportionment the first year of the quadrennium at one and one-fourth per cent. of pastoral support, and for the last three years at one and three-fourths per cent. annually. But even with this increased apportionment only the large balance of $119,423, with which the Fund began the quadrennium, has enabled the Treasurer to meet all demands each year. The first three years of the quadrennium required the use of $92,459 of the original balance, together with all the collections, to meet the demands on the Fund, reducing the balance, December 31, 1914, to $26,964. However, we are pleased to note that a comparison of receipts for the two quadrenniums shows that the church has accepted its responsibility.

The total receipts from January 1, 1912, to January 1, 1916, were	**$741,903 00**
The total receipts from January 1, 1908, to January 1, 1912, were	**532,492 00**
Gain of	**$209,411 00**

This last calendar year of 1915 the receipts met all demands, leaving a balance for the year of $24,034 in favor of the Fund, which, together with the remainder of the original balance of $26,964, shows $50,998 as the amount on hand December 31, 1915.

Much credit is due the Treasurer, George P. Mains, and Assistant Treasurer, Edwin R. Graham, for their wise plans and patient, unceasing efforts in the collection of this Fund. They have succeeded in so educating and stimulating the church that many of the charges, districts and Conferences are striving to meet this apportionment in full.

The present Episcopal Fund apportionment can be justified, and the church has been, and is being, so trained that it will loyally meet it. For the General Conference to take any action that would make necessary any (considerable) increase in the apportionment would probably provoke criticism throughout the church.

If all the Conferences met their obligations in full, one and one-half per cent. instead of one and three-fourths would be adequate. The Treasurer's report reveals that some great and influential Conferences have paid less than 75 per cent. of the amount apportioned. This failure means an added burden to those Conferences that accept all lawful obligations the church imposes. Through some appeal, either to pride or to the common equities of the business world, the whole apportionment should be met by the whole church. When that is done then the Committee can safely lay such a per cent. apportionment as will exactly meet the demands of the Fund.

GENERAL CONFERENCE ENTERTAINMENT

At the meeting of the Book Committee held in Cincinnati, Ohio, April 16-21, 1913, the following were chosen by ballot as members of the Commission on the Entertainment of the General Conference of 1916: Edward E. Shipley, Silas Peirce, Ezra S. Tipple, O. P. Miller, Hanford Crawford, Richard T. Stevenson and William F. Conner. Following the adjournment of the Book Committee the Commission organized by the election of Ezra S. Tipple as Chairman and Edward E. Shipley as Secretary.

In August, 1913, announcement was made to the church through the official denominational papers that the Commission was ready to receive invitations from the places desirous of entertaining the General Conference of 1916, and that such invitations should be forwarded before December 31, 1913. In response to this announcement invitations were received before the date named from Cincinnati, Ohio, and Saratoga Springs, New York, and subsequently from Atlantic City, New Jersey. The Commission visited these places, considered their respective

claims, and made very careful investigation of the facilities for entertaining the General Conference. At the Book Committee meeting in New York a year later, after representations concerning the three places under consideration had been made by representatives from the several places, Saratoga Springs, New York, was selected by formal vote as the place for the General Conference of 1916, subject to the requirements of the General Conference Commission, the signing of contracts, etc.

In accordance with this action of the Book Committee contracts have been entered into and arrangements have been completed for entertaining the General Conference in the Convention Hall, Saratoga Springs, New York. The arrangements for hotel and boarding house accommodations, the facilities for committee meetings, etc., it is confidently expected will prove satisfactory. While it has not been possible, because of the lower general rates, to secure as seemingly favorable railroad rates as at some previous General Conferences, the obtaining of other and special concessions from some of the railroads will more than compensate, it is thought, for this.

Pursuant to the directions of the General Conference of 1912, the Commission on Entertainment has also arranged a tentative program for hearing of reports by the General Superintendents who have been in residence or who have visited foreign mission fields, and by the Missionary Bishops, for the reception of fraternal delegates, for the anniversaries of the various Church Boards and other societies, which program will be presented at the opening session May 1. The work of the General Conference Treasurer has been most thoroughly and satisfactorily done through the entire quadrennium as in former quadrenniums, and it is earnestly hoped that the receipts from the churches will be ample to meet the demands upon the General Conference Fund.

SUNDAY SCHOOL PUBLICATIONS

We record with gratitude the steady advance in the circulation of our Sunday School publications. Especially gratifying is the fact that during the past quadrennium this increase has been for the most part in the circulation of the Graded Lessons, which provide the material for a systematic and thorough training in the Bible and in the ideals and principles of Christian living. Never before has the output of The Methodist Book Concern in this important department been richer in variety or of a higher quality throughout than during this period.

The financial returns from the production and sale of this literature have been considerable, but we believe that the returns in moral and religious influence on the life of the church have been even greater. With the steady advance of religious-educa-

tional standards and ideals this department of our publishing enterprise will be a growing arm of strength for intelligent Christian endeavor, and a larger source of revenue for ministering to the necessities of worthy servants of the church.

The following totals of circulation and sales for the quadrennium will indicate in a measure the importance of this literature:

	1911	1915	Increase
Weekly Papers	1,200,286	1,332,889	132,603
Monthly Periodicals	210,513	238,436	27,923
Lesson Quarterlies	2,277,074	2,378,738	101,664
Graded Lessons	482,072	717,244	235,172
	4,169,945	4,667,307	497,362

BOOKS

The total number of books approved by the Book Editor and accepted by the Publishing Agents during the quadrennium is 242, an average of 61 titles annually.

By far the larger number of these books may be classed as biblical, religious, philosophical, devotional and evangelistic. While this must always be the case, a very distinct purpose of the Book Concern has been to diversify the character and widen the distribution of our product. By reason of this purpose there will be found in the publications of the quadrennium a goodly number of volumes of history, philosophy, sociology, travel and description, together with a fine group of juveniles.

The Book Editor has shown himself, in this important office, of broad vision and rare intelligence. He has as well proved to be a master in systematic detail.

While the circulation of our books is not as large as it should be, considering the character of our product, and in view of the many unprejudiced commendations, it is gratifying to know that the area of distribution is steadily widening. Two things have helped materially. First, the distribution of responsibility, whereby one of the Publishing Agents becomes directly responsible for the distribution and sales, and second, the adoption of *The Abingdon Press* as a general trade imprint. Books bearing this imprint are more readily received by the general trade. Although only two years old this name is already well and favorably known. As an evidence of this esteem we may quote from The Biblical World, of Chicago:

"The Abingdon Press—which is another name for The Methodist Book Concern—is to be congratulated upon the books which it is putting forth. No other denominational publishing house anywhere nearly approaches the service that The Abingdon Press is now rendering the English-speaking world. The volumes it is issuing are far enough from being radical, but they all leave the reader a little farther advanced toward a sane, spiritual, and widely horizoned Christian faith."

MISCELLANY

A special Committee, representing the Methodism of Los Angeles and vicinity, appeared before the Book Committee at its annual meeting held in San Francisco, April 21, 1915, and formally requested that a salesroom be established in Los Angeles as a branch of the San Francisco Depository. The Book Committee referred that request to the Local Committees in Joint Session and the Publishing Agents, with power. At a meeting of the Local Committee in Joint Session, held in Pittsburgh, June 10, 1915, action was taken respectfully declining to open such a salesroom in Los Angeles. The action of the Joint Committee affirmed that the sole right to establish a depository resides in the General Conference; that a salesroom of the proportions in stock, room and expense, proposed by the Los Angeles representatives, would so nearly be the establishment of a depository that only the name of salesroom would distinguish it from a depository.

The final legal work necessary for the unification of the two Book Concerns was consummated at the General Conference of 1912. We began the quadrennium with the dream of many wise and good men, long connected with its management, realized. However there were details in administration, and especially in accounting, which at each meeting of the Committee it was found necessary to adjust. The long years of separate and competitive activities could not be made actually cooperative under the charter terms of the unification alone. We are pleased to say that the near to, if not final, detail has been reached, that will wholly realize unification by installing a combined ledger account.

A notable feature, already accomplished, is the concentration of the book manufacturing department in the New York building, and the Sunday School publications in Cincinnati. There has also been inaugurated the plan of four departments of responsibility, assigning to each department an agent who shall have over it special supervision.

These departments are:

(1) Advertising and General Publicity—George P. Mains.
(2) Accounts—H. C. Jennings.
(3) Manufacture and Publications—John H. Race.
(4) Sales—Edwin R. Graham.

It is believed this division will really tend to unification while at the same time it will increase efficiency and locate responsibility.

Through the initiative and well directed energy of the General Agent, The Methodist Book Concern had a finely located and most attractive exhibit at the Panama-Pacific Exposition. The high awards granted, both for our Sunday School publications

and for book-making, attested to the world our place of honor in the judgment of disinterested arbiters, and justified the pride of those of our church who were privileged to view the display.

And now to you, who have committed to us "Concerns" of so high import, we would report that in all good conscience we have given the best of time, patience and judgment, at our command, toward the furtherance of all the interests of your corporation. We do not flatter ourselves that we have escaped mistakes.

There have been occasional sharp lines of division as to policies, but in every case the determination of the issue by the majority has enlisted the cooperation of the whole Committee.

The Local Committees at New York and at Cincinnati, and the Local Committees in Joint Session, have had to deal with delicate situations and intricate problems. These, together with the Publishing Agents, have been, we believe, assiduous in labor and unremitting in attention. They have made final appeal for decision to the Book Committee when large interests were involved. We submit herewith the balance sheet for December 31, 1915, and refer for details to the Agents and Auditors' reports.

ASSETS

Cash on Hand		$241,955 56
Surplus Cash Investments		903,849 75
Fire Reserve Fund Investments		244,708 00
Investment and Premium Account:—		
Surplus Cash Investment	$26,107 00	
Fire Reserve Fund Investment	5,411 54	
		31,518 54
Accounts and Notes Receivable		1,076,226 19
Inventories:—		
Merchandise Department	$405,844 08	
Manufacturing Department	853,833 20	
		1,259,677 28
Furniture and Fixtures		98,278 24
Real Estate and Buildings		2,204,309 03
		$6,060,522 59

LIABILITIES

Capital	$3,000,000 00
Accounts Payable	122,621 73
Unexpended Balance of Distribution to Annual Conferences	101,871 00
Accrued Earnings for Distribution to Annual Conferences	119,245 79
Fire Reserve Fund	250,000 00
Reserve for Depreciation	513,002 28
Reserve for Unfilled Subscriptions	201,457 18
Working Capital Account	1,752,324 61
	$6,060,522 59

WILLIAM F. CONNER, *Chairman.*
EZRA S. TIPPLE, *Secretary.*

REPORT OF THE PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN FOR THE QUADRENNIUM ENDING DECEMBER 31, 1915

To the General Conference in Session at Saratoga Springs.

NEW YORK, May, 1916.

BRETHREN:

The Methodist Book Concern has been organized and in operation for 127 years. It is believed to be the oldest publishing house in this country. It has grown with the growth of the Republic. Beginning its work on the Atlantic seaboard, it now has well-established branches and places of distribution of literature from the Atlantic to the Pacific. From its organization to 1820, the Book Concern had one general place of business; on the latter date a Depository was established at Cincinnati; a few years later it became an independent House, but under the same general management. In the later years the present existing six Depositories were established, three of them tributary to the New York House and three to the Cincinnati House.

Within recent years there grew up a belief that a closer coordination of our publishing interests would result in simplifying the work and increasing the efficiency of the Book Concern, and upon this basis a complete system of unification of supervision and of management has taken place. This is not the place to make a complete report of all the detail of this unifying process, but all the steps leading to this consummation will be at the service of the General Conference.

For the first time in the history of the Book Concern, the Publishing Agents come to you as coordinate in responsibility through the entire House, and instead of presenting a report for the New York House and its Depositories by its Agents, and another of the Western House and its Depositories by the Agents in charge of the same, we now present a report of the entire business under the name of The Methodist Book Concern as representing one management and one method of operation.

We are of necessity working under two corporations, as the two headquarters are in different States, but the name and the plan in each is the same.

Under the new chapter on the Book Concern, adopted at the General Conference of 1912, and under which we are working, the Local Committees at New York and Cincinnati have become the Joint Committee, and in fact the Executive Committee of

the General Book Committee. The Publishing Agents have had the constructive assistance of the Joint Committee in carrying out the methods of work under which the institution is now being operated. Earnest effort has been made to secure increased efficiency at every point. The Publishing Agents have divided their work so that each one has certain responsibilities, while assisting in all the other work. The work of the two principal Houses has been arranged so that all books are manufactured in New York, and the entire Uniform Lesson Periodical output is manufactured and sent out from Cincinnati. It is expected that large savings in cost of production will be made by this change. All the removals of machinery, book-plates, and other items necessary to the change are now completed, and the work is in satisfactory operation in both Publishing Houses. So large a task could not be accomplished without much planning and consultation and work. Except for some small items which are yet to be adjusted, and for which provision is made, the unification of our publishing interests is an accomplished fact, and we deem it worthy of record as an important item in the historic progress of the church. The intelligent and thoughtful care given to this entire matter through the two or three past quadrenniums has largely helped in reaching the result, and we have yet to hear from any point in our wide field any criticism of this adjustment of this new business program of the Book Concern.

The total sales for the quadrennium amount to $11,623,938.55, which is an increase over the previous quadrennium of $1,302,654.35.

The net earnings for the quadrennium were $1,621,919.44, an increase over the earnings of the preceding four years of $107,418.07.

During the quadrennium we have paid in dividends for distribution to the Annual Conferences $1,179,283, which is an increase over the dividends paid the preceding four years of $489,283. The net capital of the two Houses October 31, 1911, was $5,299,554.02. The net capital of the unified Methodist Book Concern, December 31, 1915, is $6,060,522.59, showing an increase in net capital of the quadrennium of $760,968.57. The business for the four years shows an annual profit on the capital employed of 8 5-10 per cent, and on the sales 9 4-10 per cent.

We have continued to treat our Depositories as sales agencies and not as independent houses in all matters relating to purchase and sales. The advantage, as noted in our last quadrennial report, is that we have but one inventory of all stock, and the same classifications being made everywhere, we have no false valuations. The condition of the stock at all Depositories is known each month by special report at the headquarters Houses.

Under the plan which has been in operation for the last year of printing all books in New York and Uniform Periodicals in Cincinnati, it follows that Cincinnati also becomes a Depository to New York in all matters of book purchases and sales, and New York becomes a Depository to Cincinnati in all matters of publications and sales of Uniform Lessons. It is the plan that all the book business shall be done with the New York House and all uniform periodical business with the Cincinnati House.

It should be understood that, owing to the change in the fiscal year from October 31 to December 31, making the fiscal year coordinate with the calendar year, the quadrennium which we are reporting includes two extra months; thus the report covers not 48 months, but 50 months. The payment of dividends for the new year begins with the Fall Conferences. The quadrennium therefore includes the payments to the Fall Conferences for four years and to the Spring Conferences for five years, which fact accounts for the total amount of payments for four years being increased by $79,283.

REAL ESTATE

During the quadrennium large and necessary improvements have been made upon our New York building and its equipment, the detail of which is presented to you elsewhere. These improvements are now practically completed and make it possible to secure in the heart of New York city more effective results than have ever been reached in the past.

The sale of our property in Chicago, which was consummated about the time of the last General Conference, made a new location necessary. We have been for three years in rented quarters in that city and have just completed the erection of a building which is in every way adequately adapted to our business. This building is located a few minutes' walk from the old location, north of the river, on a very eligible lot at the corner of Rush and Superior Streets, where a fire-proof, first-class building 125 feet square, with a high basement, and four stories, will house our business for several years. In the narrow building we formerly occupied it was practically impossible to increase our equipment or our business. The new building renders possible a large increase in the business by increase of capacity and convenience. The total expense of the new building, including lot and equipment, will be about one half the price received for the Washington Street building, thus leaving us $300,000 as a part of interest-bearing endowment for Conference claimants. There is reason to believe that a large increase of our job printing business will be almost immediately assured.

At Cincinnati, the increase of our business had made all the departments overcrowded, and we were obliged to rent outside

space for storage purposes. Under the authorization of the Book Committee, we have erected a building 120 x 190 feet, six stories, and a 25-foot basement. This is the latest pattern of fire-proof construction. With the present equipment, which includes a considerable amount of added new machinery, and without the purchase of anything more, the output of the House can be doubled, and there is space sufficient for doubling again when required. This building, fronting Plum Street, and directly behind our Fourth Street building which we have operated for many years, is already occupied by the various manufacturing departments, and within a few weeks will house all the editorial and business interests of the Cincinnati House. This building is as perfectly fitted up and equipped for the work it is intended to do as it is possible to make a building erected for the publishing business. The entire expense will be about $400,000. All construction bills, both at Chicago and Cincinnati, are paid to date. The buildings will be completed without incurring a dollar of debt. This is a fact worthy of note and is owing to the careful management which within the last fifteen years has enabled us, after making a steady increase in the amount of dividends to the Conferences, to have also laid aside a surplus fund out of which these buildings are paid for and still leaving a large balance, the interest upon which goes annually into our dividends to the Conferences. The surplus fund now existing should not be encroached upon to pay current expenses of any kind, but should be increased year by year until the surplus without detracting from the liberal payment of existing demands, shall within a few years create a sum which will be practically an endowment for our superannuates, the interest of which would in itself make a large dividend in case of lean years in the business of the Book Concern.

ADVOCATES

We are aware of the great interest of the General Conference and of the entire church in the present situation of our family of Christian Advocates. We desire to make no argument here, but to state briefly that in our sober judgment the plan of publishing all the Advocates, except The Christian Advocate and the Apologist, at a uniform rate of $1 per year, has made a large appeal to the church, and in many ways has worked well. Most of the papers so treated have greatly improved their financial showing and have doubled their circulation. We hope this matter will be gone into with great thoroughness and that due credit shall be given to our family of Advocates for their very great usefulness to the church in many ways, a credit which cannot be measured in terms of money. The real value of the propaganda of these papers which have secured twice as many readers as they

had four years ago preaching the truth all over the wide field should be taken into account before final decisions are rendered. The Publishing Agents and the Book Committee are a unit in their belief that there should be no slaughter in the Advocate family. We shall be glad to furnish all the facts bearing upon this matter as they may be required.

ADVERTISING

Our official Methodist periodicals have produced an advertising income during the present quadrennium in excess of $330,000, of which the family of Advocates and Epworth Herald have contributed nearly a quarter of a million dollars, or about 25 per cent of the Book Concern Superannuate Fund.

The first two years of the present quadrennium (1912-13) was a period of peace and undisturbed business conditions. The last two years (1914-15) a period of war and business depression—things that always influence advertising. Mention should also be made of the important fact that during the years 1914-15 more than *seven thousand dollars' worth of undesirable advertising was eliminated* in 1914, and declined renewal in 1915, or a total for the two years in excess of fourteen thousand dollars. We have proceeded on the principle that nothing should appear among the business announcements of our church papers that is distasteful to the reader or likely to trespass upon the confidence of our Methodist homes, or that is inconsistent with the atmosphere of a religious journal. Notwithstanding these eliminations and the period of business depression which began with the European War, the advertising income from the Advocate family and Epworth Herald for the years 1914-15 shows a gain over 1912-13; and for the first quarter of 1916 (at the time this report is prepared) we record a gain over 1915 of nearly 20 per cent.

Almost every year, however, the religious press loses some large national accounts that are retained regularly in the secular press, making it difficult for church papers to much more than hold their own from year to year. That religious journalism has fallen upon new and difficult times and problems is no secret. The simple fact is that for some reason or other the great advertisers of the country have been gradually withdrawing their advertising from the religious press of all denominations. One of the most potent factors in this problem is the contrast between the religious press and the secular press in its manufactured product. The large advertising agencies, who now handle over 90 per cent of the advertising output of the country, take little interest in church papers and usually advise their customers against using them. They give as reasons that church papers as a rule do not produce satisfactory results, and contrast the

general appearance of church papers with the handsomely printed and beautifully illustrated magazines and secular weeklies—that every intelligent home now takes one or more of these attractive secular periodicals, and that to advertise in church papers is therefore a mere duplication of the advertisement to the same home. A few decades ago there were comparatively few magazines. With the development of photo engraving and the perfection of the half-tone for illustrating purposes, the monthly magazines and secular weeklies multiplied rapidly, until their names are now legion. Naturally advertising was easily attracted to these handsomely printed and beautifully illustrated periodicals, until there is now not a single periodical in the country that can command any considerable amount of high-class advertising unless it can reproduce a half-tone advertisement *well.* Most of the large national advertisers of the country are now illustrating their advertisements and *demand a well-printed picture.* Hence the church paper is very much handicapped. We "can't make bricks without straw." If we hope to attract the large national advertisers of the country to the *church* press, we must give them as good service as they get from the *secular* press.

We are not dismayed, however. We have placed on file in every important advertising agency of the country, where 90 per cent of the advertising output is controlled, the following interesting and imposing data regarding the Methodist Episcopal Church as an organization, and the Family of Advocates as the official organs of American Methodism.

The Methodist Episcopal Church is one of the largest and one of the most influential Protestant denominations in America.

SOME IMPOSING DATA

4,033,123	Church Members
30,654	Church Buildings
212,325,468	Dollars Church Property Value
36,250	Sunday Schools
4,497,464	Scholars and Teachers
116	Great Schools and Universities
53,756,137	Dollars Property Value and Endowment
6,000,000	Dollar Printing and Publishing House

The Family of Advocates, official organs of this great church organization, are in effect big editions of one great Methodist paper located at strategic points from East to West across the continent, where, with the Epworth Herald, organ of the Epworth League, they stand for the defense of American Methodism—a quarter million copies every week.

In this way we are presenting to these dealers in advertising space a *big* Methodist proposition in interesting, compact form and as a unit. Of course each Advocate has its local influence and attracts some local trade, but our general canvass is for the Advocates as a *family.*

COOPERATION

We desire to direct the attention of the General Conference to certain plans recently entered into for a more complete and fundamental cooperation of certain great interests of the church: The Boards of Missions, Home and Foreign; Board of Sunday Schools; Board of Education, and the Book Concern. Without entering into detail, it is enough for us to ask that most careful attention be given to this great matter when it is brought up for consideration. There seems to be an open door for greatly increased usefulness in our publishing work just before us. We are anxious as Publishing Agents that we shall enter into this new opportunity.

SUNDAY SCHOOL PUBLICATIONS

The whole church has the greatest reason for congratulation on the growth and prosperity of our Sunday school publications. A complete exhibit of the weekly Sunday school papers, Uniform and Graded Lesson Series will be found as a part of this report. We are now more fully occupying the entire field of Methodism than at any previous date, and the growth in the bulk of these publications continues steadily.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION

In the Journal of the General Conference for 1912, on page 685, will be found the authorization for a Methodist exhibit at the Panama-Pacific International Exposition to be held in San Francisco in 1915. The call was in the form of an invitation to world-wide Methodism for an exhibit that would worthily represent the church in all her applied Christian efforts. The wish was expressed that this might be the most important and far-reaching exposition of Methodist interests that the world shall have seen. The General Boards of all the connectional institutions, colleges, and other institutions of learning were to be invited to cooperate in the plan. Following this authorization the Book Committee took action at its meeting in 1913 to prepare an exhibit of our publishing interests. The universal Methodist exhibit plan was not carried out, as the various Boards of the Church decided to federate in their exhibit with other Protestant denominatons composing the Federal Council of Churches. Under the generous plans of the Book Committee an exhibit was created and maintained during the entire time

of the exposition, which was agreed to be by all who were interested as worthy of the place and the institution represented. All the plans were carried out. More than 100,000 interested visitors examined our products and became more than ever the friends of the Book Concern. The detail of the work was carefully managed, and the Book Concern was widely recognized. The Grand Prize was won for printing, binding, and general bookmaking. The Gold Medal, the highest award in that department, was granted on Sunday school literature, both for quantity and mechanical quality, and for its particular power of interpretation and teacher training, both in our Uniform and Graded Systems. It is well for the General Conference to keep in mind that the highest authorities have pronounced officially that The Methodist Book Concern is at the front of the work for which it has been organized and maintained.

SOCIAL SERVICE IN THE BOOK CONCERN

A brief statement concerning the general conditions under which our large company of employees do their work will be in place at this point.

For many years it has been the definite purpose of the Publishing Agents to insure the very best working conditions possible in our business and under the conditions of trade, and in this we have been heartily seconded and aided by our Local Committees. We have sought steadily to put into use every improvement in which the welfare of our working people was concerned, and we now are operating our entire business under conditions which are the best of which we have any knowledge, and which will be changed for the better as fast as better things appear. We wish it to be understood that we are absolutely committed to the welfare of our employees. We pay the recognized scale of wages; in some cases more than the scale because the worker is worth more. We provide a minimum wage of $9 per week for all our working girls. If at any given time with the piece work, which most of them do, they fail to earn the minimum, it is then made up to them. If they earn more than the minimum, it is their own.

We are working under the rule of the eight-hour day. We allow all our factory people to work the forty-eight hours of the week; to complete their forty-eight hours, which comprises the week, at twelve o'clock on Saturday, and the Saturday half-holiday the year round has both a physical and moral value.

We provide rest-rooms for both men and women; reading rooms, well supplied; shower baths for our workmen; every possible safety appliance known to modern skill is in use. In the equipment of our new buildings we are paying particular attention to these matters.

Such is the spirit of helpfulness among our people that when a workman is sick we continue his wages until he is well, his fellow workmen contributing as far as possible to do his work in addition to their own, thus keeping his place open for his return.

Our employees are covered by a plan of Group Insurance in one of the strong old line companies, by which each person in our employ has a life-insurance policy equal to the amount of his yearly wage up to a maximum of $2,400. The premium is paid by the Book Concern. It has a heartening, helpful influence over our employees; there is less desire to change, and there is such increased efficiency as well repays the House for the expense.

As we have for many years, we still operate the "Open Shop"; serving so wide a constituency with so many different beliefs, it has seemed to us wise and right to serve all alike. The conditions of employment in the Book Concern are those of good character and efficient workmanship. We do not question the affiliations of any good workman, and only insist that in the operation of such a House the executive Agents must have the privilege of conducting the business. If there is anywhere in the business or manufacturing world a better illustration of practical efficiency and Christian social service in concrete form than is found in The Methodist Book Concern under its present plan of operation, we have not discovered it.

Concerning our working the eight-hour day. There have been statements made recently that we were driven to this step by the pressure of outside demands upon us, and that we did not yield until we were forced to do so, and that we were claiming to have operated the eight-hour day longer than we really have done. Our claim has been that we instituted the eight-hour day November 1, 1906. We quote here from the Report of the Publishing Agents at Cincinnati to the General Conference of 1908 for the quadrennium ending October 31, 1907. The quotation is from page 140 of the Handbook of the General Conference of that year:

"For years we have been working at the problem of an eight-hour day, reducing it from ten to nine when that was the only thing that we could reach. When the time came that it seemed wise to take the next step, we inaugurated the eight-hour day throughout our entire business; not because certain men were on a strike in various parts of the country to secure that end, but because we came to believe that the Book Concern could afford to do what we all desired to see accomplished. We have operated the eight-hour day for the last year of the quadrennium. It has required more men and more machinery, as we could not lessen the output of manufactured goods. The difference between eight hours and nine hours per day for our workmen means in each case 312 hours a year, and that reduced to money has meant

an actual cost in wages to maintain the eight-hour day in Cincinnati and Chicago a total of $30,827.36, besides the expense of $12,577 for new presses, made necessary by the change in hours. We have arranged the time of our workmen so that they have a Saturday half-holiday, working forty-eight hours per week. We have the testimony of our foremen in all departments that we have never had so efficient a force of men as we now employ under the eight-hour day and 'Open Shop' system. There is no friction upon this matter in the House itself."

This quotation, which is submitted after the lapse of two quadrenniums of continuation on the same plan of work, might be reiterated with added emphasis as our experience and belief to-day. The present arrangement of labor and hours meets the hearty approval of every person in our employ.

Comparative study of the statistical tables presented to previous General Conferences and the more complete and more simple statements submitted at this time will show how very greatly improved our business system has become, largely owing to our efficient auditor, who gives his entire time to our accounting system.

Respectfully submitted,

H. C. Jennings, *General Agent.*
George P. Mains, *New York.*
Edwin R. Graham, *Chicago.*
John H. Race, *Cincinnati.*

BALANCE SHEET—THE METHODIST BOOK CONCERN

	October 31, 1911		December 31, 1912		December 31, 1913		December 31, 1914		December 31, 1915	
ASSETS										
Cash on Hand		$120,124 44		$281,647 87		$281,849 04		$177,974 33		$241,955 56
Surplus Cash Investment		842,643 59		1,409,271 69		1,407,930 05		1,308,788 90		903,849 75
Fire Reserve Fund Investment		225,480 00		241,904 21		240,115 37		240,663 43		244,708 00
Investment and Premium Account		14,181 50		13,914 16		34,158 08		38,259 67		31,518 54
Surplus Cash Investment	$7,564 00		$8,732 12		$24,637 20		$29,164 35		$26,107 00	
Fire Reserve Fund Investment	6,617 50		5,182 04		9,520 88		9,095 32		5,411 54	
Accounts and Notes Receivable		804,724 88		1,083,553 71		1,046,720 59		1,098,042 80		1,076,226 19
Inventories		1,093,193 24		1,229,011 60		1,256,469 55		1,277,798 92		1,259,677 28
Merchandise Department	$458,241 94		$461,523 16		$457,471 70		$439,519 63		$405,844 08	
Manufacturing Department	634,951 30		767,488 44		798,997 85		838,279 20		853,833 20	
Furniture and Fixtures		36,503 54		56,247 22		69,072 40		87,779 63		98,278 24
Real Estate		2,162,702 83		1,536,243 30		1,588,315 52		1,842,849 12		2,204,309 03
		$5,299,554 02		$5,851,793 76		$5,924,630 60		$6,072,156 80		$6,060,522 59
LIABILITIES										
Capital		$3,000,000 00		$3,000,000 00		$3,000,000 00		$3,000,000 00		$3,000,000 00
Accounts Payable		101,343 83		124,803 19		70,789 94		126,064 51		122,621 73
Unexpended Balance of Distribution to Annual Conferences		17,663 00		13,835 00		96,776 00		103,251 00		101,871 00
Accrued Earnings for Distribution to Annual Conferences		78,055 30		94,928 97		98,070 28		122,582 96		119,245 79
Fire Reserve Fund		243,497 30		250,000 00		250,017 50		250,000 00		250,000 00
Reserve for Depreciation		256,361 29		408,922 42		447,674 28		469,734 19		513,002 28
Reserve for Unfilled Subscriptions		8,000 00		243,754 75		205,939 32		198,106 15		201,457 18
Working Capital Account		1,594,633 30		1,715,549 43		1,755,363 28		1,802,417 99		1,752,324 61
		$5,299,554 02		$5,851,793 76		$5,924,630 60		$6,072,156 80		$6,060,522 59

EARNINGS—THE METHODIST BOOK CONCERN

	1912 (14 Months)	1913	1914	1915	Total
From the Business	$362,209 17	$277,810 10	$257,325 88	$201,523 70	$1,098,868 85
From Real Estate	41,047 39	28,627 67	52,245 15	53,881 78	175,801 99
From Surplus Investments	49,110 21	59,021 90	59,826 59	55,318 91	223,277 61
From Fire Reserve Fund	11,742 82	10,894 11	10,916 22	10,467 60	44,020 75
From Interest (Net)	11,011 77	5,196 95	1,474 10	969 99	18,652 81
From Cash Discounts on Purchases	15,857 17	16,211 75	14,989 16	14,239 35	61,297 43
Total	$490,978 53	$397,762 48	$396,777 10	$336,401 33	$1,621,919 44
Total Earnings Previous Quadrennium	.....	.....	.....	.....	1,514,501 37
Increase	.....	.....	.....	.....	$107,418 07
Distributed as Follows:					
Disbursements Authorized by General Conference	$58,636 86	$25,269 92	$19,898 18	$23,358 00	$127,162 96
Panama-Pacific Exposition Expense	....	....	....	25,419 10	25,419 10
Distribution to Annual Conferences	94,928 97	98,070 28	122,582 96	119,245 79	434,828 00
To Fire Reserve Fund	6,971 45	473 40	405 00	422 50	8,272 35
Balance to Working Capital	330,441 25	273,948 88	253,890 96	167,955 94	1,026,237 03
	$490,978 53	$397,762 48	$396,777 10	$336,401 33	$1,621,919 44
Distribution to Annual Conferences Declared at Annual Meetings of Book Committee	Feb., 1912 $250,000 00	April, 1913 *$329,283 00	April, 1914 $300,000 00	April, 1915 $300,000 00	$1,179,283 00
Special Expenses Paid and Charged to Profit and Loss:	14 Mos., 1912	Year 1913	Year 1914	Year 1915	
Book Committee Expense	$15,875 41	$8,031 98	$9,826 28	$10,086 20	$43,819 87
Special Audit	7,304 43	....	....	....	7,304 43
Special Donations	....	1,377 63	....	....	1,377 63
Total	$23,179 84	$9,409 61	$9,826 28	$10,086 20	$52,501 93

* Owing to change in date of meeting of the Book Committee, the Spring Conferences of 1913 were provided for by action of the Local Committees in Joint Session October 30, 1912. This amount was $79,283.00.

SALES AND ADVERTISING REVENUE—THE METHODIST BOOK CONCERN

	1912 (14 Months)	1913	1914	1915	Total
At NEW YORK:					
Book Sales	$303,341 45	$240,903 49	$272,193 23	$249,489 82	$1,065,927 99
Periodical Sales	361,741 80	283,811 54	276,462 67	236,922 46	1,158,938 47
Job Work Sales	456,013 14	318,226 28	330,643 59	353,259 34	1,458,142 35
Total	$1,121,096 39	$842,941 31	$879,299 49	$839,671 62	$3,683,008 81
At BOSTON:					
Book Sales	$53,149 85	$41,164 22	$42,187 01	$44,867 65	$181,368 73
Periodical Sales	38,877 30	23,345 49	24,237 68	24,661 36	111,121 83
Total	$92,027 15	$64,509 71	$66,424 69	$69,529 01	$292,490 56
At PITTSBURGH:					
Book Sales	$72,843 69	$65,514 71	$66,606 03	$69,758 22	$274,722 65
Periodical Sales	76,333 78	61,256 99	71,022 64	72,106 90	280,720 31
Total	$149,177 47	$126,771 70	$137,628 67	$141,865 12	$555,442 96
At DETROIT:					
Book Sales	$47,625 58	$38,714 47	$37,553 76	$38,511 08	$162,404 89
Periodical Sales	49,461 32	40,609 13	45,183 33	43,367 78	178,621 56
Total	$97,086 90	$79,323 60	$82,737 09	$81,878 86	$341,026 45
At CINCINNATI:					
Book Sales	$216,585 27	$179,735 58	$185,797 92	$132,166 82	$714,285 59
Periodical Sales	385,311 92	300,029 20	329,524 77	357,582 14	1,372,448 03
Job Work Sales	149,836 71	142,550 23	124,186 02	114,319 82	530,892 78
	$751,733 90	$622,315 01	$639,508 71	$604,068 78	$2,617,626 40

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	1912 (14 Months)	1913	1914	1915	Total
At CHICAGO:					
Book Sales	$255,476 85	$182,335 42	$173,488 15	$180,864 48	$792,164 90
Periodical Sales	395,265 48	298,396 44	328,681 80	322,611 88	1,344,955 60
Job Work Sales	48,390 57	42,490 24	49,213 75	59,628 96	199,723 52
Total	$699,132 90	$523,222 10	$551,383 70	$563,105 32	$2,336,844 02
At KANSAS CITY:					
Book Sales	$124,602 18	$101,649 41	$105,606 67	$107,274 29	$439,132 55
Periodical Sales	220,916 41	165,550 62	180,777 75	173,175 37	740,420 15
Total	$345,518 59	$267,200 03	$286,384 42	$280,449 66	$1,179,552 70
At SAN FRANCISCO:					
Book Sales	$73,929 65	$57,162 47	$54,988 44	$60,300 96	$246,381 52
Periodical Sales	113,181 42	83,509 76	88,715 21	86,158 74	371,565 13
Total	$187,111 07	$140,672 23	$143,703 65	$146,459 70	$617,946 65
TOTALS:					
Book Sales	$1,147,554 52	$907,179 77	$938,421 21	$903,233 32	$3,896,388 82
Periodical Sales	1,641,089 43	1,256,509 17	1,344,605 85	1,296,586 63	5,538,791 08
Job Work Sales	654,240 42	503,266 75	504,043 36	527,208 12	2,188,758 65
Total	$3,442,884 37	$2,666,955 69	$2,787,070 42	$2,727,028 07	$11,623,938 55
Total Sales Previous Quadrennium					10,321,284 20
Increase					$1,302,654 35

REPORT OF NUMBER OF PAGES OF PERIODICALS PUBLISHED AT CINCINNATI AND NEW YORK SINCE GENERAL CONFERENCE 1912

Publication	Number Copies Printed	Number Pages 1 Copy	Total Number Pages in All Copies
Sunday School Advocate	121,841,211	8	974,729,688
The Classmate	102,347,000	8	818,776,000
Sunday School Journal	8,237,710	80	659,016,800
Picture Story Paper	51,363,000	4	205,452,000
Adult Bible Class Monthly	2,572,100	72	185,191,200
Intermediate Quarterly	9,442,000	32	302,144,000
Illustrated Quarterly	2,895,575	40	115,823,000
Shorter Junior Quarterly	967,000	16	15,472,000
Senior Quarterly	13,053,200	80	1,044,256,000
Intermediate Lesson Leaf	4,449,500	26	115,687,000
Home Department Quarterly	2,976,675	96	285,760,800
Home Department Quarterly, Visitor's Edition	67,000	104	6,968,000
Primary Teacher	238,300	70	16,681,000
Primary Quarterly	870,700	38	33,086,600
Boys and Girls' Quarterly	2,971,600	32	95,091,200
Graded Sunday School Magazine	132,000	72	9,504,000
Bibelforscher	645,100	32	20,643,200
Kleine Glocke	298,700	16	4,779,200
Die Glocke	3,007,600	4	12,030,400
Total	328,375,971	830	4,921,092,088

GRADED LESSONS ORDERED BY METHODIST BOOK CONCERN (NEW YORK AND CINCINNATI) FOR YEARS 1912–1915, INCLUSIVE

NUMBER OF VOLUMES

	1912	1913	1914	1915	Totals
Beginners' Teacher's	12,155	15,430	10,200	21,175	58,960
Beginners' Pupil's	388,450	575,130	481,070	586,800	2,031,450
Beginners' Cards	10,650	8,250	8,750	8,155	35,805
Primary Teacher's	34,350	24,325	146,550	42,850	248,075
Primary Pupil's	558,070	648,000	758,000	777,500	2,741,570
Primary Cards	2,565	1,325	2,125	2,050	8,065
Junior Teacher's	50,295	57,600	27,087	53,650	188,632
Junior Pupil's	535,436	802,907	337,500	777,535	2,453,378
Intermediate Teacher's	36,666	58,946	9,950	18,550	124,112
Intermediate Pupil's	394,570	288,500	155,000	229,730	1,067,800
Senior Teacher's	11,495	19,950	8,300	5,900	45,645
Senior Student's	124,720	166,500	78,000	53,000	422,220
Grand Total					9,425,712

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Apostles' Creed	*Wheeler*	200	1,026
Appeal for Negro Bishops	*Bowen*	88	1,021
Ark of the Covenant	*Cook*	180	750
Autographs of Saint Paul	*Buell*	95	2,004
Awakening of Woman	*Tuttle*	164	2,524
Baccalaureate Sermons	*Terry*	288	750
Balkans	*Sloan*	330	2,757
Beacon Lights of Prophecy	*Knudson*	294	1,757
Beside Lake Beautiful	*Quayle*	238	3,055
Bethlehem	*Cowgill*	32	2,500
Bible and Life	*Hughes*	240	2,018
Bible Study and Christian Life	*Pitt*	55	1,512
Biblical Criticism and Preaching	*Elliott*	96	1,036
Biff McCarty	*Puller*	298	1,250
Billy and Bumps	*Kavanaugh*	30	5,000
Blossom Babies	*Chadwick*	175	1,506
Blue Gingham Folks	*Calhoun*	221	1,000
Boy from Reifel's Ranch	*Ellis*	300	1,503
Boy's Religion	*Hughes*	119	2,003
Breaking Down the Walls	*Cranston*	182	2,033
Byways Around San Francisco Bay	*Hutchinson*	184	1,500
Caleb Matthews	*McLaughlin*	83	3,536
Call of the Hills	*Van Leer*	236	1,510
Cardinal Truths of the Gospel	*Halfyard*	252	1,005
Challenge of To-day	*Anderson*	250	1,510
Chel: A Story of the Swiss Mountains	*Boll*	126	3,763
Chesterton and Other Essays	*Scott*	275	746
Children of the Shoe	*Jameson*	154	1,013
Chinese Womanhood	*Boggs*	129	750
Christ and the Dramas of Doubt	*Flewelling*	288	1,011
Christian Science So-Called	*Sheldon*	102	3,113
Christian View of the Old Testament	*Eiselen*	267	2,099
Christianity and the New Age	*Mains*	375	1,501
Church Publicity	*Reisner*	428	4,024
Climb to God. Cloth	*Quayle*	281	2,767
Climb to God. Leather	*Quayle*	281	100
Comfort Book	*Downey*	91	2,531
Constitutional and Parliamentary History of the Methodist Episcopal Church	*Buckley*	422	1,523
Cosmic View of Religion	*Halstead*	337	1,003
Creed and Curriculum	*O'Donnell*	119	750
Crises in the Early Church	*Faulkner*	163	1,006
Cuneiform Parallels to the Old Testament	*Rogers*	589	877
Cup of Fire	*Hamilton*	382	1,012
Desert, Pinnacle, and Mountain	*Peck*	68	1,015
Diary of a Minister's Wife	*Droke*	264	2,536
Did Jesus Write His Own Gospel?	*MacVey*	424	750
Digest Methodist Law (1912)	*Merrill and Downey*	345	2,278

TITLE	AUTHOR	PAGES	COPIES
Discipline of the M. E. Church (1912)	*Wilson and Others*	587	101,070
District Superintendent	*Hensey*	182	2,022
Down the Year	*Robertson*	164	1,000
Dynamic Christianity	*Gilbert*	397	1,300
Early Methodist Philanthropy	*North*	192	500
Egypt to Canaan	*Tuttle*	268	1,012
Essence and Ethics of Politics	*Cook*	348	1,000
Every Life a Delight	*Potts*	335	1,117
Exalted Fisherman	*Greene*	329	1,007
Festival Shrines	*Woodhull*	84	756
First Christmas	*Speakman*	64	1,993
First Days in India	*Boggess*	160	1,012
First Standard Manual of Teacher Training	*Barclay*	393	17,566
First Standard Manual of Teacher Training, Part 1	*Barclay*	162	14,278
First Standard Manual of Teacher Training, Part 2	*Barclay*	219	9,710
Foundations of Christian Belief	*Strickland*	319	750
Fourfold Test of Mormonism	*Sheldon*	152	1,501
Four-Footed Folk	*Gordon*	74	3,000
Four in Crete	*Beggs*	182	1,002
Freedom of Thought in Religious Teachings	*Cooke*	141	1,507
From Christmas to Easter	*Heath*	100	700
Gate to the Gospel	*Helms*	130	1,001
General Conference Journal (1912)	*Hingeley*	1,605	1,218
German and Swiss Settlements in Colonial Pennsylvania	*Kuhns*	273	498
Gift of Suffering	*Hoffman*	150	750
Gift of Tongues	*Hayes*	119	1,276
God's Paths to Peace	*Richards*	109	1,518
Greek Primer	*Stearns*	26	1,000
Harps of God and the Chords They Play	*Macadam*	82	999
Heart of Blackstone	*Paul*	248	2,014
Heart Problems and World Issues	*Geissinger*	243	1,000
Hebrew Primer	*Stearns*	22	1,000
Heroines of History	*Bristol*	289	1,003
Historic Churches in Mexico	*Butler*	254	1,061
Historical Setting of the Early Gospel	*Hall*	171	750
History of Babylonia and Assyria	*Rogers*	1,180	750
House of Love	*Cheney*	314	1,511
Humiliation of Christ	*Blood & Cummings*	122	1,003
I Think When I Read That Sweet Story of Old	*Speakman*	20	1,976
Incomparable Christ	*Laufer*	228	1,01
Increase of Faith	*McConnell*	239	1,50
India, Malaysia, and the Philippines	*Oldham*	299	1,00
Inn by the Sea	*Gray*	302	1,01
In Ports Afar	*Schell*	265	1,01
In the Beauty of Meadow and Mountain	*Woods*	344	1,50
Investment and Achievement	*King*	331	1,02
Islamic Africa	*Sheppard*	122	1,00
It Is Not Lawful	*DeLong*	359	1,50

TITLE	AUTHOR	PAGES	COPIES
Jerusalem to Rome	*Sitterly*	293	1,000
Journal of a Country Woman	*Rogers*	128	1,350
Journal of a Country Woman. Ooze calf	*Rogers*	128	150
King's Standard	*Dungan*	180	750
Lantern Stories	*Fisher*	96	1,544
Layman	*Spencer*	174	1,540
Leaders of Girls	*Espey*	216	1,000
Leaves of Life	*Steinmetz*	384	1,600
Leaves of Life. Leather	*Steinmetz*	384	652
Lesson Hand Book (1913)	*Meyer*	156	19,801
Lesson Hand Book (1914)	*Meyer*	147	21,982
Lesson Hand Book (1915)	*Meyer*	156	22,295
Lesson Hand Book (1916)	*Meyer*	156	20,251
Life Efficient	*Miller*	256	1,011
Lincoln, Abraham, the Christian	*Johnston*	228	2,749
Linked Lives and Other Sermons	*Austin*	261	750
Liquor Problem	*Richardson*	147	2,500
Liquor Problem (Tr. Edition)	*Richardson*	166	2,527
Literary Primacy of the Bible	*Eckman*	209	1,000
Making of To-Morrow	*Mathews*	193	2,020
Man and His Money	*Calkins*	367	6,021
Man Inside	*Davidson*	73	1,000
Manifold Message of the Gospel	*Stuart*	246	1,001
Man's Reach	*Locke*	278	1,754
Man's Religion	*McDowell*	225	5,101
Man's Religion. Leather	*McDowell*	225	200
Marching Manward	*Beck*	192	1,254
Master Secret	*Storms*	108	996
Men of the Gospels	*Hough*	98	2,555
Methodism Rediscovering Itself	*Kavanagh*	88	750
Methodist Year Book (1913)	*Baketel*	226	10,007
Methodist Year Book (1914)	*Baketel*	201	7,562
Methodist Year Book (1915)	*Baketel*	201	7,648
Methodist Year Book (1916)	*Baketel*	244	5,017
Methodists	*Faulkner*	252	750
Militant Methodism		379	5,000
Mind of Christ	*Batchelor*	119	1,030
Minister as a Man	*Gillies*	64	2,004
Ministry of Nature, Music, and Tears	*Harker*	80	1,000
Minutes of Annual Conferences:			
Spring Minutes (1912)		431	676
Spring Minutes (1913)		430	676
Spring Minutes (1914)		430	727
Spring Minutes (1915)		493	1,013
Fall Minutes (1911)		595	727
Fall Minutes (1912)		607	781
Fall Minutes (1913)		606	753
Fall Minutes (1914)		551	827
Modernism and the Vatican	*Loeppert*	324	1,000
Morning Prayers for Home Worship	*Skene*	379	2,400
Morning Prayers for Home Worship. Leather	*Skene*	379	100
Morning Prayers for Home Worship. Divinity Circuit	*Skene*	379	20
Most Beautiful Book Ever Written	*Hayes*	193	2,059

TITLE	AUTHOR	PAGES	COPIES
Mysticism and Modern Life	*Buckham*	256	750
Neely's Parliamentary Practice	*Neely*	231	2,000
Neely's Parliamentary Practice. Leather	*Neely*	231	256
Negro's View of Organic Union	*Lyon*	64	750
New England Methodism	*Dorion*	158	2,500
New Minted Gold	*Moon*	174	750
New Revelation Through the Spectroscope and Telescope	*Downey*	87	1,002
O Love That Wilt Not Let Me Go	*Speakman*	20	2,000
Old Faith in a New Day	*Gray*	258	1,015
Omar or Christ	*Ripley*	20	1,000
On and Off Shore	*D'Vys*	341	1,501
One-Sided Autobiography	*Kuhns*	236	1,756
Our Brother of Joy	*Baines-Griffith*	72	1,012
Our Martyr President, Abraham Lincoln		319	750
Our Spiritual Skies	*Woods*	232	750
Outlook for Religion	*Grose*	137	1,014
Pacific Northwest Pulpit	*Little*	278	1,002
Parent, Child, and Church	*Smith*	179	1,004
Paul and His Epistles	*Hayes*	508	750
Personalism and the Problems of Philosophy	*Flewelling*	207	1,012
Personality and Message of the Preacher	*Thirkield*	56	1,018
Personal Religion and the Social Awakening	*Finney*	148	1,009
Personal Work; or, Bringing Men to Christ	*Broadhurst*	157	1,250
Pilgrim of the Infinite	*Kelley*	84	1,507
Pilgrim of the Infinite. Ooze calf	*Kelley*	84	496
Place of Prayer in the Christian Religion	*Campbell*	304	1,251
Plain Thoughts on Faith and Life	*Coddington*	231	1,006
Poems	*McFarland*	75	1,009
Poems	*Quayle*	223	1,012
Poverty and Wealth	*Ward*	135	3,000
Practical Evangelism	*Burgwin*	191	1,504
Probationer's Manual. Paper	*Lesemann*	96	145,763
Probationer's Manual. Cloth	*Lesemann*	96	6,001
Probationer's Manual. Leatherette	*Lesemann*	96	253
Probationer's Manual: Suggestions for Teachers	*Lesemann*	16	15,092
Quayle Calendar		57	3,000
Quest for Wonder	*Hough*	302	1,202
Quest of Truth	*Cook*	306	750
Reasonable Religion	*Woods*	104	750
Recovery of the Ancient Orient	*Rogers*	59	1,088
Religion and Life	*Hall*	177	751
Religion and the Mind	*Grose*	112	750
Religion of a Person	*McGee*	355	500
Resurrection and Paul's Argument	*Frick*	348	750
Rudolf Eucken's Message to Our Age	*Sheldon*	55	1,538
Rural Church Movement	*Earp*	177	1,750
Saloon and the Child	*Smith*	16	2,070
Shadow on the Dial	*Carmichael*	213	1,507
Should the Negroes of the M. E. Church Be Set Apart by Themselves?	*Shaw*	76	1,002
Sign of the Morning	*Holman*	133	750

TITLE	AUTHOR	PAGES	COPIES
Silent Night	*Speakman*	20	2,460
Social Creed of the Churches	*Ward*	196	9,111
Social Creed of the Churches (Manual of Suggestions for Leaders)	*Ward*	30	2,071
Social Heredity and Social Evolution	*Conn*	344	1,510
Social Messages	*Barnes*	100	750
Socialism, Its Strength, Weakness, Problems, and Future	*Johns*	75	1,765
Solving the Country Church Problem	*Bricker*	296	2,507
Some Famous Country Parishes. Ooze calf.	*Tipple*	244	115
Some Famous Country Parishes. Autograph edition	*Tipple*	244	100
Some Moral Reasons for Belief in the Godhood of Jesus Christ	*Mains*	88	1,028
Songs for Quiet Hours	*Plantz*	153	750
Soul of a Child	*Huse*	172	1,007
Sovereign People	*Dorchester*	343	1,014
Spiritual Electrology	*Brushingham*	54	1,271
Spiritual Values	*Guth*	205	750
Stars Not Inhabited	*Townsend*	254	750
Sterile Soul	*Higley*	195	983
Stone of Help	*Leonard*	349	750
Story of My Life	*Reed*	94	854
Studies for Immigrants	*Roads*	84	1,500
Studies in Recent Adventism	*Sheldon*	160	1,503
Studies in the Atonement	*Tobie*	185	1,004
Sturdy Little Northland	*Grimshaw*	108	1,007
Superintendent's Helper (1913)	*Hurlbut*	175	5,500
Superintendent's Helper (1914)	*Hurlbut*	167	6,110
Superintendent's Helper (1915)	*Hurlbut*	183	5,500
Superintendent's Helper (1916)	*Hurlbut*	175	5,006
Synoptic Problem	*Hayes*	87	1,010
Syrian Pilgrimage	*Ascham*	203	977
"That They May Be One"	*Spencer*	170	1,528
Theology of a Preacher	*Hough*	272	2,485
Theory and Practice of Foreign Missions	*Buckley*	151	750
Thoughts That Breathe	*Anderson*	176	1,275
Three Rivers Kids	*Cheley*	255	1,007
Tobacco. Paper	*Funk*	123	4,133
Tobacco. Cloth	*Funk*	123	1,000
Tourbillon, or King of the Whirlwinds	*Updike*	27	2,000
Trail Tales	*Gillilan*	183	750
Trempealeau Mountain	*Willett*	189	1,004
Underworld and the Upper	*Starr*	269	1,211
Universe as Pictured in Milton's Paradise Lost	*Warren*	80	511
Upper Trail	*Gettys*	98	1,750
Variety in the Prayer Meeting	*Ward*	192	2,551
Walden, John Morgan	*Moore*	215	750
Way of a Man	*Mitchell*	226	1,257
Way to Win	*Fisher*	192	7,521
Week-Day Prayers. Ooze calf.	*Reisner*	47	574
Wesley's Place in History, John	*Wilson*	48	1,000
Wheel-Chair Philosophy	*Cole*	166	1,506
When Lincoln Kissed Me	*Wing*	39	2,535

TITLE	AUTHOR	PAGES	COPIES
While the War Rages	*Stimson*	104	1,009
Winning the Fight Against Drink	*Eaton*	344	4,269
Woman's Foreign and Home Missionary Manual	*Smith*	86	2,120
Wonder-Oak	*Porter*	168	1,248
Working Faith	*Rall*	263	1,502
Worshiping Congregation	*Clark*	201	748
Year of Hymn Stories	*Price*	64	20,341
Zerah: A Tale of Old Bethlehem	*Perry*	106	1,518

BOOKS IN SERIES

BIBLE STUDY TEXT BOOKS:			
Bible as Literature	*Woods and Grant*	346	3,009
New Testament History	*Rall*	314	2,513
Old Testament History	*Peritz*	336	1,500
Social Institutions and Ideals of the Bible	*Soares*	385	1,500
BOY SCOUTS:			
Swoop of the Week	*Strong*	312	750
Buffalo Roost	*Cheley*	363	2,031
CAMP FIRE GIRLS' SERIES:			
Jericho Road	*Gray*	357	1,018
CONSTRUCTIVE CHURCH SERIES:			
Community Survey	*Carroll*	128	750
Church in the City	*Leete*	317	1,000
Redemption of the South End	*Dorion*	124	1,250
DEVOTIONAL CLASSICS:			
Heart Religion	*Mudge*	123	3,524
Inner Life	*Kuhns*	108	3,018
New Epistle	*Westley*	129	2,983
Religious Experience	*Mudge*	126	2,516
Without Sound of Hammer	*Vincent*	135	3,510
IVORY SERIES:			
Heart of Prayer	*McCormick*	30	3,015
Man Who Was Too Busy to Find the Child	*Bugbee*	24	3,592
LITTLE FOLKS FROM LITERATURE:			
Book No. 1	*Calhoun*	70	1,000
Book No. 2	*Calhoun*	70	1,000
Book No. 3	*Calhoun*	72	1,000
Book No. 4	*Calhoun*	78	1,000
LITTLE FOLKS IN ART:			
Book No. 1	*Calhoun*	81	1,000
Book No. 2	*Calhoun*	96	1,000

TITLE	AUTHOR	PAGES	COPIES
Book No. 3	*Calhoun*	91	1,000
Book No. 4	*Calhoun*	98	1,000
LITTLE FOLKS OF THE BIBLE:			
Book No. 1	*Calhoun*	68	2,009
Book No. 2	*Calhoun*	81	2,004
Book No. 3	*Calhoun*	57	2,003
Book No. 4	*Calhoun*	65	2,006
MAKERS OF METHODISM:			
William Owen	*Cadman*	121	1,504
Martin Ruter	*Smith*	127	1,010
METHODIST BOOK CONCERN LIBRARY:			
The Wonderful River	*Hamilton*	268	249
A Mountain Path	*Hamilton*	190	249
Faith of an Evolutionist	*Palm*	159	248
Cure of Souls	*Watson*	301	250
MODERN MESSAGES:			
Homing Instinct	*Baldwin*	67	1,510
Illumined Face	*Kelley*	54	1,537
Wesley and Woolman	*Newton*	80	750
MODERN SUNDAY SCHOOL MANUALS:			
Training of Sunday School Teachers and Officers	*McElfresh*	234	3,005
WORKER AND HIS WORK SERIES:			
Adult Worker and His Work		276	1,826
Elementary Worker and His Work		247	1,835
Intermediate Worker and His Work		267	1,670
Junior Worker and His Work		212	2,499
Senior Worker and His Work		285	1,632
Superintendent and His Work		312	1,736
Worker and His Bible		240	3,847
Worker and His Church		171	1,130

MUSIC BOOKS

Hymns of the Heart		192	56,511
Junior Methodist Hymnal		110	5,211
Orchestra Series of The Methodist Sunday School Hymnal:			
First Violin		72	1,250
Second Violin		72	500
Viola		72	500
Violoncello		72	500
Bass		72	500
First and Second Cornets		72	1,000
Clarinet		72	500
Flute		72	500
Trombone		72	500
Sacred Praise		162	65,672
New Junior Songs		128	10,163

CHURCH AND PREACHERS' REQUISITES

TITLE	AUTHOR	PAGES	COPIES
District Superintendent's Loose Leaf Record		...	
Certificates of Examination on the Course of Study:			
Travelling Preachers		8	2,028
Local Preachers		8	2,129
Recommendation for the Renewal of an Exhorter or Local Preacher's License		...	1,557
Life Covenant Cards		...	61,218
Time Legion Cards		...	371,078
Memory Verse Cards, 12 cards to a set		...	51,200
Methodist Forward Movement Prayer League Cards		...	164,975

SUNDAY SCHOOL REQUISITES

INVITATION CARDS:			
We've Been Expecting You		...	15,160
That Young Man Is Indeed Ignorant		...	25,858
Every Young Man Wants Good Fellowship		...	25,976
Do It Now		...	25,676
The Best Book to Help a Business Man		...	26,020
Who's Who in America		...	26,029
Primary Record of Work		4	50,965
SECRETARY'S RECORDS:			
Transfer Membership Certificate. Book of 25			982
BEREAN SERIES NEW BIRTHDAY POSTCARDS:			
Form A—First Birthday—Girls			
" B—First Birthday—Boys			
" C—Second Birthday—Girls			
" D—Second Birthday—Boys			
" E—Third Birthday—Girls		...	640,884
" F—Third Birthday—Boys			
" G—Fourth Birthday—Girls			
" H—Fourth Birthday—Boys			
" J—Fifth Birthday—Girls			
" K—Fifth Birthday—Boys			
MAPS AND CHARTS:			
Historical Maps for Bible Classes		...	1,629
International Peace	*Richardson*	32	10,290
INTRODUCTION AND USE OF GRADED LESSONS:			
General Manual	*Baldwin*	185	1,500
Junior Manual	*Baldwin*	191	1,000
Primary Manual	*Thomas*	176	1,561
PRIMARY PLAN BOOK SERIES:			
Book 1—Primary Lesson Detail	*Thomas*	241	1,000
Book 2—Primary Programs	*Thomas*	345	1,500

TITLE	AUTHOR	PAGES	COPIES
JUNIOR DEPARTMENT PROGRAMS:			
Order of Service No. 0		4	5,314
Order of Service No. 9		4	3,000
Order of Service No. 10		4	3,015
Order of Service No. 11		4	3,118
Order of Service No. 12		4	3,170
Order of Service No. 13		4	3,000
Order of Service No. 14		4	3,075
Order of Service No. 15		4	3,100
SERVICES:			
Christmas Wreaths		16	35,000
Good Will		16	21,000
Mothers of the New Testament		16	68,825
Homes of the Bible		16	59,260
Around the Manger		16	52,050
Meaning of Christmas		16	52,050
Mothers of Methodism		16	50,800
One Hundred Years of Peace		4	52,138
Peace and Good Will		16	74,435

BOOKS IMPORTED IN SHEETS AND BOUND BY US

Chief Corner-Stone	*Davison*	288	500
Child in the Church	*McNeill*	119	200
Italian Discipline		629	250
Journal of John Wesley. Vol. 3	*Curnock*	544	113
Journal of John Wesley. Vol. 4	*Curnock*	544	112
Journal of John Wesley. Vol. 5	*Curnock*	544	112
Journal of John Wesley. Vol. 6	*Curnock*	544	109
Lord's Day	*Austin*	147	200
Memento and Certificate of Baptism		...	.....
Personality and Fellowship	*Bradfield*	211	250
Preacher and the Modern Mind	*Jackson*	256	499
Religions and Religion	*Moulton*	232	500

BOOKS PURCHASED IN SHEETS IN THIS COUNTRY AND BOUND BY US

Christian Standards in Life	*Murray and Harris.*	176	1,500
Life at Its Best	*Edwards and Cutler*	145	1,500
Immanence and Christian Thought	*Platt*	541	250
Method of the Master	*Peck*	207	500
Year Book of the Church and Social Service, 1914	*Ward*	186	1,511
Student's Standard of Action	*Elliott and Cutler*	165	5,000
MISSION STUDY BOOKS:			
American Indian on the New Trail	*Moffatt*	302	4,400
Ann of Ava	*Hubbard*	245	2,950
Black-Bearded Barbarian	*Keith*	307	1,001

TITLE	AUTHOR	PAGES	COPIES
Churches at Work	*White*	226	3,350
Comrades in Service	*Burton*	196	2,004
Daybreak in the Dark Continent	*Naylor*	313	4,749
Emergency in China	*Potts*	309	6,000
Immigrant Forces	*Shriver*	277	10,576
Livingstone, the Pathfinder	*Mathews*	213	3,558
Mexico of To-day	*Winton*	235	4,650
New Era in Asia	*Eddy*	215	5,527
New Home Missions	*Douglass*	266	2,799
Rising Churches in Non-Christian Lands	*Brown*	236	5,550
Social Aspects of Foreign Missions	*Faunce*	309	4,955
Uplift of China (Revised Edition)	*Smith*	282	3,225
THE HOME LIBRARY:			
Duncan Polite	*Keith*	306	500
Frontiersman	*Cody*	342	500
High Calling	*Sheldon*	352	600
Lisbeth of the Dale	*Keith*	434	500
Silver Maple	*Keith*	357	500
Treasure Valley	*Keith*	384	500

MUSIC BOOKS

Song and Study for God's Little Ones		177	3,500

REQUISITES

CERTIFICATES OF MARRIAGE:			
No. 80		...	3,850
No. 81		...	4,008
No. 82		...	3,983
No. 83		...	2,508
No. 84		...	3,956
No. 85		...	4,008
No. 87		...	3,026
No. 88		...	2,526
WEDDING BOOKS:			
Our Wedding Souvenir		12	2,804
Wedding Day		12	2,562
Synchronic Chart of Early Apostolic History		...	250
COURSE OF STUDY:			
The Fact of Christ	*Simpson*	208	53
The Fact of Conversion	*Jackson*	236	1,20
The Indwelling Spirit	*Davison*	340	78
Psychology of Christian Soul	*Steven*	304	75
Pastoral and Personal Evangelism	*Goodell*	221	1,30
Building a Working Church	*Black*	257	25

GERMAN PUBLICATIONS

TITLE	AUTHOR	PAGES	COPIES
Quarterly Conference Records (German)		254	225
Pastor's Vest Pocket Record (German)		202	1,000
Methodist Discipline (German)		644	800
New Testament and the Catholic Church	*Lenk*	44	1,000
Allerlei Leute	*Roser*	266	600
Seelengewinnung	*Schuckai*	301	500
Willkommen—Probationer's Handbook	*Bucher*	54	1,000

REPORT OF THE COMMISSION ON EVANGELISM

To the General Conference of the Methodist Episcopal Church, 1916:

Dear Fathers and Brethren: In 1912 the General Conference appointed a Commission on Evangelism consisting of three bishops and one ministerial and one lay delegate from each General Conference District, with instructions to foster and further the evangelistic life and efficiency of the church, stating in its action the broad lines of activity to be followed. The Commission was duly organized according to instructions and Bishop Berry elected its president. Six months later Bishop Berry resigned his position as president, and Bishop Henderson was elected in his stead; Bishop Hughes resigned membership on the Commission, and Bishop Leete was elected to fill the vacancy. During the quadrennium the following additional changes have taken place in the personnel of the Commission; E. J. Helms appointed in place of J. H. Coleman, deceased; W. C. Wiant in place of N. W. Stroup, deceased; J. L. Hillman in place of O. W. Fifer, moved from district; J. P. Jackson, in place of C. A. Pollock, resigned; A. W. Leonard in place of Benjamin Young, moved from the district. Rev. J. O. Randall was elected Corresponding Secretary of the Commission, and Rev. F. E. Whiteside, Secretary of the Student Work Committee. Throughout the quadrennium the officers of the Commission have vigorously promoted a definite program of evangelism which has as its specific goal the making of every local church its own evangelist. This program took final form during the last year of the quadrennium under the name of the "Methodist Forward Movement." Its definite goals of endeavor were three: (1) 250,000 annual net gain in full membership; (2) 500,000 Methodists in the Time Legion whose pledge was as follows:

THE TIME LEGION

OF THE

Methodist Episcopal Church

In the service of Jesus Christ my Saviour and under the direction of my minister, I..... agree to give, in time, at least two hours each month to definite personal effort in persuading others to begin the Christian Life.

(3) 1,000 Methodist Young People for Special Christian Service as a Life Work.

Believing that conditions in Methodism were favorable to a daring evangelistic advance, your Commission issued this challenge. Immediately the entire church began to respond. From more than 400 district superintendents in the United States; from pastors, laymen, educators, and editors; from leaders in all the organized activities of Methodism; from India, China, Korea, Italy, Africa, Norway, Finland, South America came cheering words of faith and courage. All seemed to point to a genuine "Move Forward." The challenge to a net gain on full membership of 250,000 in one year did not seem chimerical in view of what Methodism had done. These figures since 1900 helped to focus the mind of the church on the reasonableness of the challenge:

Year	Increase	Per cent
1901	23,351	.006
1902	48,061	.016
1903	31,623	.01
1904	38,203	.012
1905	78,171	.025
1906	86,232	.027
1907	72,751	.022
1908	72,309	.021
1909	65,022	.019
1910	63,741	.018
1911	32,116	.009
1912	64,190	.018
1913	155,115	.042
1914	167,376	.044
1915	106,089	.027

Note Methodism's gain by quadrenniums:

From 1901 to 1904, an annual average net gain of 35,309.
From 1905 to 1908, an average annual net gain of 77,365.
From 1909 to 1912, an average annual net gain of 56,267.

In the three full calendar years since the General Conference of 1912, for which alone we have the statistics, Methodism has gained 425,713 in net product in membership which is 188,559 larger gain than the three best years of all her history previous to the last General Conference. *The worst year in the last three is 25 per cent better than the best year* (1906) *Methodism ever had previous to* 1913.

For the securing of these definite results the following program of all-the-year-round evangelism was presented to the church.

ALL-THE-YEAR-ROUND EVANGELISTIC PROGRAM

I. Organized Personal Evangelism. To make a complete Constituency roll on the basis of the Church and Sunday-school records, as follows: (a) all unconverted husbands of wives who

are members; (b) all unconverted wives of husbands who are members; (c) all unconverted children of members; (d) all unconverted parents of Sunday-school scholars; (e) all others in the community who are available for Church membership on the basis of direct or indirect preference. To divide this Constituency Roll with the members of the Time Legion for continuous personal evangelism.

II. Continuous Public Evangelism. To restore to the pulpits of Methodism, at least once every Sunday, a public invitation for people to accept Christ, with an open opportunity given them to declare their purpose. Such a procedure will do much to restore to the ministry and membership of Methodism its old time fervor to meet present day demands. To make it impossible for any person to go into the same Methodist church two consecutive Sunday services without an opportunity to declare publicly for Christ.

III. Epochal Days and Seasons.

(a) **Day of Pentecost, May 23, 1915.** Every pulpit with a ringing message on the Baptism of the Holy Spirit. United prayer for a modern Pentecost in Methodism.

(b) **Children's Day, June 13, 1915.** To practice Methodism's theory in Paragraphs 49 to 54 in the Discipline. To follow the Board of Education in its Children's Day Program.

(c) **Summer Gatherings.** To present in Summer Institutes and Assemblies the entire program of the Forward Movement, and secure its adoption by Methodist leaders present. To inspire Open Air Evangelism, in tents, grove meetings, camp meetings, Bible Institutes, and every form of Summer Assembly. To press with unusual ardor the Summer revival meetings. To rally the forces for spiritual assault and siege during the entire year.

(d) **Win-my-Chum Week. November 7 to 14, 1915.** To join with the Epworth League in a definite endeavor to win hosts of Methodist Young People to Christ.

(e) **Go-to-Prayer-Meeting Week. November 15 to 19, 1915.** During this week to summon the Methodist World, through appeals in the church press and every other denominational agency, to meet on the regular prayer meeting night, and thereby seek a revival of prayer and public testimony throughout Methodism.

(f) **Watch Night, December 31, 1915.** To review the spiritual achievements of 1915; to pray mightily for a world-wide revival in Methodism in 1916.

(g) **Go-to-Church Sunday, January 2, 1916.** Set apart as Methodist Go-to-Church Sunday for the Methodist World.

(h) **Week of Prayer, January 3 to 9, 1916.** Devoted to a study of the privilege and power of prayer; God's wail for intercessors; Methodism's place in world-wide intercession; every

Methodist an intercessor. Sunday, January 9, a united plea for a family altar in every Methodist home, with definite suggestions as to its conduct.

(i) **Day of Prayer for Colleges, February 10, 1916.** This is the day set apart by the General Conference. There are 45,000 young people in the schools and colleges of Methodism, and nearly 35,000 more Methodist students in State supported institutions. On the prayer meeting night just preceding this day, to consider the need of vital spirituality in our institutions of higher learning, the strategic place they hold in furnishing leaders, and to pray that every Methodist student shall hear and heed the call of Christ to a life of Christian usefulness.

(j) **Life Work Sunday, February 6, 1916.** To summon our Methodist parents to dedicate their sons and daughters to Christ for special Christian service as a life work; to challenge them to prayer to God to bestow upon them the honor of calling their children to the ministry, missionary service, deaconess work, social service activities, and similar service as a life work. To present in the Sunday school and Epworth League the call and the claims of Christ on their service.

(k) **Special Easter Campaign.** To have a protracted meeting, under ordinary conditions to be not less than thirty days long. To focus every energy and organization of the church in winning others to Christ by every possible method of sane evangelism. To rally the laymen to their evangelistic responsibility; to challenge our membership to evangelistic achievement; to adopt whatever plans the pastor and Quarterly Conference believe essential to reach the evangelistic goal set by the church. To enter into a special prayer league for the thousand centers of Methodism engaged in a similar program. This meeting should climax on Easter Sunday as the day of ingathering. It should be the day when the shout of victory should be heard around the Methodist world. If for any reason the meeting of the Annual Conference makes it impracticable to observe Easter Sunday as the day of ingathering, the last Sunday of the Conference year should be so observed.

(1) **PASSION WEEK.**

All Methodism to observe

(1) **Palm Sunday** as acknowledgment day or decision day in the Sunday school, in accordance with the plans of the Board of Sunday Schools. To crown Christ Lord of all.

(2) **Holy Communion Thursday Night.** To celebrate the holy supper on the night of its institution.

(3) **Good Friday.** To gather the Methodist hosts in every country, every city, and every hamlet at the foot of the cross of Christ, for pardon, for peace, for purity, and for power.

(4) **Easter Day.** At the open tomb to shout hallelujah to the conquering Christ and to rejoice over the victories which Christ

has won in the life of our beloved Methodism. To add to Methodism the final section of the 250,000 secured during the previous twelve months.

A minimum of one thousand centers in Methodism was sought for definite, all-the-year-round enlistment in the program of the Forward Movement. A large city, like San Francisco, Boston, or Cleveland, will constitute one cooperating center; a community where we have but one church will be one center; a rural circuit will be one center.

In this way we would get the inspiration of our real connectionalism. The knowledge that one thousand strategic centers in Methodism are praying, planning, and prosecuting on these same general lines, looking toward the same days and seasons as epochal in the life of Methodism, will stir the pulse, awaken the energy, focus the effort of multitudes of pastors and congregations in a way impossible without concerted action. Cincinnati will share the contagion with Columbus; Toledo with Detroit; St. Louis with Kansas City; Lincoln with Omaha; Baltimore with Washington, and so around the entire Methodist world.

It is with unusual gratitude to God that we are able to report that more than 5,000 cities, towns, and villages are registered in the office of the Commission as having adopted the program through Quarterly Conference action, which doubtless means 7,500 churches, or one third of the entire denomination, that have been working out the program.

Most pronounced is the part of the program on "Every Sunday Evangelism."

This is the specific proposal: Once every Sunday during the year the ministers of Methodism to present such an evangelistic message as will be followed by a definite plea for people to accept Christ and openly declare their purpose in the public congregation.

Many favor a program of Personal Evangelism, but fear this weekly program of Public Evangelism. It would be not only interesting but heart-searching to many ministers if they could hear the plea of the laymen on this matter. Everywhere the announcement of the "Every Sunday" evangelistic appeal has been greeted with approval and applause. The persistent pleas of laymen at Annual Conferences are for this type of pastors. What the majority of Methodism's leading laymen ask is for definite, daring, determined evangelistic leadership on the part of their pastors during the entire year.

We believed that "Every Sunday Evangelism" would restore evangelistic confidence in the regular ministry and within the ministry. That confidence in far too many places has departed. Many churches believe they cannot have a revival under the leadership of their own pastors. Many pastors permit their people to believe it. The "Every-Sunday" program will restore

evangelistic leadership to every pastor in Methodism; it will awaken evangelistic response and responsibility among the laity.

Nor was the time-honored and God-approved method of Protracted Evangelism forgotten in this program.

The protracted meeting is not only an historic form of Methodist evangelism, but is a real power. Changes in conditions, difference in churches, variety in ministers and members—these do not change the value of the protracted meeting. The conviction is here recorded that no Methodist church should ever go twelve months without a protracted meeting. These permanent spiritual values are secured by protracted evangelism:

(1) It will intensify in the pastor and the people deep spiritual concern for the unsaved. When Zion travailed, she brought forth her children. Spiritual birth is impossible without spiritual travail. Unconverted people will never become concerned for themselves until converted people become concerned for them. Such soul travail which precedes spiritual birth is definitely developed during a protracted meeting. The pastor's concern becomes contagious. His heartache causes other hearts to ache and almost break in holy concern for the unsaved. When Methodism's altars are baptized with the tears of supplicating saints they will soon be baptized with the tears of penitent sinners.

(2) It will rally the church anew to the primary task of the church. It needs a continuous appeal and effort to arouse our membership to our supreme task. During the protracted meeting the pastor will call upon his people with increased intensity to meet the conditions of prevailing prayer and personal persuasion with friends and neighbors to accept Christ; every organization of the church will be challenged to win its own unconverted constituency to Christ, according to the principles and plans of the Constituency Roll; every group and class and circle of the church will be mobilized for a united attack, a veritable spiritual siege.

(3) It will create a rare opportunity to make conversation about Christ both normal and effective. Christ can never be elected King of any community without being superlatively popular. He can never be popular unless we promote his cause by the kindling power of conversation. When others are seeking Christ, when a special season is set apart to emphasize our supreme business, it becomes normal to talk about Christ.

(4) It will develop a sublime boldness in access to God for men, and in access to men for God. To develop sanctified audacity in interviewing God for men, and interviewing men for God. The dash and daring of the early apostles should nerve us for like endeavor. We must be tactful, but there is a vast difference between being tactless and nerveless.

(5) It will provide special opportunities to win those that have

lingered during the year, whose attention is now held to the main issue. Night after night truth is presented; night after night prayer is offered; night after night and day after day the personal plea is made. Many think, but do not decide; many expect to act, but do not execute.

In keeping with these convictions your Commission made an appeal to utilize the Eastern season, wherever it was practicable, for a simultaneous campaign of evangelism throughout the denomination. At the time of the writing of this report about 7,500 churches are pledged to an Easter Campaign. Special stress was placed on the spiritual suggestiveness of Passion Week.

Over all and through all that is done there should breathe the saving passion of the Christ of Calvary. No price should be counted too great to pay, no load too heavy to lift, no cross too crushing to carry, if only men and women are led to accept the Christ of the Cross.

Every pastor in Methodism should make a plea that, for this one week of the year, every member of his church who cares whether Christ will triumph shall devote every possible hour—beginning on Palm Sunday morning and closing on Easter Sunday night—to the specific work of winning others to Christ. Not only one hour this Passion Week, in accordance with the covenant of the Time Legion, but men and women everywhere ought to be pleaded with to invest entire days for Christ.

Let men give whole days from their business; let women take entire mornings and afternoons; make it the supreme and almost exclusive work of this week to lead others to accept the Christ of Calvary as Saviour and the risen Redeemer as Lord.

STUDENT EVANGELISM

No small part of the work of your Commission has been its work among the students of our Methodist schools and colleges.

For many years the Student Work Committee of the Commission on Evangelism have been conducting similar campaigns in our institutions of higher education. This last year the work was reinforced under the inspiration of the larger program for the entire church. Certain pastors from the leading churches of Methodism have given lavishly of themselves to assist in making the gospel vital and powerful among our students. Somewhat more than thirty men each year give a week of their time to lead these student campaigns. They receive no remuneration for their services except the joy of a genuinely great work done for God, among the most responsive and reliable people God has for the building of his Kingdom.

Coaching conferences, for whose financial support the Board of Education becomes responsible, are arranged for these leaders during the summer months, and in these conferences the lead-

ing Christian student workers are present to discuss the best methods of capturing the student body for Christ. As a rule, the student meeting continues for one week. Usually a brief address is made at chapel, where the gospel is made to ring out in rugged reality. In the evening an hour's meeting is held, and here with the most positive insistence the gospel of surrender and service is presented, with no intimation of lessening its full demand on a complete manhood and womanhood. All day long —from early morning until late at night—the leaders sit in an interview room and see students, one by one, on a fifteen or twenty schedule arranged by the Christian Association leaders. Student leaders, many of whom have either lost interest in Christ, or have wearied of the formalities of Christian profession, eagerly converse in private about the high matters of vital spiritual life. Here is where the best work of our leaders is done. Here conviction is concreted; here consecrations are made; here surrenders are registered; here life purposes are often reversed for Christ's sake. Fraternity groups, social groups, athletic groups, literary groups, dormitory groups, class groups; every available group in the institution is used as an opportunity for Christ.

It is somewhat difficult to estimate the number of decisions for life work service which have been secured in our evangelistic campaigns in our colleges, but it is safe to say that they have ranged from three to five hundred every year. A system of correspondence is faithfully kept up by the Student Work Committee by which thousands of Methodist young people have received personal and printed appeals on the question of a life work, and scarcely a week goes by without definite decisions being registered. As a valuable agency to this end the various organizations of the church dealing with recruiting work among Methodist young people met and secured the publication of the beginning of a series of most attractive and effective booklets on many phases of life work. The series is known as the "Christian Service Series" and now numbers seven booklets. In various ways your committee has cooperated closely with the International Committee of the Student Y. M. C. A. and Y. W. C. A., and they have aided us in every way to increase our efficiency in capturing these student strongholds for Christ. Each year of the quadrennium has witnessed the holding of from forty to sixty student campaigns in our own institutions, and it has been our privilege and joy to conduct and assist in conducting many similar campaigns in the State Universities of America.

In promoting this program of evangelism throughout the church we have had the united and ardent support and cooperation of all the organized boards and commissions of Methodism in the confident conviction that we were dealing with the most fundamental need of the church. Particularly has

the church press been loyal and effective in challenging Methodism to meet her full evangelistic responsibility. To every Methodist minister in the Methodist world there was sent through his district superintendent a copy of the "Working Manual" which is the detailed statement of the principles and the program of evangelism submitted to Methodism by your Commission. Various forms of literature were prepared so that no detail for the effective working of the program was lacking. In the "Working Manual" was this statement as to its purpose:

"There is no thought on the part of the leaders of the Forward Movement to construct a mechanical program and endeavor to force our Methodist leaders to the acceptance of its letter. It is the dominance of the spirit of evangelism for which urgent plea is made. The only true test of any evangelistic method is in what it produces for the Kingdom of God and the church. This program is therefore flexible. It can be adapted to any kind of a church, in any clime or country, amid any sort of external conditions, and by any sort of a pastor, provided his heart is aflame with the fervor of spiritual passion, his head balanced by the wisdom of God, and his hand strong to serve men for the sake of having them saved from sin, saved by Christ, and saved unto a life of service.

"It will be noted that the program is a summons to Methodism—

"To engage in all forms of Evangelism;
"To engage all the People in Evangelism;
"To engage in All-the-Year-Round Evangelism."

During the past year the officers of the Commission, with the assistance of bishops, district superintendents, and pastors, have held in nearly every major Conference of American Methodism a "Forward Movement" all day meeting to explain, unfold, and further the working out of the program. During the quadrennium scores of Annual and District Conferences, hundreds of group gatherings and Quarterly Conferences have been visited to stimulate pastors and laymen to a more constant and productive evangelistic life and activity. The results challenge our courage and consecration; the response of the entire country from Maine to California has been most heartening; reports are already in giving a prophecy that Easter Sunday, 1916, will be the most glorious day in spiritual achievement and ingathering Methodism has ever witnessed. You commissioned us to a commanding task; it was superlative in importance; you sent us to our work without any financial provision for the task; we have achieved under a financial stress which we ought not to have borne, and it is our conviction when the General Conference realizes the work to be done and the demand of Methodism for its continuance, they will make a way for its adequate financial support which is now its greatest need.

American Methodism has not been aroused within the memory of the members of your body as she is to-day. This is the hour for the General Conference to send out a summons to Methodism for evangelistic achievement which will stir Methodism's blood to high temperature, drive her will to action, kindle her mind to visions of a modern Pentecost. If this general Conference will utter the slogan for a million new converts to Christ for Methodism during the next quadrennium and will support it with her money, the men and women of Methodism, led by their chief pastors, will leap to the fight and win conquests and do exploits in Christ's conquering name which will make earth musical with the hallelujahs of the redeemed, and heaven resound with rejoicing in the presence of the angels of God over a million sinners that have repented. God the Father, help us; God the Son, lead us; God the Holy Ghost, empower us!

Respectfully submitted,

THEODORE S. HENDERSON,
President of the Commission.
JOSHUA O. RANDALL,
Corresponding Secretary.
FRANCIS E. WHITESIDE,
Secretary Student Work Committee.

REPORT OF THE COMMISSION ON FEDERATION

To the General Conference of 1916:

The Commission on Federation would respectfully report as follows:

The Commission as constituted at the last General Conference was composed of Bishops Walden, Cranston, and Luccock; Ministers J. F. Goucher, E. S. Tipple, A. B. Storms; and Laymen R. T. Miller, J. A. Patten, and G. Warren Brown. Bishop Cranston was chosen as chairman and A. B. Storms as secretary. During the quadrennium the following changes occurred in the personnel of the Commission. Bishop W. F. McDowell was appointed by the Bishops in place of Bishop Walden, deceased; Alexander Simpson, Jr., in place of R. T. Miller, deceased, and Thomas H. Anderson in place of J. A. Patten, resigned. Bishop Walden and Brothers Miller and Patten were deeply interested in the cause of Federation and organic union, and were among the most experienced and helpful members of the Commission.

Five meetings of the Commission have been held since the last report, besides five joint sessions with the Commission of the Methodist Episcopal Church, South. The Minutes of these several meetings are at the disposal of the General Conference.

Your Commission notes with gratitude the steady progress toward conscious unity among the Protestant Churches in America. While much is yet to be desired in the way of practical comity and cooperation between the various denominations, the trend toward closer fellowship is positive and cheering. Fundamental agreements are being increasingly emphasized and divisive differences are less frequently urged and defended. Denominational partisanship is not silenced, but it is not so rancorous as it was two decades ago. It means much that even in the literature of denominational propagandism the emphasis is upon the spiritual rather than the dogmatic.

The Federal Council of American Churches, comprising thirty denominations, with a membership approximately seventeen millions, commands, as it deserves, the hearty support of all who keep themselves advised of its ever enlarging activities. It has become a fixed institution of Protestantism, indispensable to the common interest. The Council is supported by the affiliated churches. Our original apportionment for its maintenance was $3,000 per year—on a basis adopted by the Council and accepted by authorized representatives of the churches, our own included. Later we accepted $1,000 additional for the support of an office in Washington. At the General Conference of

1912 this amount was reduced, doubtless without full consideration of the nature of our obligation as a party to the general agreement between the Churches, which it would seem should be observed at least until we shall have given due notice to all other parties concerned of our intention to reduce our support. We, therefore, recommend that the General Conference order the appropriation of four thousand dollars per annum continued for the next quadrennium, with the original stipulation that one thousand dollars of this sum be regarded as a special contribution to the support of the Washington office of the Council. This office has abundantly justified the expenditure necessary for its maintenance. To close it would be almost a calamity at this time.

THE REUNION OF METHODIST BODIES

It is cheering to report also that among the larger branches of Methodism there is a marked increase of good will, with a distinct trend toward ultimate reunion. If this tendency has not been equally developed among all the Methodist bodies it is doubtless because the smaller among them realize that any general movement for organic unity, however much to be desired, must wait the practical agreement of the two Episcopal Methodist communions which are already earnestly seeking a basis of agreement between themselves. Until these two bodies, which comprise more than three fourths of all who hold to Wesleyan doctrines and polity in America, can reach a workable compact, the more comprehensive problem cannot be hopefully approached. In this patent fact we have another compelling reason for the earliest possible union of Episcopal Methodism. If this can be achieved on such conditions as may also include the Methodist Protestant Church—which now appears by no means impracticable, it is evident that the outlook for the ultimate unification of all the branches of the Methodist household will be greatly improved.

A brief review of the progress of the two churches in their sincere efforts toward more satisfactory relations, after the Civil War, may be of service to the members of the General Conference. After several friendly communications between the Bishops of the two bodies, prior to 1870, the first formal recognition by our General Conference of the Methodist Episcopal Church, South, occurred in 1872, when Dr. A. S. Hunt, Dr. C. H. Fowler, and General Clinton B. Fisk were appointed as messengers to bear fraternal greetings. Their visit was responded to on the part of the General Conference of the Church, South, by the appointment of Dr. Lovick Pierce, Dr. Duncan, and Chancellor Garland to bring fraternal salutations to our General Conference in 1876. These messengers brought also a proposal for a Joint Commission empowered to adjust all

existing difficulties between the two Churches, which proposition was at once cordially accepted by our Genreal Conference. The result was the historic Cape May meeting of the commissioners authorized by the two Churches. The questions at issue at that time included a number of properties which had been taken possession of by representatives of our Church during the war. But before entering upon negotiations looking to the adjustment of property questions, and as a preliminary designed to reach backward to the beginning of all misunderstandings, and forward to the fraternal solution of all that might thereafter arise, the Joint Commission adopted the following document, entitled

A DECLARATION AND BASIS OF FRATERNITY

"Each of said Churches is a legitimate branch of Episcopal Methodism having a common origin in the Methodist Episcopal Church organized in 1784. Since the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that communion, it has been an evangelical Church reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

Thus it would seem that at one stroke the Joint Commission intended to cut the knot which all previous discussions had failed to untie.

No careful reader of this document can infer from the language any less intention on the part of the Commissioners than the recognition of the equally legitimate standing of both these Episcopal Methodist Churches, and that upon this agreed statement of their relation and claims all subsequent fraternal intercourse and action should be based. This covenant, with all other proceedings of the Commissioners, was approved by our General Conference of 1880. Beyond the interchange of fraternal messengers between the two Churches little progress was made toward closer affiliation until 1894 when the Church South, proposed a Commission on Federation, the object of which was still further to advance fraternal relations between the two Churches and if possible to prevent or adjust the cases of conflict arising between them, especially on the fields occupied by both. Our General Conference of 1896 cordially responded to the proposition. The Joint Commission on Federation thus created was successful in securing among other desirable results the adoption of a common Hymnal, a common catechism, one order of worship for both Churches, as well as the coordination of missionary operations in foreign fields. In the matter of adjusting difficulties in the home field, however, and putting into effect

such agreements, of a fraternal character, as promised to be helpful to that end, they were less successful. At last it became apparent that there must be some authority by which their agreements could be made effectual. Between 1906 and 1910, the plan of the Federal Council was developed by the Commissions and General Conferences. It was designed to be a board of arbitration which should pass upon all misunderstandings arising between the two Churches and as far as possible adjust all cases of friction in the field. To this court was given, by the General Conference of the Church, South, in 1910, and by our General Conference in 1912, authority to decide finally without appeal all cases submitted to it.

It must be admitted in the light of the experience of the Commission on Federation, and of the Federal Council as well, that practical results have not been as satisfactory as it was hoped they would be.

As to the Council, your representatives found that the concurrent legislation lacked both in definiteness and comprehensiveness. (1) No provision was made for initial hearings by Annual Conference Commissions at the seat of trouble. (2) No rules of procedure were suggested, nor specific authority given to the Commission to formulate its own rules. (3) The general administrative officers, and the administrative officers of Annual Conferences and Church Boards, organizations and societies of the church, were merely authorized, not directed, to carefully regard the decisions and recommendations of the Council; and finally, (4) Bishops, official editors, district superintendents, preachers and members not being impressed as to the courtesies and proprieties due from both sides when an interchurch tribunal is charged with a duty so vital to religion, and to the general welfare of mankind, as was this exemplary effort to maintain peace between two great Christian bodies by the process of arbitration, felt themselves entirely free to publicly discuss beforehand the merits of any case set for hearing, and even to publish the ex-parte pleadings that were to be submitted to the Council in any given case. Nevertheless, the experiment was worthy of both Churches, and, also, of a better fate. Perhaps its very newness, the fact that its far-reaching significance had not been considered, and that the larger interests at stake had not even been a subject of thought by many may account for the critical situation confronting the Council when it met to hear the first case prepared for trial. We have to report that the six Bishops, six ministers, and six laymen composing the Council felt on their assembling that they could better serve the cause of peace by frankly stating to the two Churches the embarrassments of the situation, and the reasons for not proceeding with the hearing.

But even this carefulness did not shield the Council from

criticism. Though it had not heard any case or rendered any decision some of our Annual Conferences in the south adopted memorials to this body setting forth objection to its proceedings and even to its composition, and asking that its authority be taken away.

Your Commissioners respectfully invite the attention of the General Conference to these memorials which serve to show in a strong way how protracted inter-church rivalry may so confuse the judgment of good men that in their devotion to their own localized efforts they lose the larger view of Christ's kingdom on earth.

The Rules of Procedure which our brethren found so obnoxious were very carefully framed and were only such as any court wishing to secure order and command confidence in its proceedings would be compelled to adopt. Moreover, they were absolutely necessary for the information of both churches as to how to prepare cases for hearing. If they appear to be in any sense or in any part legislative—which we do not admit—it must be remembered that the Council was charged with a most important duty which it could not even approach without an orderly method of receiving and disposing of complaints and appeals. Then, too, without some suggested way of adjusting as many cases of friction as possible at the source, the Council would have had to be in continuous session—which would have been very expensive and actually impossible.

The provisions made by the Rules for securing of correct records and transcripts in cases of appeal, were indispensable not only to fair and intelligent judicial action but in view also of the possibility of such action being reviewed by the civil courts. The Commission would welcome the judgment of the Judiciary Committee on these Rules, which were framed by experienced Bishops, ministers, and laymen of the legal profession.

It will be readily recognized that when our Southern brethren, in spite of their territorial claims in the South, came at last to the point of proposing to submit to a joint tribunal all cases of conflict arising between the two Churches, and accepting the decisions of such a Council as final, it must have become painfully evident that such a concession on their part was absolutely necessary to render effective the federative movement already inaugurated. To both parties, indeed, the need of the supplemental measure had passed beyond the field of debate—unless they were to fall back into open antagonism.

But it must be conceded that the time and expense incident to such proceedings, the difficulty of bringing and holding together six Bishops, six ministers, and six laymen—all busy with other duties, together with the trouble experienced in all Church trials in securing evidence and making complete records, be-

sides the further delays and expense created by pleadings, answers, transcripts, etc., by way of preparation for every case—render the satisfactory working of such a court not only very costly in time and money but well nigh impracticable.

All this does not signify that Federation has failed as a measure of conciliation. While these disappointing admissions must be made, let it be distinctly observed that if these two Churches had not first tried this method of nearer approach they would probably not be considering, as they are to-day, the desirability of organic union. Without retracing the entire process of fraternization it is enough to say here that every step taken was opportune in its inception and wholesome in its outcome. God was leading the Churches, though by a way they knew not. Both had to learn by experience—what a very few perhaps foresaw—that they were too near of kin to be treating with each other as aliens. By these strange leadings these twin sisters face the final test of their loyalty to essential Methodism, which here means Christ and his kingdom. To this point they have been gradually drawn by a power greater than the forces that were holding them part.

Two ways are open to them. (1) There is a vast area outside the territory occupied by Methodism at the period of the separation in which the existing agreements between these two branches may be very helpful if leaders will observe them. But if this way is chosen both General Conferences will need to be far more explicit in their legislation, if the Annual Conferences and field forces are to be kept from clashing. Experience shows that where rival societies are once organized, and property bought, the contention is beyond control. There should be, therefore, a very definite and authoritative inhibition laid upon the competitive occupation of any field in town or city. If connectional appropriations are required to support or shelter any proposed organization by either Church where the other is already established, the matter can only be controlled by both General Conferences enacting identical resolutions forbidding such appropriations. Indeed, the spirit of existing covenants requires such specific legislation. The want of it has seriously confused administrative efforts toward federation. Next to this legislative provision against trouble, the General Conferences should either discontinue the Federal Council or perfect its organization, remembering that it is usually the carnal mind that arrays Church against Church, and that the atmosphere of a local Church contention is not the more religious because the parties to it think they are religiously mad with each other.

But, as already pointed out, were all the machinery of such a court perfected and accepted on both sides and by all parties, the process is tedious, expensive in time as well as money, and at last fails in two vital points: (1) The decisions of such a

court cannot always be successfullly enforced under civil law where property is involved. (2) The long-drawn out processes of such litigation do not contribute to the spiritual life of the local Churches concerned, but are rather destructive of religious faith and fervor throughout the partisan constituency affected thereby, as well as the sympathetic areas adjacent thereto.

(2) The other and manifestly the better way is to cut short the work in righteousness—which is God's way. Every difficulty we have met points imperatively toward the union of Episcopal Methodism.

THE ATTITUDE OF THE BISHOPS

To some earnest students of the problem it has seemed that the Bishops of the two Churches could do much to bring about better conditions by adopting more conciliatory administrative methods, such as refusing to make appointments which would be likely to increase irritation. It was with such a hope that our Bishops in session at Saint Louis, in October, 1913, passed the following:

"Whereas, The Commission on Federation appointed by this board, under the authority and direction of the last General Conference, has unanimously agreed.

"That where either Church (our own or the Methodist Episcopal Church, South) is already organized and doing the work expected of Methodism in any town or city, the Federal Council (representing both Churches) will not countenance nor approve the organization of a society of the other Church in that place, particularly when such organization would involve the use of missionary or Church extension money; except in cities where more than one local organization is needed, in which case it shall be determined by the Federal Council which of the two Churches shall have the next opportunity; now, therefore,

"*Resolved,* That we accept this action taken by the Commission on Federation in its session at Cincinnati, October 21, and reported to us by its direction, as based upon a fair interpretation of the spirit and letter of the Cape May agreement in 1876, and of the fraternal agreements and declarations subsequently made and exchanged by the General Conferences, and that we express our approval of said action, and agree to support our Commission on Federation in carrying into effect the policy outlined therein, so far as our administrative acts may avail to that end, by refusing to make appointments which would be in violation of this action or of the decisions of the Federal Council authorized and empowered by the General Conferences of the two Churches, acting in concert, for the removal of the causes of irritation and the preventing of the waste of means and forces in unseemly rivalry between the two greater bodies of Methodists in this country.

"*Resolved,* Further, That the above named methods and principles should apply impartially to all administrators of the two Churches concerned and in all sections of the country.

"*Resolved,* still further, That as the program of administration outlined is necessarily a joint matter, the above action be forwarded to the Bishops of the Methodist Episcopal Church, South, for their concurrence."

These resolutions led to a correspondence with the College of Bishops of the Church, South, the result of which was, in essence, a fresh revealing of the mutual good will, and of its effectual handicap by the inexorable question of territorial rights growing out of the conflicting interpretations of the Plan of Separation of 1844.

On this point the Bishops of the Church, South, felt that they were not free to go beyond their General Conference by agreeing to a policy which would restrict their action even in the heart of the territory which they believe was under that Plan set apart to the South, and which was occupied by the Southern Church undisturbed by us up to the time of the Civil War.

As the expression of the judgment of our Bishops on this general situation we quote their action taken at Des Moines in 1915, without a negative voice:

"The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our General Conference. None the less our hearts prompt us to the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and life, and that this essential unity must in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, and of such other Methodist bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

"To the great end of this union we pledge our constant prayer; and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our Common Methodism."

This unanimous expression by the Bishops, all of whom were fully advised of every step that had been taken by both General Conferences and Commissions up to that date, confirms the judgment of all informed Methodists, as well as your Commission, that the only relief from a situation that is from both the Christian and economic standpoints, indefensible if not intolerable and criminal, is to be sought in the unifying of these

two branches of Methodism which have declared themselves to be of one origin, one faith, equally apostolic, and of equal standing as Methodist Churches.

WHAT HAS BEEN DONE TOWARD REUNION

Your Commissioners were very early convinced that of the many varieties of Wesleyan Churches in America to-day not one is willing to disappear by any process of absorption, and that the only hope for unification is in some form of inclusive reorganization. Hence all our efforts have been devoted to this one and only solution of the problem. In December, 1910, your Commissioners invited their colleagues of the South, and of the Methodist Protestant Church, to a full discussion of the obstacles in the way of union. The results of the discussion, terminating in May, 1911, were set forth in our report to the General Conference of 1912, condensed into eight fundamental suggestions agreed upon as such, at Chattanooga, Tenn. We quote them here in their normal setting as shown by the record:

CHATTANOOGA MEETING

"On May 10, 1911, the Joint Commission of the three Churches met at Chattanooga, Tennessee, and took up for consideration the report of the Committee of Nine appointed at the previous meeting (December 1, 1910). Prior to the reading of the report the following was agreed to, namely:

"Deeming it of the utmost importance that no misconception of the significance to be attached to the conclusions that may be reached through the discussion of the report now before us shall be entertained by our people or by the public, and regarding it as hardly less important to the objects of our deliberations that every Commissioner be entirely free in the discussion of the points of said report, we propose the following record as preliminary to the consideration of the same:

"1. This report, which deals only in outline with but a part of the principal questions involved in the matter of reunion of our Churches, is to be regarded simply as illustrative of the present status of our deliberations, which have been steadily directed to the one end of discovering first what is practicable, not what might be regarded as ideal.

"2. This report being the first ever formulated for its purpose, and dealing with conditions complicated and delicate, is to be taken as suggestive of possible lines of procedure and our conclusions thereon as the judgment of the Joint Commission concerning the question, what is at the present juncture apparently practicable as a basis of reunion or reorganization."

After full discussion the report of the Committee of Nine, as modified by the Joint Commission, was approved as follows:

I

"We suggest as a plan of reorganization the merging of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, into one church, to be known as the Methodist Episcopal Church in America, or the Methodist Church in America.

II

"We suggest that this Church shall have throughout common Articles of Faith, common conditions of membership, a common Hymnal, a common catechism, and a common ritual.

III

"We suggest that the governing power in the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both General and Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctively connectional, and the Quadrennial Conference to have full power over distinctively local affairs.

"We suggest that the colored membership of the Methodist Episcopal Church, Methodist Protestant Church, and such other organizations of colored Methodists as may enter into agreement with them, may be constituted and recognized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.

IV

"We suggest that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences, and the lay delegates by the laity within the Annual Conferences, under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every ——— ministerial members of the Conference; also an additional ministerial and lay delegate where there is an excess of two thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

V

"We suggest that the Quadrennial Conferences shall be com-

posed of an equal number of ministerial and lay delegates, to be chosen by the Annual Conferences within their several jurisdictions, according to an equitable plan to be provided for.

VI

"We suggest the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith, and of one lay representative from each pastoral charge.

VII

"We suggest that the Quadrennial Conferences shall name the Bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

VIII

"We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions."

Then, at the conclusion of the discussion, on the third day of the joint sessions, on motion of Bishop Hoss, the following was adopted:

"In view of the gravity of the whole situation and the possibility of arousing unbrotherly discussion and consequent loss and damage to Methodism through the presentation of plans not fully matured."

"*Resolved,* 1. That we issue an address stating that, while we have been able to reach conclusions on some very important points, there are other matters too serious to be adjudicated without long and careful consideration.

"2. That the Executive Officers of our respective Commissions be authorized to call later meetings of the Joint Commission when deemed expedient, and that all that has been or may be developed through our deliberations be reported to our General Conferences as a basis of such specific action and authorization as may to them appear desirable."

The following offered by Bishop Denny was also adopted:

"When we began the consideration of the report offered by the sub-committee of nine, resolutions were adopted for the purpose of guarding against the misconception by our people or by the public of the significance to be attached to the conclusions reached, and it was declared that the report dealt only in outline with but a part of the principal questions involved, being simply illustrative of the present status of our deliberations, and was to be taken simply as suggestive of possible lines of procedure; now, therefore, be it

"*Resolved,* That at the conclusion of our deliberations we

emphasize the statement that the suggestions here outlined are only tentative, and that in no sense are the suggestions a plan, but merely the result of our explorations in the search of a basis of union. It has not been possible to think through even the questions that have come before us. Other questions not yet touched will need to be weighed, analyzed, and carefully stated."

This paper was signed by Collins Denny, E. S. Hoss, Earl Cranston, R. J. Cooke, and R. G. Waterhouse.

AN EMBARRASSING OMISSION

While the course pursued by your Commissioners in pressing inquiries to an understanding of the obstacles to unification was thoroughly approved by the General Conference of the Methodist Episcopal Church of 1912, the Conference made no deliverance whatever on the suggestions embodying the result of these inquiries. This omission, in view of our insistence in pressing the discussion thus far, naturally seemed to our sister Churches more ominous than it really was.

Your Commissioners, left as they were without instruction or intimation as to the will of the General Conference, could do no more than express to the Commissioners of the other Churches concerned our assured conviction that our General Conference intended no discourtesy; that having approved the opening of the subject by its representatives and expressed its satisfaction with the growing spirit of unity, the General Conference had deemed it wise to avoid debate on a subject of such serious import under conditions that afforded no opportunity for satisfactory discussion. This disavowal on our part was very considerately accepted by the other Commissioners, and thereupon the Commissions of the two Episcopal Methodisms set themselves to the task of organizing the Federal Council of Methodism as their first duty, with the outcome already reported.

THE SITUATION

Reverting now to the declaration made by the Joint Commission, it is unfortunate that in the face of the positive and precautionary statements made by the Commissioners, these "Suggestions" have been frequently referred to as the plan of reorganization adopted by the Joint Commission. If the representative Commissions of the three churches concerned in the Joint Meeting at Chattanooga did not regard their reported "Suggestions" as a Plan of Reorganization, and did not agree to present them as such to their respective General Conferences, it is plain that they cannot in fairness be so considered by any one assuming to discuss them.

Referring to the report of the Joint Commission, we quote again the Commissioners' interpretation of their work in the

following resolution, which was signed by Bishops Denny, Hoss, Cranston, and Waterhouse and Dr. R. J. Cooke:

"*Resolved,* That at the close of our deliberations we emphasize the statement that the suggestions here outlined are only tentative, that in no sense are these suggestions a plan, but merely the result of our exploration in search of a basis of union. It has not been possible to think through even the questions that have come before us. Other questions not yet touched will need to be weighed, analyzed, and carefully stated."

This view was distinctly confirmed at the first subsequent joint meeting of the two Episcopal Methodist Commissions held at Washington, April 8, 9, 1913, when our Southern brethren put on record a signed paper in which (referring to the fact that our General Conference of 1912 had taken no action on these "Suggestions") they characterized them as "a series of tentative suggestions to the three General Conferences" (including that of the Methodist Protestant Church) and fraternally declared their willingness "to continue negotiations on the general lines laid down," notwithstanding the fact that our General Conference had been silent on this dominant feature of our report to that body. It is needless to add other citations to the same effect. The Commissioners of the Methodist Episcopal Church, South, in their report to their General Conference disavowed any purpose of offering the "Suggestions" as "a plan." Yet it was entirely within the rights of that General Conference to propose them as such, on its own initiative, either as a plan or for substance of principles. It is not easy to see how, in view of the safeguards enacted by the Joint Commission, these "Suggestions" were by many writers on both sides variously referred to, first, as "a tentative plan," and then as "a plan" of reorganization, and finally as "the plan proposed by the Joint Commission" of the three Churches represented. Notwithstanding the Joint Commission says "that the suggestions here outlined are only tentative, and that in no sense are the suggestions a plan, but merely the result of our explorations in the search for a basis of union."

Our only concern in regard to this point is in its bearing on the freedom of this General Conference in its dealing with this momentous question at this crucial period in the pending negotiations. We rejoice in the unanimity with which our Southern brethren have declared for unification on the "basic principles recognized in the Joint Commission's report," as pointing to a solution of our difficulties, and that they have definitely presented these principles as a basis for future negotiations.

We have not a doubt that this General Conference welcomes the invitation to go forward from this starting point toward the perfecting of an equitable plan of reorganization—a plan

in which all rights and interests of both Churches shall have just recognition and protection. We are no less confident that our brethren of the south do not mean to intimate any question as to the freedom of this body in regard to the subject. Even had the agreed body of "tentative" Suggestions been submitted as "a plan of reorganization," it is plain that the modification of one of these suggestions by our sister Church in a most significant point—the item referring to our Negro membership—would have nullified any presumptive obligation in the premises.

With so much by way of clarifying the situation, our Church is nevertheless obligated to cordially welcome and sympathetically consider this overture from our sister Church.

By our initial and reiterated proposals of closer fraternity and fellowship; by repeated committals through successive General Conference declarations that pointed steadily toward organic union; by the insistence of your Commission which led to the discussion of the obstacles to union and to the Joint Commission's suggested processes of procedure toward unification, and by the approval of this action at the last General Conference—in short, by every chapter on fraternity in the record of fifty years past our Church is bound to not only consider carefully the proposed plan but to seek for every hopeful intimation it may contain of the longed for consummation of our desires and prayers for Methodism. From this point the negotiating Churches must go forward, trusting God, and trusting each other as they are bound to do by their covenant of mutuality in all that goes to constitute them apostolic Churches of identical origin with equal claims in their common heritage.

As to the merits of the suggestions as a Plan, in which light they are by the action of the General Conference of the Methodist Episcopal Church, South, now before you for consideration, your Commissioners do not feel warranted in expressing an opinion. It was their function to prepare the way for General Conference action and to report all facts that might aid the Conference in reaching a judgment. This we have now done, save in one or two particulars.

First, it is our united opinion that the unification of the three Churches represented in the framing of the Chattanooga suggestions will be impracticable unless the basic principles underlying these suggestions be excepted.

To the minority Churches these principles appear indispensable (1) as affording them reasonable security under the reorganized government, and (2) as necessary to that freedom in local and regional initiation and administration, on which the largest measure of success depends—especially where populations of diverse antecedents, convictions, and social environment are to be included under one general government.

We do not understand that the number of jurisdictional or

regional administrative Conferences is regarded as of vital moment, nor would we infer from the tenor of discussion by prominent writers of the south, since the suggestions have been under review, that the two-house General Conference would be considered absolutely essential, if the end sought thereby could be reached by one house so organized as to regard minority interests.

To bring our informational budget down to date we here report a remarkable event of the current year. Upon the invitation of the trustees and directors of the John R. Lindgren Foundation for the promotion of Christian Unity, thirty-seven representative leaders chosen from the larger branches of Methodism assembled at Evanston, Illinois, on the fifteenth day of February last. This convention, called for the purpose of a historical and scientific study of the problem of Methodist Unification, held its sessions, running through three days and evenings, in the beautiful new assembly hall of Northwestern University. The participants were all selected by the trustees of the Foundation with reference to their special fitness to deal with the topics respectively assigned to them. Two or more writers representing diverse affiliations presented well digested facts and carefully considered deductions on each of the subjects reviewed, the program having been planned to cover the entire problem. These was no prearrangement looking to any specific outcome or declaration. It was a free forum. In frank and an unrestrained utterance every phase of the great question was lucidly presented. Open comment on every subject was invited. No adverse fact was slurred or avoided. No difficulty was overlooked, no obstacle minimized. (A full report of this timely discussion has been published by the Lindgren Foundation. It will be the handbook of the growing movement for Methodist Unification, and as such invaluable to any delegate who would be thoroughly well informed.) From the first hour to the last of this unprecedented gathering God's presence and approval were manifest. Interest grew into enthusiasm and doubt gave place to confidence as the days passed. It was the experience of our several Commission meetings repeated. Wherever representative Methodists of separate branches find themselves together in God's presence with open minds, hand seeks hand, and heart discovers heart, and they know each other as brothers of one household of faith and experience. Never again can the spirit of distrust reassert itself in the souls of the men who looked into each other's faces and heard each other's prayers at Evanston. In the light of these experiences, and following the path which they so plainly indicate, your Commission would earnestly recommend:

1. That this General Conference, before entering upon a discussion of the subject of Unification as presented in the action

of our sister Church of the south, shall set apart a session for special prayer for divine illumination as to the duty of our Church at this critical epoch in the affairs of American Methodism; and that as a suitable preparation for such momentous supplication the first half of this period be devoted to devout consideration of the far-reaching significance of the movement for the Unification of Episcopal Methodism, and the spiritual values involved at home and abroad.

2. That the General Conference shall refer the subject of Unification, including the Plan proposed by the Methodist Episcopal Church, South, to a special committee of sixty composed as follows: One minister and one layman from each General Conference District to be chosen by the delegates representing the same, and five Bishops and twenty-five additional members from the General Conference—12 ministers and 13 laymen—to be nominated by the Bishops—said committee to report its recommendations not later than the eighteenth day of the month, and that all resolutions and memorials on this subject be referred to that committee without debate.

3. That the General Conference provide for a commission on Federation and Unification to serve during the next quadrennium, said Commission to consist of four Bishops, eight ministers, and thirteen laymen, and to be fully authorized to conduct such negotiations to that end with the Methodist Episcopal Church, South, the Methodist Protestant Church, and with other Methodist or kindred bodies, should occasion arise, and to report its proceedings and recommendations to the General Conference of 1920 for its judgment and action. The expenses of this Commission should be provided for in the budget of the General Conference—and its bills paid by the treasurer on proper vouchers.

Respectfully submitted,

EARL CRANSTON, *Chairman.*
A. B. STORMS, *Secretary.*

REPORT OF THE COMMISSION ON FEDERATION OF COLORED METHODIST CHURCHES

To the General Conference of the Methodist Episcopal Church, Saratoga Springs, New York, May, 1916:

The General Conferences of 1908 and 1912 authorized the Bishops to appoint a Commission on Federation of Colored Methodist Churches "To confer with similar Commissions if such shall be appointed, from the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Church, concerning any question as may lead to more harmonious cooperation among colored Methodists in extending the Kingdom of Christ."

The Commission for the quadrennium 1912-16 consists of Bishop T. B. Neely, Philadelphia, Pennsylvania; Theodore S. Henderson, Chattanooga, Tennessee; W. P. Thirkield, New Orleans, Louisiana; Ministers: R. E. Jones, New Orleans, Louisiana; J. P. Wragg, Atlanta, Georgia; R. E. Gillum, Saint Louis, Missouri; Laymen: I. Garland Penn, Cincinnati, Ohio; L. J. Price, Atlanta, Georgia; and E. H. McKissack, Holly Springs, Mississippi.

The Commission as originally constituted had the honored name of Bishop John M. Walden.

Upon his death Bishop T. B. Neely was appointed. The Commission held its first meeting in Chattanooga, Tennessee, January 8, 1915. There was present every member of the Commission except R. E. Gillum and J. L. Price. The Commission organized by the election of Bishop Henderson, Chairman, and I. Garland Penn, Secretary. From the legislation of the General Conference of 1904-1908 and 1912 the powers and prerogatives of the Commission were defined as covering the subjects of cooperation, federation, and unity of colored Methodist bodies through conference with the Commission from such bodies.

A Committee of three was appointed from the Commission consisting of R. E. Jones, J. P. Wragg, and I. Garland Penn to confer with the Bishops and representatives of the African Methodist Episcopal, African Methodist Episcopal Zion, and Colored Methodist Episcopal Churches to ascertain if Commissions similar to that of the Methodist Episcopal Church had been appointed and if not appointed to seek such through the Board of Bishops of said Churches.

Accordingly the Committee conferred with and was most

courteously and graciously received by the Board of Bishops and Connectional Council of the African Methodist Episcopal Zion Church at a meeting held in Petersburg, Virginia, January 15, 1915, by the Board of Bishops of the African Methodist Episcopal Church in New Orleans, Louisiana, February, 1915, and the Board of Bishops and Connectional Council of the Colored Methodist Episcopal Church in America at Jackson, Tennessee, May, 1915.

Each of the Churches through its Board of Bishops appointed Commissions and a joint session covering the 1,800,000 colored Methodists in the four Churches was arranged for June 30, 1915, in Cincinnati, Ohio.

The Joint session was held on the date and in the city named in Wiley Chapel of the Methodist Book Concern building. It was called to order by the Chairman of the Methodist Episcopal Commission, Bishop Theodore S. Henderson, and presided over in turn by the chairman of the remaining three bodies represented. All the members of the Methodist Episcopal Commission were present as were also the members of the other Commissions numbering thirty-six.

After much harmonious discussion and agreement that the colored Methodists had much in common in advancing the Kingdom of Christ the following declaration of agreement was unanimously reached:

"Declaration of Agreement

"A plan for cooperation

"1. The same standard of study for the ministry.

"2. To approve all efforts by the secretaries of education to standardize the curriculum of schools and colleges in the four Churches.

"3. To approve and encourage inter-Methodistic institutes and Christian workers' assemblies.

"4. To inaugurate the same by organizing twenty-five efficiency and evangelistic conventions, to be held for three days in as many civic centers, to be participated in jointly by the different Churches in the federation, culminating in an inter-Methodistic Negro Men's Convention.

"5. To inaugurate an inter-Methodist campaign to raise one dollar per member for Christian education among Negroes; this campaign began July, 1916, and continues until December 31, 1918.

"A plan for federation

"1. To come to a better understanding as to establishing Churches and colleges saving duplication and overlapping.

"2. To encourage a plan by which one common Negro Meth-

odist Theological Seminary could be established for the training of men for the ministry.

"3. To agree to cease competition in Africa and cooperate in all mission work.

"4. To recommend that ministers coming from either branch of the four affiliated denominations must produce a certificate of good standing from a resident Bishop.

"5. That failure of any Bishop to adhere strictly to this provision should be regarded as a violation of the sacred principles and practice of fraternity, and such shall be reported to the Board of Bishops of which the offending Bishop is a member.

"THE PLAN FOR ORGANIC UNION

"'We record our deepest conviction that we will gladly welcome the day when Methodists will be one in fact and in spirit. We recognize that it will require much prayer, patience, mutual tolerance, and the unselfish spirit of the great head of the Church.

"'We further record the desire, in the future movements and plans concerning the larger questions of union of Episcopal Methodism, that all branches shall be considered alike.

"'We further agree that each section of this federated Commission present to its respective General Conference for approval the findings of this Joint Commission, and seek to continue for the next quadrennium its own identity by the continuance of Commissions from each Church, each having General Conference authority.'

"It will be seen that the question of organic union between the several colored Methodist Episcopal bodies was considered to some extent, and was favored by some, but no definite action was taken.

"Your committee recommends that a similar Commission be appointed to act during the ensuing quadrennium.

"THEODORE S. HENDERSON,
W. P. THIRKIELD,
T. B. NEELY,
ROBERT E. JONES,
J. P. WRAGG,
R. H. GILLUM,
I. GARLAND PENN,
L. J. PRICE,
E. H. MCKISSACK."

REPORT OF THE COMMISSION ON FINANCE

Influenced by certain conditions which were set forth at length in the Episcopal Address at the General Conference of 1912, and by many memorials from various parts of the Church calling attention to grave defects in the system of financing the local and benevolent budgets, the General Conference appointed a Commission on Finance, which should, during the quadrennium, attempt to devise a better system and, if possible, unify the financial appeal. This Commission was also requested to make a thorough study of the whole subject during the quadrennium and report its findings to the General Conference of 1916. Accordingly we present this report:

I. The Commission on Finance which the General Conference created comprised three Bishops, six ministers, six laymen, the corresponding secretaries, and the assistant secretaries of the benevolent Boards.

II. The Commission interpreted its purpose and its powers to be:

(1) To secure from the benevolent Boards a full statement of their needs; to revise their askings when considered necessary; to determine the total amount to be apportioned for the several Boards on the basis of present and probable future needs.

(2) To apportion this amount to the Annual Conferences, Mission Conferences, and Missions; and, at their discretion also, to the Districts and Charges.

(3) To cooperate with the Boards in promoting the unity and efficiency of their financial plans.

(4) To inform our congregations concerning all departments of the financial activity of the Church, and to put in operation a new financial plan for the local church, which should provide for an "Every-Member Canvass" and a subscription for benevolent and current expenses on a weekly basis.

(5) To secure the organization and direction of a committee or commission for each Annual Conference, Mission Conference, and Mission, which should consider such non-connectional causes as may desire to appeal to the Church to use such means as might be deemed necessary to secure the cooperation of district superintendents and pastors in the promotion of our benevolent causes; and to protect our Churches and the official

benevolences from injury through the multiplicity of non-official appeals.

(6) To make a thorough study of the whole question of church finance and to present to the ensuing General Conference plans deemed necessary for the better correlation and the more effective administration of the benevolent work of the Church.

III. The Results. The Commission was duly organized and has been at work during the quadrennium. Among the results achieved we recount the following:

(1) The legislation which required the sending of a statement of needs by the Boards to the commission has been followed. The subject has been treated with painstaking care; the authorized askings for the Boards have been determined and apportioned to the districts and charges.

(2) The apportionment system, which the Commission found in operation, has been taken up, scrutinized, and adapted to present needs. It eliminates the danger of arbitrary askings, and substitutes scientifically estimated apportionments which are distributed to the districts and pastoral charges through a system based upon the church membership, property values, salaries paid, and previous benevolent offerings, as each appears in the official statistical reports. The Commission suggests one or two further modifications in the application of the system. The work of Dr. Hollingshead, the Apportionment Secretary, is of the highest value, and there is in his office a veritable mine of useful information which should be given to the whole Church.

(3) Per capita and comparative statistical surveys have been made for the quadrennium. These surveys show conditions in the whole Church, in each episcopal area, in all the Conferences, districts, and charges in the United States. They are designed to help us answer intelligently such questions as: Have we too many collections? Is the Church being turned from the real work of evangelizing the masses to an organized machine for raising money? Is there an undue multiplication of secretaries and solicitors? Is the present giving of the Church satisfactory, excessive, or deplorably small? Has the Church as much unification in our Board system as economy, efficiency, and statesmanship demand?

(4) Through the press and the living voice the New Financial Plan, devised chiefly by this Commission, is generally known throughout Methodism. From twenty-five per cent to thirty per cent of the Churches are now operating it in whole or in part. It is demonstrating unthought-of possibilities in hitherto dependent Churches. One small indication is seen in the action of the Board of Home Missions and Church Extension, which has directed that hereafter all charges receiving missionary money

shall introduce this New Financial Plan and aim at speedy self-support, instead of considering an appropriation once made as a pledge of continual help.

(5) In pursuance of the plan fully to inform the Church, which was recommended by the General Conference, thirty-five different pieces of literature have been produced, with a total distribution of 12,500,000 pages. The offices of both the Commission and the Apportionment Department have prepared charts, maps, and modern plans for graphically presenting these facts, which are worthy of the highest praise.

(6) There has been notable field activity. From November, 1913, to May, 1915, the Commission on Finance and the Laymen's Missionary Movement worked cooperatively. During that period several joint campaigns were conducted. Under the Commission proper the work has been both extensive and intensive. Efficiency conferences, conventions, and parliaments have been held with gratifying results. Every Conference in the United States, with very few exceptions, has been visited while in annual session, and a presentation has been made of the interests committed to the Commission.

Using the city, the district, or the sub-district, as the unit of campaign, hundreds of institutes and conventions have been held. At these, addresses by Bishops, corresponding secretaries, and other representatives have been made, the charts and maps have been shown, and the whole question of the value of the Financial Plan and the proper methods of using it so as to secure the best results have been presented. Hundreds of individual churches have been aided in installing and making effective this Plan. Our Methodist constituency has been so impressed that it is now the exception for a district superintendent to present his annual report without commendatory reference to the New Financial Plan.

Forty of the large Laymen's Conventions held during 1915-16 have been attended by the secretaries and other officers of the Commission. The financial methods have been presented on the public program, and in the denominational meetings. The result has been the adoption of effective conservation policies and larger programs for efficiency in the local church.

(7) According to the investigations of your Finance Commission, the quadrennium 1912-16 is an epoch in our history, in that it shows a greater increase in the amount of money secured than any other quadrennium in the history of the Methodist Episcopal Church. But the things for which the money has been given form an instructive study.

The total salaries of our preachers for the three years ending with 1915 amount to over fifty-three million dollars. This is an increase of over four millions, as compared with the preceding three years. That is well. As we shall show later on, still

further increase in this item is imperative. Again, the Methodist Episcopal Church has expended in the same three years for new and improved church property $25,000,000. It has paid on the indebtedness of church property roundly nine and one half millions. It has raised something like $15,000,000 for endowment and equipment of our colleges. It has raised for its retired ministers six millions or over—a remarkable and worthy achievement. All this is well. But while we have added these millions to the efficiency of the individual churches, and while there has been some increase in the general benevolent offerings, particularly during the past year, the total increase for all the apportioned benevolences which preeminently represent the four or five great organized activities of the Christian Church in its wider extensions, such as the Board of Foreign Missions, the Board of Sunday Schools, the Board of Home Missions and Church Extension, the Freedmen's Aid Society, the Bible Society, is, all told, less than three quarters of a million dollars!

Furthermore, large as these totals sound, we shall presently show that considering the millions of members with whom God has blessed the Methodist Episcopal Church, the giving is small, and that it is unduly inconstant.

(8) All this justifies the emphasis the Commission has been placing on the idea of Stewardship. We believe that the legislation adopted by the last General Conference should be reaffirmed, and with some slight modifications be incorporated in the Discipline for the coming quadrennium. "Ye are not your own; ye are bought with a price." The tithe is a very good beginning. It served to emphasize, as the Hebrews emphasized, the religious obligation; but not until men come to recognize that consecration to God means the consecration of themselves, body, soul, and spirit, all they have and are, to be used as stewards of the Lord both for themselves and their possessions, have they come to the real New Testament Christian view.

During the quadrennium an entirely new Stewardship literature has been prepared and is on sale at all depositories of The Methodist Book Concern. The book, A Man and His Money, is in its fourth edition at the end of its first year. It has been adopted as a textbook or collateral in many places, including our Boston School of Theology. It is used as a textbook in study classes of both the woman's missionary societies.

(9) The unrest throughout the Church because of numerous financial appeals is abating, and a more hopeful attitude obtains. Much remains to be accomplished, but gratifying progress has been made under great difficulties. The advance, moreover, has been cumulative. The last year of the quadrennium shows almost as much gain, in many particulars, as the other three years.

(10) One of the most hopeful results of the quadrennium

is the coming together of the various Boards for more effective cooperation and economy of operation. At the beginning of the quadrennium the secretaries organized themselves into an Inter-Board Council. This has promoted mutual trust, fellowship, and cooperation.

Within the past four months two great strides forward have been taken. One is an agreement, which some have suggested might be helpfully ratified by this General Conference, between the Board of Foreign Missions, the Board of Education, the Board of Sunday Schools, and the Book Concern, as to a general cooperative policy concerning everything which touches the work in the foreign field. If confirmed, it will practically eliminate duplication and competition, and will result in a policy of coordinated activity which will promise a new forward efficiency movement for our work abroad.

The other is a plan by which representatives of eleven organizations, including the six General Boards represented in the Commission on Finance, the Woman's Home and the Woman's Foreign Missionary Societies, the Board of Conference Claimants, the Deaconess Board, and the Book Concern, have agreed to ask the General Conference to authorize an Inter-Board Conference, which shall hold meetings at stated times and which shall have authority to consider all matters affecting the mutual interests of any two or more Boards and Societies, and to advise concerning the same.

These are great steps toward a safe, conservative, yet progressive plan of unification for efficiency.

IV. We are fairly staggered by the magnitude and complexity of our task in the home land. The greatest city on the planet is New York. There are eight cities with a population each of half a million or more; one hundred with over 50,000 population. The very rapid growth of our urban population, with modern means of transportation and intercommunication has thrust upon the Church new and unparalleled responsibilities. It faces multiplying problems of the most baffling character. They demand extraordinary wisdom and devotion, if Methodism is to maintain its strength in large areas, and particularly in our great cities. The same urban movement has created an almost equally perplexing country parish problem, demanding skill and consecration for its solution. Instead of the simple and homogeneous population of several generations ago, the United States is now a polyglot nation. The Church cannot adequately do its work in some cities in our country in less than fifty languages. The task of meeting these great needs tests the Church as it has never been tested before.

Abroad the situation is overwhelming. The waiting world is impatiently stretching out its hands to the Christian Church. Unequalled opportunities and unrealized responsibilities con-

front us on all continents. If we do not take these tides at their flood, they will ebb and leave us only bitter regrets over the distance we might have traveled. The nations are in the melting pot. When the new set has once been given it will not be broken easily. In many places Christianity will never again have the same chance to fix the mold. Old civilizations are breaking up. China and India are typical of the entire non-Christian world. China has been groping toward republican ideals. The doors Christian people so long prayed to have unlocked are now wide open. It required over fifty years to win the first thousand converts. Recently a larger number than this were enrolled as inquirers during a single night in one city. India, where we toiled for a decade with meager results and for a generation asked, Can even the Almighty ever break through caste and the hoary systems of antiquity? is now turning to Jesus Christ in a mass movement. We can scarcely believe the reports. We are now baptizing annually four times as many converts as were won in the first thirty years of our work in India. Truly, the waiting world turns its helpless hands toward America, the preeminently Christian nation, and everywhere the cry is, "Come over into this Macedonia and help us."

And what of Europe? We all know that it can never again be the same. Who can foretell the changes which are to be upon those old nations in the next decade? Frankly, brethren, God is putting before the Christian Church an opportunity which would have made the apostles leap for joy, which far outreaches the fondest dream of the most ecstatic vision Paul ever had. Shall the Church meet it? It is a perfectly proper use of a much overworked word, to say it is a crisis in Methodism; it is an unheard-of challenge to the whole Christian world.

Realizing that our Church is confronted by these opportunities and responsibilities at home and abroad, and feeling the embarrassment of certain hindering conditions, there was appointed early in the quadrennium a special committee whose duty it was to investigate these matters according to modern and scientific methods. We herewith present some of their findings.

Lest Methodists should be unduly exalted or content themselves with such relatively small advance, it needs to be stated that:

(1) Ministerial compensation is still sadly inadequate. If we take the bald figures as they appear in the General Minutes for the past year, they show that 2,596 charges paid less than $300 each for pastoral salary, including house rent; that 10,116 pastors received less than $1,000 each, including house rent; that only 1,000 charges out of the 16,861 in the United States pay over $2,000 salary. A somewhat similar condition obtains as to

the districts. Out of a total of 485 districts, 246, or over one half, have only from twenty to thirty-four charges each, and 30 per cent of the district superintendents now serving receive less, according to the General Minutes, than $1,000 for salary, house rent, and traveling expenses. These low salaries are offset in part by considerations like the following: the Board of Home Missions is supplementing the salaries of roundly four thousand pastors. Some are student charges; a few are served by men who have other sources of income; and so on. But deduct as you will, and diminish the force of the figures as you may, we cannot escape the clear evidence that, considering the increasing cost of living, the advancing amount of time and money necessary for adequate preparation, and the growingly high standards of requirement for efficiency in our ministry, we cannot expect pastors struggling under the embarrassments of salaries, in many instances pitifully small, to provide the leadership demanded by these strenuous times. It seems to us that a minimum stable income, promptly provided and regularly paid, is an imperative necessity.

(2) The question of supply charges has some serious aspects. On the face of the returns 3,878 of the 16,861 charges in Methodism were last year served by supplies. That is 23 per cent or nearly one fourth of the total number of charges. Occasionally the supply is a trained man. Once in a while he is a man of native force and of great usefulness who, for good reasons, did not or could not get into the regular work. Sometimes he is a student giving good, though comparatively inexperienced, service at small compensation. But when all such considerations have been given full weight, the stubborn fact still remains that a large percentage of these supply charges, comprising nearly one fourth of all the charges we have, are served by inexperienced or untrained men, and that there is here a most serious condition which greatly diminishes our efficiency as a Church. A depressing percentage of such charges are making no contribution to our benevolences. Many of them show no satisfactory progress, and in not a few instances they have a name to live and are almost dead.

(3) There is a manifest drift toward station and semi-station work. As a concrete illustration note these facts: Here is a single district which had seven charges paying an average salary of $712, and paying toward the Disciplinary benevolences an average of $74 per charge. These seven were recently divided into fourteen charges. This means the support of fourteen pastors instead of seven, with added budgets for current expenses and increasing local burdens decidedly inimical to satisfactory contributions for general benevolence, and indeed, even to adequate ministerial support.

As a result of such movements it has been alleged that one

third of our present membership is so related to local obligations as greatly to hinder them in giving any proper cooperation in our general benevolent work. Now we must not discourage the worthy efforts of many charges to secure more intensive work and more efficient pastoral service by having the entire time of a pastor, and we can have only words of praise for those men who strive through sacrifice to secure a better type of man than they have ever before had; but if these worthy objects are secured, as they often are, at the expense of a part or the whole of the general benevolent contributions, and if such better service does not result in a more intensive cultivation of the field, and consequently a larger all-round growth and development, the value of the effort must, to say the least, be seriously questioned.

(4) Indebtedness: The whole Church in 1910 had an indebtedness of over $15,000,000. During the last quadrennium the indebtedness has increased 33 per cent and is now more than $20,000,000. A great interest-bearing indebtedness is one of the weights which not infrequently hinders the progress of the Church. There is often lack of a simple, comprehensive, highly useful, dignified, and economical style of architecture in our church buildings. A great service could be rendered by taking up in a modern and efficient form the task which was once attempted in a small but useful way by the Board of Church Extension, of offering suggestive plans for churches.

(5) We have made a tabulation of men in detached service, with a view to ascertaining how much there might be in the oft-repeated criticisms of multiplying agencies on the part of the great connectional enterprises. The General Minutes of 1915 record a total of 1,132 appointments for detached service. The analysis is illuminating. Without giving the whole list, a few items at least may be stated. Fifty-seven of these appointments are agents for local orphanages, old people's homes, and children's home societies. Twenty-three are agents for hospitals. Forty-seven are Anti-Saloon League Superintendents or agents. Twenty-five are agents for some sort of civic reforms, and seven for prison work. Forty-nine are chaplains in Army, Navy, or institutions. Thirty-one are superintendents of City Mission work, and sixty-six are agents of Conference Claimants and Preachers' Aid Societies—an unusual number just now because of the "Millions" movement for that cause. Thirty are connected with various forms of interdenominational work.

Over against this, the total staff for the seven great benevolent Boards totals thirty-three; and their total working force, directly and indirectly employed, or in any special way subsidiary to the Boards, does not at any time foot up more than 10 per cent of the total. The decided increase is in the number of agents and solicitors who represent charities and philanthropies purely

State and local. The evident trend is toward Conference causes, and these are often narrower in their scope than the connectional enterprises with which they compete. A single Conference in the Far West has seventy men in detached service. A Middle West Conference has thirty-seven, and two Eastern Conferences have thirty-six and thirty-four respectively. After deductions for men in Missions, who are really pastors, Conference evangelists, General officers, and other such appointees, the number of local agents of various sorts is startling. Local institutions, with special pleaders given access to our congregations, have the decided advantage. They reduce the probability of offerings for the great connectional benevolences, and the relative number of such solicitors is four or five to one, as compared with those officially promoting the general connectional interests.

(6) An alarming percentage of the members of the Methodist Episcopal Church in the United States are, upon the face of the returns, not contributing to the support of the benevolences. Here is one of the many illustrations possible: One hundred and seventeen pastoral charges, representing over seventeen thousand members in full connection, paying a total salary of over $100,000, were studied. Not one of the one hundred and seventeen charges reported a dollar in the church column for Foreign Missions. During the past quadrennium the Church gave $158,000,000 for all purposes at home and abroad; but over $140,000,000, or over 89 per cent, was for items such as church building, pastoral support, current expenses, all of which go in the column for local interests. Only 11 per cent for others in the larger nation-wide or world-wide sense. If we ended the quadrennium with 1914, the percentage would be only 6.3 per cent for others. Under the work of your Commission, the closing third of the quadrennium shows a change of the drift. Our aggregates sound large, but they become ridiculously small when we stop to calculate that every dollar the Methodist Episcopal Church gave for all purposes at home and abroad—for church building, salaries, current expenses, benevolences, and all—every penny of these One Hundred and Fifty-eight Millions, does not amount to three cents per day per member. The Church, after all, has really given less than a street-car fare a day per capita during the quadrennium for the whole vast fabric of the Christian propaganda!

Your Commission has no disposition to make invidious comparisons, but there are careful tabulations which warrant us in saying that if the standard of giving set by some large sections were maintained throughout the whole Church, it would be possible for three States to raise all we are now actually giving to the whole home and foreign program of the Church.

We are not increasing our benevolent spirit as we should.

There are only 256 of the total 16,861 charges in the United States where the members contribute to all the Disciplinary benevolences, including the Women's Societies, an average of one cent a day each. If we could bring our whole membership up even to the penny a day standard, it would add over eight millions a year to our benevolent offerings. During the quadrennium the increase in church membership has been 11.9 per cent, but the increase in contributions to the apportioned benevolences has been only 9.8 per cent. That is better than last quadrennium, when there was an actual decrease of a few hundred dollars, but it is far from satisfactory.

Futhermore, the giving seems to vary but little in the total. If an increase appears in one collection, it is quite certain to be offset by an equivalent decrease in another. Our whole Church must be lifted to that plane of intelligent, joyous, spiritual giving, which now characterizes a few individuals and congregations. When this has been done, the power and influence of the Methodist Episcopal Church will have been increased beyond our most vivid imagination.

V. All this leads to a statement of some urgent needs of the Church, as we apprehend them.

(1) There is imperative need of a vivid realization of what constitutes a vitally Christian Church, and what are the true outward expressions of Christian life and experience. Of course, we Methodists abjure formalism and insist as a beginning of the Christian life that there must be a deep consciousness of sin, a personal acceptance of God through Jesus Christ in the pardon of sin and the sanctification of human life, and a definite, abiding, personal fellowship with God. This we must never cease to do.

That is, however, the beginning. The Church must come out of its spiritual isolation. The early Church became the inspirer of intellectual culture, the schoolmaster and the transformer of raw peoples into civilized nations; the creater of new enthusiasm and new energies; and the dynamic of a new moral, spiritual, and political freedom for countless millions. Only as the Church produces apostles, prophets, and statesmen who set truth and justice above selfish advancement; only as it carries on that work of moral and spiritual uplift through which sodden, selfish men become angels of light; only as it transforms crude peoples into vessels unto honor, sanctified and meet for the Master's use and prepared unto every good work; only as it refuses to be an all-absorbing and all-dominating ecclesiastical machine, and loses its life in spreading love, joy, peace, human brotherhood in the earth, and in bringing down the New Heaven and the New Earth wherein dwelleth righteousness, is the Church worth preserving. When it spends its organizing ability on strengthening merely its own organization, the day of its doom has come.

The Church does not exist for its own sake. Let us not forget the glory of the ancient temple—magnificent, but desolate and fallen in its magnificence. Unless there are outward expressions of life in sacrificial service at home and abroad; unless we learn how to save our lives by losing them; unless we cease to make the divine law simply a psychological fact, and strive to make it co-extensive with all human activities, all human duties, and all human possibilities for all men, in all conditions and in all climes, the valley is full of dead men's bones.

Take a single item. In 1900 our educational institutions were almost paralyzed for lack of funds. The Board of Education has a list of twenty-six educational institutions, once operated under the auspices of our Church in a single section, where no one of them is now in existence. With the tremendous modern demands which require at least three millions for a college and many millions for a university, the Methodist Episcopal Church had sixteen years ago only four institutions which could speak of a million-dollar endowment. The people were aroused. Remarkable advance has been made. We are nearly half way to adequate endowment and the Jubilee Campaign of the Board of Education is likely fairly to complete that task in the next two years; but the investigations of the quadrennium show that while we are thus providing for nearly fifty thousand students on the home field, the universities, colleges, theological schools, training schools, industrial schools, primary and secondary schools, totaling in number three hundred, on the foreign field, have an aggregate endowment of less than one million dollars. They have, roundly, 40,000 students. They are more vital to success on the foreign field than are similar institutions on the home field, imperative as is the need for them here. The Church tried, last year, with a total income of less than a million and a quarter dollars, to educate these forty thousand students in three hundred schools, in nine different countries, covering four continents!

A single small nation of Europe can spend ten million dollars a day for war. A statement recently issued by the Director of the United States Census Bureau, based on the last decennial census, gives the present wealth of the United States as one hundred and eighty-seven billions. The increase for the preceding ten years is shown to have been eighty billions. This was an increase of nearly $22,000,000 every twenty-four hours, and the ratio of the increase enlarges with every new year. In the last ten years the increase alone in the wealth of our people has reached the enormous sum of only five billions less than the total present wealth of Great Britain. The wealth of our nation is an amount equal to the total wealth of Germany; it is thirty billions more than the total wealth of France; it is twice the wealth of Russia; and four times the total wealth of Italy. The

nation paid all the expenses of our Spanish-American War by a stamp tax, the burden of which was scarcely a feather's weight. All this represents the American financial ability.

What is the meaning of the increasing wealth of the American continent? We tremble when we think of the possibilities in the possession of the billions which are every year added to our national resources. What is it to mean? Is it simply for increasing luxury, self-ease, self-indulgence, more wanton extravagance? Is it to mean a growing antagonism between the masses and the classes, a wider gulf between rich and poor? If so, the nation is doomed. This growing wealth must be socialized and Christianized. The Christian Church is God's chief agency for doing it. That Church is a blind leader of the blind if she weakly apologizes for collections and says to her people, "Please, do please, give me a few pennies, that we may keep up appearances." She should speak with the boldness of the ancient prophets and say to her members, rapidly becoming rich: "Wealth is the natural response to need. You dare not upon your souls' peril content yourselves with tearing down the old plan to build greater. Remember the Parable of Dives and Lazarus. Here is the poor, halting, long expectant world waiting at your gate, and here is the most glorious opportunity God ever gave to men over the span of the Ages, to transmute chattels into character; money into movements; gold into glorious Christian achievement, world-wide and century-making; life temporal into life everlasting."

That is a striking figure of Paul's in First Corinthians. The Church is the body of Christ. The healthy human body is dominated by a central brain and will, which say to the eye, Move, and it moves; to the hand, Turn, and it turns. So the Church is to be moved and directed by the perfect love of God, directing and moving all society. Brethren, the Boards, these organized activities of the Church, are the eyes, the hands, the feet of the modern Church, ministering to Christ's needy children, and it is a sin to starve them.

The cure for our weakness and our meager giving is a larger vision, a better understanding of the Christian program, and a deeper spirituality.

(2) Our next need is, accordingly, a better intellectual and spiritual cultivation of our whole Church membership. Pastor, Sunday School, College, Epworth League, Brotherhood, should all combine to give us a better informed laity. In our judgment, our Theological Schools should provide more amply than they now do for the training of our young ministers in this practical technique of their profession.

(3) We need a perfected financial system. We must manage our financial activities so as to relieve irritation and prevent both absorption of the Church in itself and the bestowal of the chief

thought of the Church on the temporalities. By properly systematizing our appeals, by modern methods of bringing information, by proper presentation of these causes as a spiritual exercise, it should be possible to raise the needed money in a comparatively short time and prevent distraction from the work of winning men to God and of fortifying them by Christian comfort for the duties of life. The work of the Commission shows that this can be done. A group of laymen in a single week have frequently done what used to drag as a stifling burden through the whole year.

(4) We need a better trained ministry. The problem of every great undertaking is, in the last analysis, the problem of a man equal to the task. The Church is not sufficiently alive to the peril of an incompetent, untrained, inefficient, spiritual leadership. The Conferences need to guard the doors more carefully, to raise the standard for the men to be received into the ministry, and fearlessly to eliminate the incompetent and the unworthy.

(5) There is need of hospitality to a larger lay activity. We have been deeply impressed during the quadrennium with the splendid response of the laymen to every appeal for increased service. We are convinced that Methodism has not been as wise as some other denominations in its large use of the layman. The Adult Bible Class, and other similar religious movements, are tending to deepen the spiritual life and to broaden the Christian outlook of our laymen. They are everywhere eager to do their full share. They give an increasing response to the appeal of the stewardship conception of a Christian's talents and resources. They give systematically and liberally when the facts and needs are properly presented. They must be better articulated into our system of Methodist activities. It is the judgment of your Commission that some radical changes in the present system of Conference committees in the Annual Conferences should be made. A General Board of Benevolences or Temporal Economy, and the commitment in large measure of the whole financial program in the local church and congregation to prominent laymen, is highly desirable. Into the hands of these boards can go the carefully prepared literature of the Commission and of the respective Boards. It will not be long before a place on such committees or commission in the local church will be regarded as a place of large usefulness and proportionate honor. Never was there an hour in the history of our Methodism when the lay talent was so ready to be harnessed to great tasks as now, and we shall be recreant to our trust if we do not in the broadest, sanest, most spiritually intelligent way keep "the vision splendid" before them.

VI. In view of all the facts and considerations thus set forth, and of many others which the time does not permit us to recite,

the Commission on Finance offers the following recommendations:

(1) That a pronouncement be made by the General Conference to the effect that the Commission in making apportionments deals with minimums only, and that ability to give must be the final standard for the individual church.

(2) That the Church should place a continued emphasis on the Department of Christian Stewardship; that a special Stewardship Educational Campaign should be instituted, in which the program and the principles of the Stewardship Department shall be presented to all our churches. The Commission could hope that a week in May each year might be set apart for the special consideration of this Stewardship program. We attach to this report a suggested restatement of ¶ 70 of the Discipline, which treats of Christian Stewardship, with the request that it may be referred to the proper committee for incorporation in the Discipline of 1916.

(3) That there shall be a carefully wrought out four-year program planned at the beginning of the quadrennium. This program shall set forth all the needs, the agencies, the objects, the methods of procedure of the campaign, and all such details. The objective shall be a thoroughly efficient Church, fully performing its whole duty, and adequately meeting its total responsibility to all these worthy causes.

(4) That the work of the Apportionment Department shall be recognized as a vital part of the work of the Commission on Finance and all the general financial plans of the Church. That, as far as possible, statistical surveys be prepared for the Episcopal Areas, for the Conferences, the districts, and the individual charges, throughout the whole Church; that these shall show clearly such facts as are set forth in this report; and that these statements of facts in usable form shall be furnished at least to the Bishops and the district superintendents for general circulation, after each survey has been adapted to the task of informing and inspiring the given section of the Church for which it is specially intended.

(5) That a statement of necessary changes in the Discipline calculated to adapt its language and directions to the whole Financial Plan of the Church, as herein suggested, shall be referred to the appropriate committee as the urgent recommendation of the Commission on Finance. We append this list of changes to be thus referred, without reading.

(6) The General Conference of 1912 adopted the following resolutions, namely:

"*Whereas,* The Episcopal Address called attention to the general unrest in the Church because of the numerous financial appeals that are made; and

"*Whereas,* Memorials have been received from various parts

of the Church calling for a unification of the various benevolences; and

"*Whereas,* The interests involved are such as to make necessary an investigation not possible at this time or in this place; therefore, be it

"*Resolved,* That the Commission on Finance be instructed to make a thorough study of this whole question, and to report their findings to the General Conference of 1916."

Your Commission, as this report clearly shows, has complied with this request. It has given earnest attention to the matter thus committed to it. The findings here reported have an evident bearing upon the whole subject, and the Commission on Finance has much more information which is at the disposal of any committee which may be directed to receive it. Great interests are at stake. Grave difficulties are in the way of unification. But in view of the wide discussion of the subject preceding this General Conference, and of manifest differences of opinion, we think it wise to recommend that the General Conference appoint a representative committee to consider the advisability and practicability of unifying the benevolent work of the Church; that this committee consist of twenty-five members to be appointed as follows: Two members to be appointed by each of the following Standing Committees, namely, Foreign Missions, Home Missions and Church Extension, Education, Freedmen's Aid, Sunday Schools, and Temperance and Prohibition, making twelve thus appointed; that the Board of Bishops shall nominate to the General Conference thirteen additional members; and that this committee of twenty-five be instructed to consider the whole subject of the unification of benevolent Boards, and shall report its findings to the General Conference not later than Monday, May 15.

We further recommend that, if the General Conference should act favorably upon the principle of unification, the details of the plan be referred to the Commission on Finance, to make further investigation of the matter during the quadrennium and to prepare and present detailed plans for such unification to the General Conference of 1920.

Restatement of ¶ 70, Discipline of 1912, on Christian Stewardship

We recommend that Part I, Chapter II, Section VII, of the Discipline be restated so that the entire Section shall read as follows:

VII. Christian Stewardship. ¶ 70.

1. The following principles should be recognized by the individual Christian who would relate himself intelligently to property, income, wages, and wealth:

(1) God is the Owner of all things.

(2) God invites men to subdue the earth and possess it.

(3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.

(4) God's ownership ought to be acknowledged.

(5) Biblical history records, and extra-biblical history recognizes the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.

(6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom, and by the faithful use of the balance of income not set aside.

2. The following methods should be pursued by the individual Christian who would administer wisely his stewardship of material possessions:

(1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.

(2) A written pledge in advance for the regular work of the Church (local budget and benevolence budget).

(3) A weekly payment of the amounts prescribed; offered as an act of worship at a public service, if this is possible; otherwise held until offering may be made.

(4) Payments from time to time, out of the portion set aside but not previously pledged, to special causes.

(5) Careful, intelligent, personal, and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national, and world-wide program of the Church, and of the full stewardship of life itself.

(6) Freewill offerings, thank offerings, and gifts.

REPORT OF THE COMMISSION ON REVISION OF RITUAL

To the General Conference of 1916 of the Methodist Episcopal Church.

Dear Fathers and Brethren: In accordance with the action of the General Conference of 1912, and under appointment by the Board of Bishops, we have prepared the following revision of the ritual of the church, which is hereby submitted for your consideration.

Among the considerations which have governed us are the following: (1) to make no changes that did not seem clearly required, and to retain as far as possible the language made sacred by long usage; (2) to meet the demand for greater brevity in the service of baptism for infants, and in the ordination services; (3) to modify the present burial service, principally through the use of additional Scripture selections, with the purpose of giving fuller expression to the Christian hope and comfort as found in the New Testament; (4) to meet the demand for two additional forms, namely, a form for the burial of children, and one for the reception of baptized children into full membership. A number of minor changes have been made to secure consistency of usage and greater clearness and brevity.

Various requests have been made for the preparation of new forms for special purposes, such as the installation of college presidents, the dedication of educational buildings, hospitals, deaconess homes and training schools, orphanages and old folks' homes. It has seemed that the inclusion of these forms would excessively enlarge the ritual, and that they might better be prepared by the boards or bodies that are severally charged with these interests, and by them be separately issued without formal adoption by the church.

In the prosecution of this work, we have sought the judgment of the bishops and of other leaders in order that we might best express the mind of the church. It is our earnest hope that these labors may help to conserve the treasures of faith and devotion which have come down to us from the ancient church and from our Methodist fathers, as well as minister to the life of the church of Christ in our own day.

In order that the ritual may be available for all those occasions for which it is designed, and thus be of larger service in the church, we recommend that it be printed in its entirety in the hymnal of the church.

Richard J. Cooke, *Chairman.*
Harris Franklin Rall, *Secretary.*
William V. Kelley. Henry A. Buttz.
William A. Shanklin. Fred Winslow Adams.
Charles B. Mitchell.

CHAPTER I

THE SACRAMENT OF BAPTISM

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

¶ 511. Order for the Administration of Baptism to Infants

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:

Dearly Beloved, forasmuch as God in his great mercy hath entered into covenant relation with man, wherein he hath included children as partakers of its gracious benefits; and our Lord Jesus Christ saith: Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he,* being baptized with water, may also be baptized with the Holy Spirit, be received into Christ's holy Church, and become *a lively Member* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who by thy well-beloved Son Jesus Christ gavest commandment to go into all the world and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; we beseech thee, that of thine infinite mercy thou wilt look upon *this child:* that *he,* being saved by thy grace, and received into Christ's holy Church, may be steadfast in faith, joyful through hope, and rooted in love, and may so overcome all evil that finally *he* may reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents or other Sponsors as followeth:

Dearly Beloved, forasmuch as *this child is* now presented by

Note.—We call upon all our ministers to make faithful use of the forms and orders here provided, and without other deviation than that here indicated as permitted.

We urge all pastors to encourage and train their congregations to participate audibly in those portions of the service provided for this purpose, particularly in the celebration of the Lord's Supper. The portions to be used by the congregation are specially indicated by black face type.

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you for Christian Baptism, and is thus consecrated to God and to his Church, it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament; that *he* shall read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed and the Catechism; and that *he* be instructed in the principles of our Holy Faith and the nature of the Christian life. And ye shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the Word, and the public and private worship of God; and that in every way, by precept and example, ye shall seek to lead *him* into the love of God and the service of our Lord Jesus Christ.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Answer. **We do.**

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark.

[Chap. 10. 13-16.]

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

Then the Minister may take the Child in his arms, and say to the Parents or other Sponsors:

What name shall be given to this child?

And then, naming it after them, he shall baptize it, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then shall the Minister offer the following Prayer, the People kneeling:

O God of infinite mercy, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, through Jesus Christ our Lord. *Amen.*

Almighty and Most Merciful Father, grant unto these, thy servants, the parents [sponsors] of *this child,* thy Holy Spirit, that *they* may command *their* household to keep the way of the Lord; that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children, may be admitted into the Church of the first born in heaven, through the merits of thy Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary Prayer.

Then shall be said by the Minister and People, all kneeling:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

¶ 512. Order for the Administration of Baptism to such as are of Riper Years

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The Minister, addressing the Congregation, shall say:

Dearly Beloved, forasmuch as all men have sinned and come short of the glory of God, and our Saviour Christ saith except a man be born anew he cannot see the kingdom of God, and also gave commandment saying: Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they,* being baptized with water, may also be baptized with the Holy Spirit, and, being received into Christ's holy Church, may continue lively *Members* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everliving God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons,* that *they,* coming to thy Holy Baptism, may also be filled with the Holy Spirit. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy

the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Jesus Christ our Lord. *Amen.*

Then may the Minister read the following Lesson:

And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers. [Acts 2. 38-42.]

Or this

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [John 3. 1-8.]

Then shall the Minister speak to the Persons to be baptized on this wise:

Well Beloved, who have come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works,

and constantly believe God's Holy Word, and obediently keep his commandments.

The Baptismal Covenant

Then shall the Minister demand of each of the Persons to be baptized:

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. **I renounce them all.**

Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic[1] Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and exerlasting life after death?

Answer. **All this I steadfastly believe.**

Wilt thou be baptized in this faith?

Answer. **Such is my desire.**

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. **I will endeavor so to do, God being my helper.**

Then shall the Minister say:

O Merciful God, grant that all sinful affections may die in *these persons,* and that all things belonging to the Spirit may live and grow in *them. Amen.*

Grant that *they,* being here dedicated to thee in holy baptism, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number

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[1]The one universal Church of Christ.

of thy faithful and beloved children, through Jesus Christ our Lord. *Amen.*

Then the Minister, asking the name of each Person, shall baptize him, saying:

N., . . . I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then shall be said by the Minister and people, all kneeling:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

Then may the Minister conclude with extemporary Prayer.

CHAPTER II

RECEPTION OF MEMBERS

¶ 513. Form for Receiving Persons into the Church as Preparatory Members

[The use of this form is discretionary with the minister.]

Those who are to be received into the Church as Preparatory Members may be called forward by name, and the Minister, addressing the Congregation, shall say:

Dearly Beloved Brethren, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us on profession of faith into a preparatory membership; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Inasmuch as they should find in you holy examples of life and loving help in the true serving of their Lord and ours, I beseech you so to order your own lives that these new

disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking Admission as Preparatory Members, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but on the gracious promise of God, through our Lord Jesus Christ, who loved us and gave himself for us.

That the Church may know your purpose, you will answer the following questions:

Have you an earnest desire to be saved from your sins?

Answer. **I have.**

Will you guard against all things contrary to the teaching of God's Word, and endeavor to lead a holy life, following the commandments of God?

Answer. **I will endeavor so to do.**

Will you give reverent attendance upon the appointed means of grace in the ministry of the Word, and in the private and public worship of God?

Answer. **With the help of God I will.**

The Minister shall then welcome the Candidates as Preparatory Members, and may assign them to classes.

Then may the Minister offer extemporary Prayer.

¶ 514. Form for Receiving Persons into the Church from Preparatory Membership

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On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

Dearly Beloved, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the gospel to bring together in one all who are in Christ. The end of this fellowship is the salvation of men and the establishment of the kingdom of God upon earth. As helps thereto the Church is charged with the maintenance of sound doctrine and of the ordinances of Christian worship, and with the exercise of that power of godly admonition and discipline which Christ has committed to her for the promotion

of holiness. The duties of those united in this fellowship are to continue steadfast in the faith and practice of the gospel; to promote the peace and unity of the Church; to labor for the spread of love and righteousness; and by word and deed to bring others into the fold of Jesus Christ.

Into this holy fellowship the *persons* before you, who have already received the sacrament of Baptism and have been under instruction in the doctrines of Holy Scripture as taught by the Methodist Episcopal Church, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they are* proper *persons* to be admitted into the Church.

Then, addressing the Persons seeking Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers,* and that thus far you have run well. You have heard how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Answer. **I do.**

Do you receive Jesus Christ as your Saviour, and do you confess him as your Lord and Master?

Answer. **I do.**

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Answer. **I do.**

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Answer. **I will.**

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and en-

deavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer. **I will.**

Then, the Candidates kneeling, the Minister shall say:

Defend, O Lord, *these* thy *servants* with thy heavenly grace; that *they* may continue thine forever; and daily increase in thy Holy Spirit, more and more, until *they* come unto thy everlasting kingdom. *Amen.*

Then the Minister, extending the right hand of fellowship, shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

¶ 515. Form for Receiving Children as Members of the Church

We regard all children who have been baptized as standing in covenant relation to God, and as preparatory members under the special care and supervision of the Church. Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in the Church. See Discipline, paragraphs 49 to 54.

At the appointed time, the Minister shall read the names of the children to be received; and, after they have come forward, he shall say to the Congregation:

Dearly Beloved, these persons here present before you are baptized children of the Church, who, having arrived at the years of discretion, desire now to confirm the vows of their baptism and to enter upon the active duties and the full privileges of membership in the Church of Christ. They have been duly instructed as to the truths of the Christian faith, and have been examined as to their fitness for such membership. Before they assume the required vows, let us invoke on their behalf the gracious blessing of God our Father, and the continued presence of the Holy Spirit who hath inclined their hearts to this end.

Then shall the Minister say:

Let us pray.

Almighty and everliving God, who hast appointed unto children a place in thy kingdom, and through thy well beloved Son didst give unto them thy blessing, we beseech thee that thou

wilt visit with thy favor the homes of this congregation, and fill the hearts of all parents with the fear of God and the spirit of wisdom and love. We pray that thy church may be faithful in the nurture of those committed to her care. Let thy blessing rest upon these, thy children, whom thou hast graciously inclined to thy service and to the fellowship of thy people. We beseech thee, that thou wilt so further them by thy grace and direct them by thy Spirit, that they may be faithful servants in thy kingdom on earth, and finally reign with thee in thy kingdom above, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say:

Hear the words of the Gospel as written by St. Luke (Chap. 2. 40-52).

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? know ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

Then shall the Minister address the Persons seeking Admission as follows:

Dearly Beloved, we rejoice in the grace of God in that he has brought you to this place, and by his Spirit has confirmed you in your purpose to serve him and to live in the fellowship of the Church of Christ. It is needful now that you should declare your faith and purpose in the presence of this congregation by answering the following questions:

Do you receive Jesus Christ as your Saviour, and do you confess him as your Lord and Master?

Answer. **I do.**

Do you receive and profess the Christian Faith as contained in the New Testament of our Lord Jesus Christ?

Answer. **I do.**

Will you be loyal to the Methodist Episcopal Church, and uphold it by your prayer, your presence, your gifts, and your service?

Answer. **I will.**

Then, the Candidates kneeling, the Minister shall say:

Defend, O Lord, *these* thy *Children* with thy heavenly grace, that *they* may continue thine forever, and daily increase in thy Holy Spirit more and more, until *they* come unto thy everlasting kingdom. *Amen.*

Then the Minister, extending the right hand of fellowship, shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

CHAPTER III

THE SACRAMENT OF THE LORD'S SUPPER, OR THE HOLY COMMUNION

[Let the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

¶ 516. Order for the Administration of the Lord's Supper

[If the Minister so desire, he may here use the Ten Commandments, with responses by the people, as contained in the Hymnal, Number 738.]

The Minister shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Offering for the Poor:

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not

break through nor steal: for where thy treasure is, there will thy heart be also. [Matt. 6. 19-21.]

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. [Matt. 7. 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. [Matt. 7. 21.]

Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. [Luke 19. 8.]

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. 9. 6, 7.]

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. [Gal. 6. 10.]

Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out. [1 Tim. 6. 6, 7.]

Charge them that are rich in this present world that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed. [1 Tim. 6. 17-19.]

For God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. [Heb. 6. 10.]

To do good and to communicate forget not: for with such sacrifices God is well pleased. [Heb. 13. 16.]

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? [1 John 3. 17.]

He that hath pity upon the poor lendeth unto Jehovah, And his good deed will he pay him again. [Prov. 19. 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psa. 41. 1.]

Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land. [Deut. 15. 11.]

After which the Minister shall give the following Invitation, the People standing:

If any man sin, we have an Advocate with the Father, Jesus

Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister and all those who are minded to receive the Holy Communion, he and all the People devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Minister say:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

This Collect shall then be said by the Minister and those intending to receive the Holy Communion:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Minister say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose

property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. *Amen.*

Then the Minister shall offer the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread (1); and when he had given thanks he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

[1] *Here the Minister may take the plate of Bread in his hand.*

Likewise after supper he took (2) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

[2] *Here he may take the Cup in his hand.*

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Then shall be said or sung by all the people:

[The Hymnal, 741]

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee,* preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee;* and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee,* preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee,* and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

After which the Minister and People shall say:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall be said or sung by all the People standing:

[The Hymnal, 742.]

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Minister shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

[The Minister is expected to use the full form, but, if straitened for time in the usual administration of the Holy Communion, he may omit any part of the service, except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, extemporary supplication, and the Benediction.]

CHAPTER IV

MATRIMONY

¶ 517. Form for the Solemnization of Matrimony

[The parts in brackets throughout may be used or not at discretion.]

At the time appointed, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

Dearly Beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency,

signifying unto us the mythical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[*And also speaking unto the Persons that are to be married, the Minister shall say:*

I require and charge you both, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured, that so many as are married otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man, using his given name:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman, using her given name:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

[*Then shall the Minister say:*

Who giveth this Woman to be married to this Man?]

[*Answer:* **I do.**]

[*Then the Minister shall cause the Man with his right hand to*

take the Woman by her right hand, and, using the given names, to say after him as followeth:

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

[*If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the holy Spirit. *Amen.*]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together, and say, using the given names:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands [and by giving and receiving a ring]; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God hath joined together, let not man put asunder. *Amen.*

And the Minister shall add this Blessing:

God, the Father, the Son, and the Holy Spirit, bless, preserve,

and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister and the People together repeat the Lord's Prayer:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

CHAPTER V

BURIAL OF THE DEAD

[We will on no account whatever make a charge for burying the dead.]

¶ 518. Form for Burial of the Dead

The Minister, going before the Body, shall say:

I AM the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. [John 11. 25, 26.]

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2 Cor. 5. 1.]

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: For the glory of God did lighten it, and the lamp thereof is the Lamb. [Rev. 21. 22, 23.]

In the House or Church may be read one of the following Psalms:

Psalm 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Psalm 90. 1, 2, 4-6, 12, 14, 16, 17

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians 15. 41-49, 53-58

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual *body*. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put

on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Or this:

John 14. 1-3, 15-20, 25-27

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive: for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Or this:

Revelation 7. 9-17

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

> Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and thansgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

At the Grave, when the Body is laid in the Earth, the Minister shall say:

Lord, make me to know mine end, and the measure of my days, what is it; that I may know how frail I am.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, deliver us not into the bitter pains of eternal death; but grant us everlasting life through Jesus Christ our Saviour and Redeemer. *Amen.*

Then, while the Earth may be cast upon the Body by some standing by, the Minister shall say:

Forasmuch as the spirit of the departed hath returned to the God who gave it, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Then shall the Minister say:

Lord, have mercy upon us.

Response **Christ, have mercy upon us.**

Lord, have mercy upon us.

Then the Minister may offer this Prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful after death are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Then shall the Minister and the People together repeat the Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

¶ 519. Form for the Burial of a Child

The service may begin with a suitable Hymn, after which the Minister may offer the following Prayer, saying:

Let us pray.

Almighty God our heavenly Father, the refuge of all thy saints and the sure defense of all who put their trust in thee, lift upon us the light of thy countenance and give us peace. We know not thy counsels, O Lord, for thy thoughts are not our thoughts, nor thy ways our ways. Thou art infinitely holy, wise, and good, and thou doest all things well. Thou dost teach us in thy Holy Word that all things work together for good to them that love God, and that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Comfort, we beseech thee, the hearts that sorrow in the death of this child; grant unto them the strengthening grace of thy Holy Spirit, that they and all we who trust thy fatherly goodness and care may rejoice in the promise of eternal life; and that we may be united again with our loved ones in thy heavenly and eternal kingdom, through Jesus Christ our Lord. *Amen.*

Then may be read any of the following Scripture passages:

Mark 10. 13-16

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

Psalm 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Psalm 103. 13-18

Like as a Father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as the flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

Revelation 22. 1-5

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

At the Grave, where the Body is laid in the Earth, the Minister shall say:

Almighty and Most Merciful God our heavenly Father, from whom our spirits come and to whom they shall return, grant unto all sorrowing hearts the consolation of thy grace. *Amen.*

Lord Jesus Christ, Son of the Father, who didst give thy life for our redemption, and who didst promise the Holy Spirit, the Comforter, to thy people, strengthen, we beseech thee, the faith of these bereaved ones, that they may contemplate with peace the blessedness of that eternal home which thou hast prepared for all whom thou hast redeemed. Grant that they, and all others whose joy is turned into mourning, may not murmur nor faint under affliction; but, cleaving more closely unto thee, O blessed Lord Christ, who are the resurrection and the life, may be led by thy Holy Spirit through all the trials of this uncertain life, till the day break and the shadows flee away. *Amen.*

Here the Minister and the People may unite in the Lord's Prayer

Then shall the Minister dismiss the People with the Benediction.

CHAPTER VI

CONSECRATION AND ORDINATION

¶ 520. Form of Consecrating Bishops

[This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.]

When the day appointed for the consecration of Bishops is come, the service shall begin with hymn and prayer, after which shall be used the following:

The Collect

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders:

Acts 20. 17-35

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among which I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole

counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Then another shall read:

The Gospel. John 21. 15-17

So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this:

Matthew 28. 18-20

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

After the Gospel and the Sermon are ended, the Elected Person shall be presented by two Elders unto the Bishop, the Elders saying:

We present unto you this Elder chosen to be consecrated a Bishop.

Then the Bishop shall call upon the Congregation present to pray, saying:

Brethren, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, follow the example of our Saviour Christ, and his Apostles, give ourselves to prayer, before we admit and send forth *this person* presented to us, to the work whereunto we trust the Holy Spirit hath called him.

Then shall the following Prayer be offered by the Bishop:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy Church: mercifully behold *this thy servant* now called to the Work and Ministry of a Bishop. Replenish *him* so with the truth of thy doctrine, and adorn *him* with innocency of life, that both by word and deed *he* may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. *Amen.*

Then the Bishop shall say to him that is to be Consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to govern in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will in the fear of God, give answer to the questions which I now propound:

The Bishop. Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Answer. **I am so persuaded.**

The Bishop. Are you persuaded that the Holy Scriptures contain all doctrines required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. **I am so persuaded and determined, by God's grace.**

The Bishop. Will you then faithfully exercise *yourself* in

the same Holy Scriptures, and call upon God by prayer for the true understanding of the same?

Answer. **I will do so, by the help of God.**

The Bishop. Will you be ready with faithful diligence to withstand, and to defend the Church against all erroneous and strange doctrines contrary to God's Word and to use both public and private monitions as need shall require and occasion be given?

Answer. **I am ready, the Lord being my helper.**

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show *yourself* in all things an example of good works unto others, to the honor and glory of God?

Answer. **I will so do, the Lord being my helper.**

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, love, and peace among all men; and faithfully exercise such discipline in the Church as shall be committed unto you?

Answer. **I will so do, by the help of God.**

The Bishop. Will you be faithful in ordaining and appointing others; and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?

Answer. **I will, by the help of God.**

The Bishop. Will you show *yourself* gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. **I will so show myself, by God's help.**

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that, he accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.]

Then shall Veni, Creator Spiritus, *be said:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our prayer.

Response: **And let our cry come unto thee.**

The Bishop shall then say:

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to *this thy servant,* such grace that *he* may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given *him,* not to destruction, but to salvation; not to hurt, but to help; so that as *a* wise and faithful *servant,* giving to the family their portion in due season, *he* may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishops and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the consecrating Bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of a Bishop in the Church of God, now committed unto

thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then shall the Bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Then shall be offered the following Prayers:

Most Merciful Father, we beseech thee to send down upon *this thy servant* thy heavenly blessing. Endue *him* with thy Holy Spirit that, preaching thy word, and exercising authority in thy Church, *he* may not only reprove, beseech, and rebuke with all patience and doctrine, but also may be *a* wholesome *example* in word, in conversation, in love, in faith, and in purity; so that, faithfully fulfilling *his* course, *he* may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Spirit, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

¶ 521. Form of Ordaining Elders

[When the day appointed by the Bishop is come, a sermon or exhortation may be given, declaring the Duty and Office of such as come to be admitted Elders.]

After which, one of the Elders shall present unto the Bishop all them that are to be Ordained, and say:

I present unto you these persons to be ordained as Elders.

Then, their names having been read aloud, the Bishop shall say to the People:

BRETHREN, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and show what the crime or impediment is.[1]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold these thy servants now called to the Office of Elders, and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. *Amen.*

The Epistle. Ephesians 4. 7, 8, 11-13

But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel part of the tenth chapter of Saint John:

John 10. 1, 2, 7-16

Verily, verily, I say unto you, He that entereth not by the

[1] If any crime or impediment be alleged, the Bishop shall desist from ordaining that person until such time as the party accused shall be found clear of the same.

door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them: he fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Then the Bishop shall say unto the Persons to be Ordained Elders:

You have heard, brethren, in your private examination, and in the holy lessons taken out of the gospel and the writings of the apostles, of how great importance this Office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an Office ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to adminish, to feed and provide for, the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church which you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider with yourselves the purpose of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as shall be committed to your charge unto that faith and knowledge of God, and to that ripeness and perfectness in

Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you; and how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it has pleased God to call you: that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the assistance of the Holy Spirit; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, you shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same:

The Bishop. Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer. **I think so.**

The Bishop. Are you persuaded that the Holy Scriptures contain all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer. **I am so persuaded, and have so determined, by God's grace.**

The Bishop. Will you then give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded?

Answer. **I will so do, by the help of the Lord.**

The Bishop. Will you be ready with all faithful diligence to

withstand all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations as need shall require and occasion shall be given?

Answer. **I will, the Lord being my helper.**

The Bishop. Will you be diligent in prayer, in reading of the Holy Scriptures, and in such studies as help to the knowledge of God and of his Kingdom?

Answer. **I will endeavor so to do, the Lord being my helper.**

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as lieth in you, wholesome examples and patterns to the flock of Christ?

Answer. **I will apply myself thereto, the Lord being my helper.**

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that shall be committed to your charge?

Answer. **I will so do, the Lord being my helper.**

The Bishop. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Answer. **I will so do, the Lord being my helper.**

Then shall the Bishop say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, the Persons to be ordained Elders all kneeling, Veni, Creator Spiritus, *the Bishop beginning, and the Elders and others that are present answering by verse as followeth:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Then the Bishop shall pray in this wise, and say:

Let us pray.

Almighty God our heavenly Father, we bless and magnify thy holy name for the gift of thy most dearly beloved Son, Jesus Christ, our Redeemer, and for all his Apostles, Prophets, Evangelists, Teachers, and Pastors, whom he sent abroad into the world. For these so great benefits of thy eternal goodness, and that thou hast called these thy servants here present to the same holy Office and Ministry, we render unto thee our most hearty thanks. And now, O Lord, we most humbly beseech thee to grant that by these thy Ministers, and by those over whom they shall be appointed, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. *Amen.*

Then the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of the Elders; the Receivers humbly kneeling, and the Bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the Word of God, and to administer the Holy Sacraments in the Congregation.

Then the Bishop shall offer the following Prayer:

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths may never be spoken in vain. Grant also that we may have grace to receive what they shall deliver out of thy Word as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

[If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first that for Deacons, then that for Elders. The Epistle shall be Ephesians 4, as before in this office; immediately after which, they who are to be ordained Deacons shall be examined and ordained as is below prescribed. Then the Gospel having been read, which shall be John 10, as before in this office, they who are to be ordained Elders shall likewise be examined and ordained, as in this office before appointed.]

¶ 522. Form of Ordaining Deacons

[When the day appointed by the Bishop is come, a sermon or exhortation may be given, declaring the Duty and office of such as come to be admitted to the Order of Deacons.]

After which, one of the Elders shall present unto the Bishop all them that are to be Ordained, and say:

I present unto you these persons to be ordained as Deacons.

Then, their names having been read aloud, the Bishop shall say to the People:

Brethren, these are they whom we purpose, God willing, this day to ordain Deacons. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be alleged, the Bishop shall desist from

ordaining that person, until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:
The Collect

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr, Saint Stephen, with others: mercifully behold these thy servants, now called to the like Office and Administration; so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

The Epistle. 1 Timothy 3. 8-13

Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop, in the presence of the People, examine every one of those who are to be Ordained, after this manner following:

The Bishop. Do you trust that you are inwardly moved by the Holy Spirit to take upon you the office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Answer. **I trust so.**

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Answer. **I do believe them.**

The Bishop. Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

Answer. **I will.**

The Bishop. It appertaineth to the office of a Deacon to assist the Elder in divine service, and especially when he min-

istereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answer. **I will do so, by the help of God.**

The Bishop. Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. **I will do so, the Lord being my helper.**

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. **I will endeavor so to do, the Lord being my helper.**

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then shall the Bishop deliver to every one of them the Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word.

Then one appointed by the Bishop shall read the Gospel:

Luke 12. 35-38

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants.*

Immediately before the Benediction shall be said these Collects following:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants

into the office of Deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this office that they may be found worthy to be called into the higher Ministries in thy Church, through thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

¶ 523. Form for Consecration of Deaconesses

The following Order of Service may be preceded by a sermon or address, with such other exercises as may be desired; after which the President of the Conference Deaconess Board, or some one named, shall present those to be consecrated Deaconesses to the Bishop or other Consecrator.

Then shall be sung Hymn 423 *or other appropriate Hymn*

Then shall the following Scripture be read by the Leader, or by the Leader and Congregation responsively:

Matthew 25. 31-40

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

And when saw we thee sick, or in prison, and came unto thee?

And the King shall answer unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

HYMN

[Or other selection from The Hymnal, if preferred.]

Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for thee;
Take my voice and let me sing
Always, only, for my King.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, My God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

After which the Consecrator shall say:

Let us pray.

O eternal God, the Father of our Lord Jesus Christ, who didst call Phœbe and Dorcas into the service of thy Church, look upon *these thy servants* who *are* now to be set apart to the office of Deaconess, and grant *them* thy Holy Spirit, that *they* may worthily discharge the work committed to *them,* to the blessing of mankind and the praise of thy Christ, our adorable Saviour. *Amen.*

Then shall the Consecrator address the Candidates, saying:

Dearly Beloved, we rejoice with you, that in the good providence of God a door of usefulness has been opened for you in the service of the Church of Christ. To you are accorded peculiar privileges and priceless opportunities. Released from other cares, you are to give yourselves without reservation to the service of the Lord of the vineyard, ready for any duty

which may fall to your lot. Like our gracious Master, you will henceforth go about doing good, ministering to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for this special service. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, and save the sinning. Such service is one which confers a great honor, but also lays upon you a solemn responsibility. What you have done alone with God, in consecrating your lives to this service, you are now to do formally and publicly in the presence of the Church.

Consecrator. Do you believe that you have been led by the providence of God to engage in this work, and to assume the duties of this office?

Answer. **I do.**

Consecrator. Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Answer. **I do.**

Consecrator. Do you fully accept the Holy Scriptures as the Word of God?

Answer. **I do.**

Consecrator. Will you strive so to live that you may convey the blessed sense of God's presence to the hearts and homes of those to whom you minister?

Answer. **I will.**

Consecrator. Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of this work?

Answer. **I will.**

Then shall the Candidates kneel for a brief season in silent Prayer, after which the Consecrator shall say:

May the Spirit of the Living God descend upon you and abide with you evermore. May he impart to you grace for every trial, and strength for every service. May his presence be to you a pillar of cloud by day, and a pillar of fire by night; and may the blessing of God the Father, the Son, and Holy Spirit be with you now and evermore. *Amen.*

Then shall the Candidates rise, and the Consecrator, taking the right hand of each one, shall say:

I admit thee to the office of a Deaconess in the Church of God,

in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then shall be sung Hymn 411, *or other suitable Hymn, followed by the Benediction*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

CHAPTER VII

CORNER STONE AND DEDICATION

¶ 524. Form for Laying the Corner Stone of a Church

The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:

Dearly Beloved, we are taught in the Word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 656-666, *from The Hymnal, be sung.*

Then shall the Minister say:

Let us pray.

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God,

that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

Grant, O Lord, we beseech thee, that peace and harmony may prevail in the counsels of thy servants, and that no selfish or divided aims may find place among them. May the work of this building be completed without hurt or accident to any person, through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, those whose builder and maker is God. *Amen.*

Accept these our prayers, we beseech thee, O Lord, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Spirit, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses:

Psalm 132. 1-9, 13-16

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, or slumber to mine eyelids,

Until I find out a place for the Lord, a habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; and let thy saints shout for joy.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

The Lesson. 1 Corinthians 3. 9-17

For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire. Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.

[Then shall the Minister, standing by the stone, exhibit to the Congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Year Book for the year, Church periodicals of recent date, the names of the pastor, trustees, and building committee of the Church, with such other documents as may be desired. A list of these may be read, after which the Minister shall deposit the box in the stone and cover it; and the stone shall be laid and adjusted by the Minister, assisted by the Builder.]

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this corner stone for the foundation of a house to be builded and consecrated to the service of Almighty God according to the order and usages of the Methodist Episcopal Church. *Amen.*

Here may be offered extemporary prayer.

Then shall the Minister and the People say:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our tres-

passes, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The service shall conclude with a Doxology and the Benediction.

¶ 525. Form for the Dedication of a Church

The Congregation being assembled in the Church, the Minister shall say:

Dearly Beloved, the Scriptures teach us that God is well pleased with those who builded temples to his name. We have heard how he filled the temple of Solomon with his glory and how in the second temple he manifested himself still more gloriously. And the gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the Hymns 656-666, *from the Hymnal, be sung. Afterward let extemporary Prayer be offered, concluding with the Lord's Prayer, the Congregation all kneeling.*

Then shall the Minister, or some one appointed by him, read:

The First Lesson. 2 Chronicles 6. 1, 2, 18-21, 40-42; 7. 1-4

Then spake Solomon, Jehovah hath said that he would dwell in the thick darkness. But I have built thee a house of habitation, and a place for thee to dwell in for ever.

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee; that thine eyes may be open toward this house day and night, even toward the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attent, unto the prayer that is made in this place. Now therefore arise, O Jehovah God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Jehovah God, be clothed with salvation, and let thy saints rejoice in goodness. O Jehovah God, turn not away the face of thine anointed: remember *thy* lovingkindnesses to David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of Jehovah filled the house. And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled Jehovah's house. And all the children of Israel looked on, when the fire came down, and the glory of Jehovah was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshiped, and gave thanks unto Jehovah, *saying,* For he is good; for his lovingkindness *endureth* for ever. Then the king and all the people offered sacrifice before Jehovah.

The Second Lesson. Hebrews 10. 19-25

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

Then shall one of the Hymns 656-666, *from The Hymnal, be sung; after which the Minister shall deliver a Sermon suitable to the occasion. Contributions shall then be received from the People.*

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately:

Psalm 122

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the Altar, and one of them, or some one in their behalf, say unto the Minister:

We present unto you this building, to be dedicated as a church for the worship and service of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following Declaration:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, let us now dedicate ourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Spirit. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom.

Then shall the Minister say these words of Dedication, all the People standing and responding in the words printed in black face type:

O God, Father of our Lord Jesus Christ, our Father:

To thee we dedicate this church.

Son of God, the Only Begotten of the Father, Head over all things to the Church, which is thy Body: Prophet, Priest, Redeemer, and King of thy people:

To thee we dedicate this church.

God the Holy Spirit, proceeding from the Father and the Son, our Teacher, Sanctifier, and Comforter:

To thee we dedicate this church.

Eternal, Holy, and Glorious Trinity, three Persons, one to God.

To thee we dedicate this church.

Then, the Congregation kneeling, the Minister shall offer the following Prayer:

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear. Affect them with a due apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the body and blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling place, the throne of the glory of thy kingdom; and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple

above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The service shall conclude with a Doxology and Benediction

Note.—The Central Conference of Southern Asia is authorized to prepare and translate into the vernaculars simplified and adapted forms of such parts of the Ritual as may be deemed necessary, such portions to receive the sanction of the Board of Bishops.

REPORT OF THE EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH

To the General Conference to be Held in Saratoga Springs, N. Y., in May, 1916

THE OFFICERS OF THE EPWORTH LEAGUE

President, Bishop Frank M. Bristol, D.D., LL.D., Omaha, Neb.
General Secretary, Wilbur F. Sheridan, D.D., Chicago, Ill.
Editor Epworth Herald, Dan B. Brummitt, D.D., Chicago, Ill.

Board of Control of the Epworth League, 1912-16

President, Bishop Frank M. Bristol, LL.D., Omaha, Neb.
Vice-President, Rev. Chesteen W. Smith, D.D., Rockford, Ill.
Recording Secretary, Carl F. Price, New York City, N. Y.
Treasurer, Edwin H. Forkel, Chicago, Ill.

MEMBERS

First General Conference District.—Rev. Horace B. Haskell, Jerusalem, Syria.
Second General Conference District.—A. C. Monagle, Brooklyn, N. Y.
Third General Conference District.—Rev. Wallace E. Brown, Syracuse, N. Y.
Fourth General Conference District.—Joseph W. Coley, Claymont, Del.
Fifth General Conference District.—Rev. H. S. Powell, Ashtabula, Ohio.
Sixth General Conference District.—E. J. Sawyer, Bennettsville, S. C.
Seventh General Conference District.—Rev. Kay W. McMillan, Clarksville, Texas.
Eighth General Conference District.—Homer Hall, Saint Louis, Mo.
Ninth General Conference District.—Rev. J. L. Gillies, Clear Lake, Iowa.
Tenth General Conference District.—John M. Mitchell, Mount Carmel, Ill.
Eleventh General Conference District.—Rev. Wallace W. Martin, Muncie, Ind.
Twelfth General Conference District.—A. P. Nelson, Grantsburg, Wis.
Thirteenth General Conference District.—Rev. C. F. Blume, Saint Paul, Minn.
Fourteenth General Conference District.—Thomas P. Barber, Colorado Springs, Colo.
Fifteenth General Conference District.—Rev. J. A. Martin, Great Falls, Mont.

AT LARGE

Carl F. Price, 1868 Amsterdam Ave., New York City, N. Y.
E. H. Forkel, Rush and Superior Sts., Chicago, Ill.
Rev. Chesteen Smith, D.D., Rockford, Ill.

FOREIGN SECRETARIES

Rev. B. T. Badley, Lucknow, India.
Rev. F. F. Wolfe, Orizaba, V. C., Mexico.

The Central Office of the Epworth League is at Rush and Superior Streets, Chicago, Ill.

GENERAL CONSTITUTION OF THE EPWORTH LEAGUE

(See Discipline, ¶ 474)

For the purpose of promoting intelligence and vital piety among the young people of our Churches and Congregations, and of training them in works of mercy and help, there shall be an organization under the authority of the General Conference of the Methodist Episcopal Church and governed by the following Constitution:

1. CONSTITUTION

ARTICLE 1. Name. The title of this organization shall be "The Epworth League of the Methodist Episcopal Church."

ARTICLE 2. Object. The object of the League shall be to promote intelligent and vital piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

ARTICLE 3. Organization. With a view of carrying out the objects of the League, the Chapters and such other Young People's Societies as may be approved by the Quarterly Conferences shall be organized into District Superintendents' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage of the work, such as Annual Conference Leagues, State Leagues, and City Leagues. The Chapter shall be under the control of the Quarterly Conference and Pastor. Any Young People's Society may become an affiliated Chapter of the Epworth League, provided that it adopt the aims of the League, that its President and other Officers and its general plans of work are approved by the Pastor and Official Board of Quarterly Conference, and that it is enrolled at the Central Office.

ARTICLE 4. Government. The management of the Epworth League shall be vested in a Board of Control, which shall consist of a Bishop and one member from each General Conference District, nominated by the delegates of the respective General Conference Districts, and elected by the General Conference, the odd Districts to be represented by Ministers, the even Districts by Laymen. There shall also be three members at large, consisting of two Laymen and one Minister, appointed by the Board of Bishops. The Bishop shall be President of the Epworth League and of the Board of Control. The Editor of the "Epworth Herald," the General Secretary, the German Assistant Secretary, and the Assistant Secretary for Colored Conferences shall be advisory members of the Board of Control. In case of a vacancy in the office of General Secretary during the quadrennium the same shall be filled by the Board of Control. The Board of Control shall meet at least four times during each quadrennium.

ARTICLE 5. Officers. The Officers of the League shall be a President, a Vice-President, a General Secretary, and a Treasurer. The President shall be chosen as hereinbefore provided. The Vice-President shall be chosen by the Board of Control from its own body. The General Secretary shall be elected by the General Conference, and shall be the executive officer of the League. He shall have charge of the correspondence, shall keep the records of the League, and perform such other duties as the Board of Control may direct. The Editor of the "Epworth Herald" shall be elected by the General Conference, and shall perform such duties as relate to the editorial departments of Epworth League publications. The Treasurer shall be elected by the Board of Control.

These officers shall be elected quadrennially, and shall hold office until their successors are chosen.

Vacancies in any of the above-mentioned positions, except the Presidency and the Editorship of the "Epworth Herald," shall be filled by the Board of Control.

ARTICLE 6. German Assistant Secretary. The Editor of "Haus und Herd" is constituted the German Assistant Secretary of the Epworth League.

ARTICLE 7. Assistant Secretary for Colored Conferences. There shall be an Assistant Secretary of the Epworth League for work within colored Conferences, to be elected quadrennially by the Board of Control, who shall perform such duties as the Board of Control may direct.

ARTICLE 8. Finances. The salary of the Editor of the "Epworth Herald" shall be fixed by the Book Committee and paid by the Book Concern. The salaries of the General Secretary and Assistant Secretary for work within the colored Conferences shall be fixed by the Board of Control, and shall be paid, together with such administrative expenses as may be authorized by the Board of Control, and in such amount as the Board of Control may designate, from contributions by the Local Chapters, and the profits on Epworth League publications and supplies.

ARTICLE 9. Central Office. The Central Office of the Epworth League shall be in Chicago, Illinois.

ARTICLE 10. Local Constitution. The Constitution for Local Chapters shall be determined by the Board of Control; provided, however, that no enactment shall be made which shall in any manner conflict with this General Constitution.

ARTICLE 11. By-Laws. The Board of Control shall have power to enact such By-Laws for its own government as will not conflict with this Constitution.

ARTICLE 12. Amendments. This Constitution shall be altered or amended only by the General Conference.

BY-LAWS OF THE BOARD OF CONTROL OF THE EPWORTH LEAGUE

ARTICLE I. The Annual Meeting of the Board of Control shall be held at such time and place as the Board shall decide at its preceding annual meeting, or (in case the Board fails to act upon this) as the Advisory Committee may decide.

Special meetings may be called by a majority of the Board consenting to the call, notice having been mailed to each member of the Board two weeks prior to the date of the meeting.

ARTICLE II. At each Annual Meeting of the Board, the President, Vice-President, General Secretary, Editor of the Epworth Herald, Assistant Secretary for India, German Assistant Secretary, Assistant Secretary for Mexico, Assistant Secretary for Colored Conferences, Junior League Superintendent, and Treasurer, shall make their Annual Reports.

ARTICLE III. The following shall be the order of business:

1. Devotions.
2. Roll Call.
3. Reading of Minutes for information and approval.
4. Reports of Officers—

   President, Vice-President, General Secretary, Editor of the Epworth Herald, Assistant Secretary for India, German Assistant Secretary, Assistant Secretary for Mexico, Assistant Secretary for Colored Conferences, Junior League Superintendent, Treasurer.

5. Reports of Standing Committees.
6. Reports of Special Committees.
7. Unfinished Business.
8. New Business.
9. Adjournment.

ARTICLE IV. Eleven members, including advisory members, shall constitute a quorum for the transaction of business.

ARTICLE V. The duties of the officers shall be those usual to the offices which they hold.

ARTICLE VI. 1. Committee on First Department. To this Committee shall be referred all matters concerning the First Department work in the League during the Session of the Board of Control, and throughout the year. This Committee shall recommend ways and means of making this department work more efficient.

2. Committee on Second Department. To this Committee shall be referred all matters concerning the Second Department work in the League during the session of the Board of Control, and throughout the year. This Committee shall recommend ways and means of making this department work more efficient.

3. Committee on Third Department. To this Committee shall be referred all matters concerning the Third Department work in the League during the session of the Board of Control, and throughout the year. This Committee shall recommend ways and means of making this department work more efficient.

4. Committee on Fourth Department. To this Committee shall be referred all matters concerning the Fourth Department work in the League during the session of the Board of Control, and throughout the year. This Committee shall recommend ways and means of making this department work more efficient.

5. Committee on Junior League. To this Committee shall be referred all matters concerning the Junior League work in the League during the session of the Board of Control, and throughout the year. This Committee shall recommend ways and means of making this department work more efficient.

6. Committee on Judiciary and By-Laws. To this Committee shall be referred all questions of law and constitution relative to the Epworth League during the sessions of the Board and throughout the year. This Committee shall recommend to the Board such changes in Constitution and By-Laws as they decide for the best interests of the League.

7. Committee on Institutes. To the Committee on Institutes shall be committed the framing of a general policy of Central Office Institutes, including the size of the area to be covered (whether District, Annual Conferences, or State), the subjects to be studied, and the general character of the work to be done. In case of controverted questions between the Central Office and Independent Institutes, these questions shall be referred to the Institute Committee for settlement.

8. The Advisory Committee shall meet as often as the General Secretary and a majority of this Committee think necessary, to advise with the General Secretary on the work of the League during the interim of the meeting of the Board of Control. It shall keep minutes of its meetings, and mail a copy of same to each member of the Board of Control after each meeting for his information, and an annual report made to the Board of Control with such recommendation as the Committee may adopt.

9. Committee on Finance. To this Committee shall be referred all matters concerning the finances of the Epworth League. It shall make an annual report of the state of our finances, and shall suggest

ways and means of improving our financial condition; it shall recommend at each annual meeting of the Board the budget for the ensuing year.

10. Committee on Auditing. This Committee shall audit the books of the Board of Control each year and shall make such report to the Board at its annual meeting.

11. Committee on General Reference. To this Committee shall be referred such matters as do not come under the head of the other standing committees.

ARTICLE VII. These By-Laws may be amended at any meeting of the Board of Control by a two-thirds vote of those present.

DEAR FATHERS AND BRETHREN: During the past four years 3,268 Charters have been issued from the Central Office of the Epworth League. Of these 1,968 are Senior League Charters and 1,300 Junior League.

In 1900-4 there were issued 2,318; in 1904-8, 2,932. For the quadrennium of 1908-12 the General Secretary estimated a substantial increase over the preceding quadrennium, though exact figures were not available.

The figures for the quadrennium just closing show the largest gain for sixteen years. Preceding 1900, exact figures, apparently, were not obtainable. A survey of these figures shows that a steady gain has been made in the four quadrenniums—just such a healthy gain as might be expected from a movement which is intensive in its program and educational in its methods.

Approximately, three hundred and eighty thousand young people have joined the Epworth League during the quadrennium just closing.

These have taken the places (1) of one hundred and forty thousand who have been graduated into the older activities of the church—Sunday school superintendencies, teacherships, the official board and the like; (2) of twenty-four thousand who have died; (3) of eighty-five thousand Epworthians who have gone away without letter from home—twenty-five thousand of them to our colleges where their religious work is done through the Y. M. C. A. or Y. W. C. A.; (4) of three thousand who have entered the ministry or mission fields; (5) and of a little over ninety thousand whose names have been dropped for non-payment of dues or non-attendance on the League meetings.

A net gain in membership of 41,000 is registered.

In January, 1912, the membership of the League, including Juniors, was 818,892. While the Methodist Year Book of 1916 gives it as 849,830, later reports direct from local chapters bring the total to approximately 860,000.

The League, like the college, deals with a procession of young life, continually feeding it on into the older and higher activities of the Kingdom. The average length of training of young people in the League is the same as the preparatory school and college combined, viz., about eight years.

LEAGUE FINANCES

Beginning the Quadrennium June 1, 1912, with obligations of over $3,000, the Central Office has paid these and met the annual running expenses, amounting to $27,000 per year, out of its two sources of income—chapter dues and profits on publications. The profit on publications does not include the Epworth Herald. Its profits go through the Book Concern to the retired ministers of the church. The Book Concern committee's report in 1915 showed that the Epworth Herald had made a profit during the preceding year for the first time in seven years. The same is true of the year just closing. The Herald's net increase of paid subscriptions during the quadrennium has been 13,000. It has the largest subscription list of any denominational newspaper or young people's organ in the world, 96,500. Dr. Dan B. Brummitt's work as Editor has given superlative satisfaction throughout Leaguedom.

The Central Office of the League has paid out $13,000 for the support of League work in India and Mexico during the quadrennium.

In conducting its correspondence with local Leagues and with individuals, and in taking care of its sales of literature, 850,000 pieces of mail have been handled by the Central Office during the quadrennium. This is mail order business, and represents small sales. Young people are not large buyers, but the total profit on these thousands of small items pays half of the running expenses of the League. Of course the above figures do not include the mail of the Epworth Herald part of League work. That is under Book Concern care.

Mrs. Nella F. Ford is in charge of the business department as Chief Clerk and to her efficiency and fidelity much of its success is due.

STUDY CLASSES

The Epworth League has conducted about eight thousand Study Classes in Missions (Home or Foreign), Social Service, Christian Citizenship and Bible Study, during the quadrennium; each class covering eight or more weeks. There has been, in addition, a considerable number of classes in Christian Stewardship and Personal Evangelism. These Study Classes of course are in addition to the lessons used in the Sunday evening devotional meetings.

INSTITUTES

The most notable preparation for efficiency has been through the Institutes. In 1912 there were twelve Institutes, in 1915 there were twenty-eight. Thirty-three are being planned for the summer of 1916. Each Institute lasts a week.

The forenoons are given to lectures on Missions, Bible Study,

Social Service, Rural Problems, Christian Stewardship, Citizenship and Temperance, Recreation Methods, Adolescent Boy and Girl Life, Personal Evangelism, Junior League Methods, and Senior League Methods.

The afternoons are devoted to recreations: the early evening to a demonstration of methods in recreation; the night service and Sundays to inspirational life work meetings.

Over one thousand young people have dedicated themselves publicly to the ministry, or the foreign field or the home mission field, including deaconess work, or to Y. M. C. A. or Y. W. C. A. secretaryships during the quadrennium. Many of these have already entered on these life missions. A still larger number are in school preparing, and a considerable number are taking no further step. Four hundred young people made this consecration at the Institutes in 1915.

Over twelve hundred District League Conventions have been held during the quadrennium. A few States have held Conventions, but the State unit of organization is not encouraged by the General Board of Control except where the Annual Conference and State lines coincide. Hundreds of Subdistrict and City Union League Rallies are held each year.

"WIN-MY-CHUM CAMPAIGNS"

Perhaps the most striking development of the quadrennium has been the inauguration by the Central Office of the Epworth League of the Win-My-Chum campaign. This is a carefully wrought out plan of personal evangelism by young people for young people. It includes (1) the preliminary formation of a Constituency Roll by each League; (2) the invitation of all these non-members to Win-My-Chum meetings, with "Sign-up" cards to pledge attendance on certain nights; (3) seven nights of evangelistic services; (4) the use, wherever possible, of Epworth League Gospel Teams; (5) the securing of pledges (by card) for certain definite lines of church work, under the pastor's direction or that of the League cabinet; (6) the urgent invitation to all young people to accept Christ.

Thousands of young people have been converted in the three years of the Win-My-Chum movement, and thousands more have "found themselves" as soul winners. Yet its most far-reaching effect is the reflex influence on the spiritual life of the Leaguers themselves. The Win-My-Chum campaign, without pressure, has been adopted as a part of the League annual program practically everywhere.

CITIZENSHIP WORK

A feature of work emphasized during the quadrennium has been a nation-wide campaign for Constitutional Prohibition.

A scientifically accurate textbook on the subject is in the Course of Study. Leagues everywhere have been aligned for this battle. The response has justified the adage, "Old men for counsel, young men for war."

EPWORTHIANS AND COLLEGE

The General Secretary has made two country-wide attempts (during the quadrennium) to secure the names of all recent Methodist high school graduates as possible candidates for college. By sending their names and addresses to their nearest Methodist college President, and by addressing each of these young people, personally, a letter urging them to go to a Methodist college, he has attempted to secure their attendance at our schools.

The need for such effort is apparent when we consider that one third of all American Methodist college students are registered in non-Methodist colleges. This end has been further sought by locating as many of our League Institutes as possible in Methodist college towns; and, by securing either the President or some member of the faculty of the nearest Methodist college as a member of the faculty of the Institute.

THE LEAGUE AND MISSIONS

Nearly one hundred district Epworth Leagues are supporting specific foreign missionary objects—either a missionary or a hospital or school or other enterprise. Thirteen hundred local chapters are supporting likewise some specific object—a Bible worker, a student, etc. At least $100,000 a year is contributed.

Leagues in every section of America are giving to various Home Missionary enterprises also, both in the cities and on the frontier. The great bulk of giving to both home and foreign missions, however, is made by League members through the regular church and Sunday school offerings to missions.

Dr. Brenton T. Badley is the highly efficient General Secretary of the Epworth League in India, with Rev. Thomas Peters, a native preacher, as Assistant.

Dr. Badley reports steady progress in his great field. In 1908 there were 470 League chapters. Now there are nearly 800, with a membership of 25,000 Epworthians. Literature is being published in a dozen languages by means of funds supplied by the Central Office at Chicago. Dr. Badley is exceedingly anxious to plant a series of League Institutes for the training of League leaders. Dr. Badley made an itinerary of the United States in the summer of 1914, speaking at the International League Convention at Buffalo, and at a number of Institutes. His addresses created a happy impression and did much to interest Epworthians in League work in India.

Rev. F. F. Wolfe has remained as the representative of the League in Mexico, although the effort to extend the work has

been hindered by the war. There are 79 League chapters in Mexico, Senior and Junior, with 3,592 members.

The League is organized in Africa, Austria, Bulgaria, Burma, China, Denmark, Finland, Germany, Hawaii, Italy, Norway, Porto Rico, Russia, South America, the Philippines, and Switzerland in addition to the countries already named above. China should have a General Secretary for League work at once. The League was suppressed in Korea because the Japanese authorities feared it would become a political organization. Japan and Canada have the Epworth League as the official society for the Methodist Church in each country. Late statistics from European Leagues are of course impossible to obtain because of the war.

GERMAN LEAGUE WORK

The work of our German Leagues is under the splendid leadership of Dr. A. J. Bucher, with headquarters at Cincinnati.

The latest membership report is 526 Leagues, Senior and Junior, and 17,680 members. Many Leagues chapters in our German Methodist Churches use the English language and some have their Charters issued in English.

The contribution of leaders of these German Leagues to the League work of the church at large has been very marked indeed. The thoroughness of German training and their loyalty to the essential teachings of Methodism are always in evidence. The contribution which they have made to the life of Methodism at large cannot be measured.

COLORED EPWORTH LEAGUES

The League work among our colored membership is represented by approximately two thousand two hundred chapters and 60,000 members.

Rev. W. W. Lucas, D.D. is in charge of the work as Assistant Secretary for the Colored Conferences. The work of Dr. Lucas has met with much favor. On the platform especially he is popular.

In many colored Leagues the devotional meeting represents the only department of League activities. In others the full League program is carried out. In some cities a high degree of efficiency has been secured in the all-round work of the League.

Perhaps the most striking phase of colored League work is that in the twenty-two negro Colleges. The League is the only Christian organization carried on by the young people of these schools. It does the work which is carried on in white colleges by Y. M. C. A.'s and Y. W. C. A.'s, and more: for these college chapters, true to the general program of the Epworth League,

carry on Mercy and Help and Social Service work in the communities where the colleges are located. Frequent cases exist of these League chapters paying the way in college of less fortunate fellow students—some of them being native-born Africans.

In some places the local League chapters have been a power in the local option and prohibition fights. In others they have conducted evangelistic meetings in jails and other neglected places. Churches are not wanting where the entire benevolent apportionment has been raised by the Epworthians.

The colored Leagues have paid about half of the expense of their own Secretarial supervision during the quadrennium. The European war hurt our cotton industry and cut seriously the resources of thousands of our colored people.

On the whole, the League work among our Negro members is in a most hopeful condition.

JUNIOR LEAGUE

The past two years, especially, have been notable in Junior League work. Thirteen hundred Junior League Charters have been issued in the past four years; 828 of them to entirely new Junior Leagues.

The implication is clear that pastors are coming to see the superlative value of this best training school for church membership. Even a general knowledge of the Bible does not prepare children for church membership. The Junior League gives that training in personal religion and church methods, standards, and activities that intelligently prepares boys and girls for church membership.

Miss Emma A. Robinson, A.M., is our Junior League Secretary. She is a skilled and consecrated leader. How highly her work is appreciated may be judged from the fact that the textbooks and literature she has created for our Juniors are being used in half a dozen other denominations than our own, and some of them have been translated into dialects of India, China, and other lands.

Junior League text books for teachers have been sold to the number of 17,143. A Junior League Hymnal has been issued during the past year. It contains 131 hymns, all from the Methodist Hymnal. They are the hymns best adapted to childhood and adolescence. The Junior Hymnal is meeting with an encouraging reception. Every Epworth League Institute has two lecture hours devoted to Junior League work. In these superintendents are being raised up for local Junior Leagues. Pastors who lack an efficient superintendent for their Juniors should send one of their most capable young women to the Institute for training. Never was the Junior League work so full of promise as now.

LOOKING AHEAD

As long as fundamental needs of young Christians shall include devotional self-expression and personal initiative in service and emphasis on personal Christian experience, the Epworth League will hold its significant place in the economy of Methodism.

No other organization is doing the work it does. No other organization, however complex and efficient, can do the work without neglecting its own task. The future is full of promise—never more so than now.

With gratitude to God for the past and a prayer for larger efficiency in the time to come, we submit this report to the governing body of the church.

Respectfully,
WILBUR F. SHERIDAN.
General Secretary.

FRANK M. BRISTOL,
President.

REPORT OF FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH

To the General Conference to be held in Saratoga Springs, New York, May, 1916.

Dear Fathers and Brethren: Fifty years ago, August 7-8 of the present year 1916, twelve wise men met in Trinity Methodist Episcopal Church, Cincinnati, Ohio, to consider what the Methodist Episcopal Church ought to do to help solve the problem of four millions of men, women, and children of the Negro race, just given their freedom from slavery, but given nothing else and lacking everything. These twelve men have all gone to their eternal home, but their names deserve to be written in letters of gold in this the Semi-centennial and Golden Jubilee year of the work which they founded. They were Bishop Davis W. Clark; John M. Walden, afterward Bishop; John M. Reid, afterward Missionary Secretary; Richard S. Rust; Adam Poe; Luke Hitchcock; Benjamin F. Crary; Robert Allyn; J. R. Stillwell; J. F. Larkin; Judge Grant Goodrich; and Thomas M. Eddy, afterward Missionary Secretary.

After two days of prayer and careful consideration of the needs of the recently emancipated slaves, they organized the Freedmen's Aid Society, "to labor for the relief and education of the Freedmen of the South, in cooperation with the Missionary and Church Extension Societies." John M. Walden was elected Corresponding Secretary and R. S. Rust, Field Superintendent. The Corresponding Secretary was to put the cause before the entire church in order to raise funds with which to start the schools, and it was the duty of the Field Superintendent to select the places where these schools were to be established, employ teachers and supervise the construction of buildings. Dr. Rust himself says with reference to these first duties:

"We located these schools where we could benefit the largest number of children, receive the heartiest cooperation of the people, and where the Freedmen's Bureau would furnish the most liberal aid. Our Society labored in concert with other instrumentalities of the church. It occupied the places selected by our missionaries as inviting fields of labor, and acted as pioneers in gaining access to localities inaccessible to our other agencies. It will be seen that the schools have been centrally located—one in nearly every State. They are easy of access, in commanding positions, and at sufficient distances from each other —elements of great importance in establishing a system of education, and a result that can best be secured by the experience

and sagacity of a single controlling power. The character, attainments, and self-sacrifice of one of the noblest bands of Christian men and women the world ever saw contributed in a remarkable degree to our success. The teachers were graduates of our best schools, men and women of rare abilities, attainments, and experience, fully consecrated to God and the elevation of this long neglected race."

From such small beginnings the Freedmen's Aid Society has gone forward through fifty years of noble and heroic service, furnishing, equipping, and training ministers for our colored Conferences, school teachers for the cities, villages, and country places, physicians, trained nurses, and leaders in the industrial and social life of the Negro race in all the States of the South. The magnificent advance of this race in church, home, and school, and in material prosperity, is wholly due to the work done by these schools and others like them, carried on by the great churches of the Nation. The 350,000 colored members of the Methodist Episcopal Church, with their 3,630 churches, 210,000 Sunday school scholars, and a church property valued at nearly $4,000,000, would have been impossible, had it not been for the trained and converted leaders who have gone out from these schools. We could not carry on the work of these churches and Sunday schools to-day were it not for the young life constantly pouring out of the schools into their ministry and membership. Ten millions of dollars make up the total cost of these schools for fifty years—just about the price of one battle ship, or less than the money wasted in the European war in twenty-four hours.

In 1888 the charter was changed to The Freedmen's Aid and Southern Education Society, and for twenty years the Society carried on educational work for both races in the South. In 1906 the Society was merged with the Board of Education and the Sunday School Union, into The Board of Education, Freedmen's Aid and Sunday Schools, and for two years its work continued in that connection. The General Conference of 1908 at Baltimore reorganized this combination, creating The Board of Sunday Schools, The Board of Education, and The Freedmen's Aid Society out of the combined Societies. The white work in the South was put in charge of the Board of Education, and the Freedmen's Aid Society restored to its original name and work, having in charge at the time of the separation eight years ago 22 schools, with 505 teachers and 7,661 students, and a property valuation including real estate, buildings, and equipment of $1,452,698. Since then the number of schools with their locations remains the same, with the exception that Haven Academy at Waynesboro, Ga., has been discontinued and its work transferred to Clark University at Atlanta. At the present time in these 22 schools there are 351 teachers and 5,804 stu-

dents, while the value of the real estate, buildings, and equipment has advanced in those eight years to $2,007,750, making a net gain in material resources of $555,052.

The decrease in the number of students in the schools is wholly due to the elimination of the lower grades within the last eight years. Previous to that, on account of the insufficiency of the public school systems, it was necessary to furnish instruction in all the grades. In recent years the States of the South have been gradually increasing the opportunities for Negro education, so that work in these lower grades might be left to the public authorities. As rapidly, therefore, as the local public schools are able to take care of the smaller children, these grades are being discontinued in the institutions of the Freedmen's Aid Society.

CHANGES IN BOARD OF MANAGERS

During the quadrennium, Bishop John M. Walden, the last representative of the twelve wise men who organized the Society fifty years ago, joined his brethren in the Better Land. As Corresponding Secretary, member of the Board of Managers from its beginning until his death, President of the Board for many years, and President Emeritus at the time of his decease, he had a hand in shaping the work of the Society from its inception until the day of his death. His interest in the industrial, intellectual, moral, and spiritual uplift of the Negro people was one of the consuming passions of his life, and never for one moment was this great impulse absent from his thinking. No truer, wiser friend of the Negro race ever lived.

Bishop David H. Moore, although not at the time of his decease a member of the Board of Managers, had been for many years, and for the preceding quadrennium was its President. Faithful and alert to every interest in this Society, his was a real service of love.

Rev. Sterling J. Miller, D.D., one of the influential leaders of the West Virginia Conference, and a sincere sympathizer with the work of the Society, passed away early in the quadrennium.

Rev. Henry C. Weakley, D.D., of the West Ohio Conference, whose service on the Board extended over a long term of years, and whose interest in the work of the Society was as genuine as it was sincere, was taken from our numbers.

Hon. Orin F. Hypes, a leading layman, honored not only by his church but by his State as well, a man of the highest, most devoted and Christ-like type of Christian laymen, having served the Society as a member of the Board for several years, was also transferred to the Church Triumphant.

This brief record is but a paltry recognition of the valuable services to the Society and the church of these noble men.

During the quadrennium also Mr. John A. Patten and Mr.

J. E. Annis, both leading laymen of Chattanooga, Tennessee, and particularly interested and well qualified to serve as members of the Board of Managers of this Society, felt constrained to tender their resignations, which were regretfully accepted.

To fill the vacancies thus caused, Bishop W. F. McDowell, D.D., LL.D., Rev. S. K. Arbuthnot, D.D., of the West Virginia Conference, and Rev. C. E. Schenk, D.D., of the West Ohio Conference, were appointed by the Bishops, and have served with faithfulness and wise judgment.

TREASURER

In 1913 Rev. John H. Race, D.D., was elected one of the Publishing Agents and located at Cincinnati. In accordance with the Discipline, which provides that "The Publishing Agent at Cincinnati shall be the Treasurer of the Society," Rev. H. C. Jennings, D.D., who had been its Treasurer for fourteen years, resigned, and Rev. John H. Race was duly elected, and has since discharged the duties of that office.

FORMER SECRETARY M. C. B. MASON

Rev. M. C. B. Mason, D.D., for four years Assistant Secretary of the Society, and for sixteen years Corresponding Secretary, the most distinguished orator that the Negro race in the Methodist Episcopal Church has produced, a graduate of the schools of the Freedmen's Aid Society, and a man highly honored by his race and by the Methodist Episcopal Church, at the time of his death serving with distinction and success our largest colored church in the State of Florida, passed to his reward during the quadrennium. His name has been a household word, not only among the colored members of our church, but also in all the Conferences of the North, before whom he had appeared to plead the cause of his race with such wonderfully persuasive oratory and success. With tongue and pen he stirred the whole church in the interest of this Society for twenty years.

NEW BUILDINGS AND IMPROVEMENTS IN PLANT AND EQUIPMENT, CLAFLIN COLLEGE, ORANGEBURG, S. C.

On January 9, 1913, the main building of Claflin College was completely destroyed by fire. It was fortunate for the Society that there was insurance on this building to the amount of $55,000. The representatives of the insurance companies, after an inspection of the ruins, decided it to be a total loss, and recommended payment accordingly. This was done, almost all the companies paying within the sixty-day limit allowed by law. Immediately after the fire, steps were taken by President Dunton and the Board to replace the building. Mr. Charles H. McClare, one of the leading architects of Boston, Mass., who had prepared

the plans for Tingley Memorial Building on the same campus, was intrusted with the work of making plans for the new building. Through the generosity of Mr. S. H. Tingley, a benefactor of the school, Architect McClare visited Orangeburg, and after a careful survey of the grounds, submitted a plan or scheme of development for the grounds and buildings both present and future, which was adopted. The destruction of the main building made it possible then to readjust the whole frontage of the school campus, so that all of its buildings will be harmonious in location and design. The administration department, which was in the building destroyed by fire, was adequately provided for in the Tingley Memorial Building, and on the site of the old main building a girls' dormitory to accommodate one hundred girls and women teachers has been erected. The main building, which was destroyed by fire, contained the administration offices, girls' dormitory, with the main dining room and kitchen. Under the new arrangement, with the funds provided from the insurance on the destroyed building, not only this girls' dormitory has been erected, but a beautiful new refectory or dining room with kitchen and laundry attached, thus separating the main fire risk in a building by itself. In addition the heating plant of this institution has been enlarged so as to extend to all the buildings on the campus, furnishing heat from one central and detached location. This, although the largest fire loss in the history of the Society, has resulted in a rearrangement and readjustment of the buildings of this school, so as to more fully accommodate the needs of teachers and pupils, and all this without one dollar of indebtedness to the school or the Society, the insurance on the main building covering the total cost incurred in the construction of the new dormitory and dining hall.

WALDEN COLLEGE, NASHVILLE, TENN.

At this school the whole plant has undergone radical changes. A public alley, which divided the campus into about two equal parts, was by the consent of the city authorities taken up. The whole thus brought together was surrounded by a serviceable fence. Several old and dilapidated buildings, whose continuance was tolerated only on the ground of sheer necessity, were torn down and removed, and the whole place cleaned up and made attractive. A brick residence on one side of the campus was reconstructed and enlarged into about three or four times the size of the original, wherein twelve or fifteen classes, formerly scattered throughout the old buildings, might be gathered together into one for greater convenience and safer housing. This was named the Whetstone Memorial Hall, in honor of Mrs. Sarah M. Y. Whetstone deceased, who provided in her will a fund of $10,000 for such a building. This fund has been held by the Trus-

tees of the Methodist Episcopal Church, and was turned over for this building. In addition to the well adapted rooms for class instruction, this building provides a suite of rooms for the department of biblical instruction and the African Missionary Training School. It will also house the library of the Biblical and Missionary Training School, with the private library of Bishop John M. Walden, which was donated to this institution at the time of his death. All these are already installed and in their proper places in this building, the whole being a most necessary and attractive addition, at a cost of $25,000. All the other buildings of this school have been repaired, redecorated, and improved to the extent of several thousand dollars. The foundation for a new girls' dormitory has been put in, the expenses of which have been largely provided for by funds raised through the Alumni Association of the institution.

MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.

The George W. Hubbard Hospital, commenced in a preceding quadrennium, has been finished and put into service at a cost of over $40,000. It was dedicated with appropriate ceremonies by Bishop Walden, Vice President Emeritus of the Society; Bishop W. F. Anderson, President of the Society; and by the resident bishop, Theodore S. Henderson. This achievement was a matter of great congratulation to the friends of Meharry Medical College, as it made possible a modern hospital with all necessary appointments, where medical students could gain experience, and nurses be trained for the larger ministries of healing among the colored people. In addition to the completion of the George W. Hubbard Hospital, a large residence on a corner opposite the College buildings was purchased at a cost of $4,000, and with some repairs turned into a dormitory for students. The purchase of this property not only provides a home for students, but also is in harmony with a plan to purchase as rapidly as possible the necessary real estate in the vicinity of the College, on which in future time to erect dormitories and other buildings such as the growth of the institution will make imperative.

FLINT-GOODRIDGE HOSPITAL, NEW ORLEANS, LA.

The buildings of the Flint-Goodridge Hospital at New Orleans had become so dilapidated and outworn that the city directed either such extensive repairs as would amount to a renewal of the old buildings, or else their removal altogether and the erection of a new structure in their stead. It was decided to rebuild. Bishop Thirkield offered to raise $10,000 on condition that the Society contribute $5,000. The Bishop has raised the full amount of his subscription, and with the Society's $5,000 a new wing to the Flint-Goodridge Hospital has been built, which with

$5,000 worth of equipment pledged by Dean Fuller will make this new plant cost over $20,000, but it will continue the beneficent work of the Flint-Goodridge Hospital to the colored people of New Orleans and vicinity for all time to come. Under its new conditions the Hospital can accommodate over fifty patients. Previous to the erection of this new building, an adjoining property, very necessary for the further expansion of the work of the Hospital, was purchased and paid for, at a cost of over $5,000.

GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA.

Ever since the beginning of the work of this institution, the students have been cared for in the dining room of Clark University, but as these theological students have been of an older grade than those in attendance at Clark, the arrangement has not always been satisfactory. At the meeting of the Board of Trustees in 1914, a new refectory for the students of Gammon Theological Seminary was provided for and built during the early spring of 1915, at a cost of $15,000. In January of the present year, in connection with the inauguration of President P. M. Watters, D.D., this beautiful dining room was dedicated and formally added to the equipment of the Seminary. It was finished and paid for without indebtedness.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE, MORRISTOWN, TENN.

A new administration and classroom building has been completed at this institution at a cost of $40,000. It was formally dedicated by Bishop Theodore S. Henderson, May 7, 1913. The funds for this magnificent addition to the equipment of this school were provided by a gift of $12,500 from a friend, $10,000 from Mr. Andrew Carnegie, and the balance from many other friends, secured by the President, Dr. Judson S. Hill. In addition, another friend has contributed $19,500, with which a farm of 300 acres has been purchased close to the institution, and on which it is proposed to establish an agricultural department that shall provide industrial training for both boys and girls.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

At this institution Webb Hall, a dormitory for girls, has been finished and occupied. The building is named in honor of Mr. J. B. Webb, deceased, formerly of Oak Park, Illinois, who organized the first school for Negroes in Little Rock in 1868, and through whose efforts Mrs. Philander Smith was induced to give the money for the establishment of the College. Mr. George D., a son of J. B. Webb, has ever taken a deep interest in the College, and is now one of its most generous supporters. A part share of the cost of Webb Hall has been contributed by Mr.

William E. Blackstone of Pasadena, Cal., a long time friend of the institution.

WILEY COLLEGE, MARSHALL, TEXAS

Coe Hall, a dormitory for boys, is practically finished and occupied by the boys, to their great comfort and delight. It has cost over $40,000 and is a credit to Wiley College.

IMPROVEMENTS

New homes for the Presidents and their families have been erected at Cookman Institute, Jacksonville, Fla.; Meridian Institute, Meridian, Miss.; and Bennett College, Greensboro, N. C., each at a cost of from $3,500 to $4,000. Previous to the erection of the Presidents' homes at these schools, the President and his family occupied a suite of rooms in the main building of the school. The erection of the Presidents' houses releases these rooms for much needed classroom accommodations.

At Meridian Institute, a new Carnegie Library has been built on a corner of the campus, the necessary funds for its erection being furnished by Mr. Andrew Carnegie, on the condition that the city of Meridian contribute towards its support, and that it be for all the colored people. For all practical purposes it is the library of this school.

Improvements and repairs have been made from year to year at all of the schools, at a cost of $25,000 for the quadrennium. Included in these are heating plants, sanitary and sewerage equipment, and fire escapes ordered by the cities where the institutions are located.

SCIENTIFIC APPARATUS

It has been the purpose of the Society, in accordance with the recommendations of the Commission that visited the schools, to increase the scientific apparatus and equipment at all of the schools, and particularly so at those designated Colleges and Universities. This has been done throughout the quadrennium, at a total expense of close to $5,000, and will be continued as the needs of the schools and the funds of the Society will warrant.

FINANCIAL

In spite of the depressed financial conditions in some sections of the North and quite general throughout the South, the income of the Society from Conference collections shows an encouraging advance each year. The Society has had an increase in its Conference collections for each separate year of the quadrennium as follows: 1911-12, $133,406.79; 1912-13, $159,276.32; 1913-14, $169,807.88; 1914-15, $178,689.60; or an advance of more than $45,000 over and above the amount received in the first year of this quadrennium.

Special gifts, bequests, legacies, and lapsed annuities have

amounted to $36,113.24 during the same years. Added to these the local income of the schools from fees and other sources has been for each year, 1911-12, $195,540.16; 1912-13, $267,361.96; 1913-14, $231,699.37; 1914-15, $205,823.01, thus making the total income of the Society from all sources during the quadrennium, $1,577,718.33.

JUBILEE

The General Conference of 1912 directed that the year 1913 be observed throughout the church as a Jubilee year in honor of the emancipation of the slaves, and further that the church be requested to contribute $500,000 toward the work of the Freedmen's Aid Society for the endowment, equipment, enlargement and increased efficiency of the schools. This Jubilee movement was put before the church, with an appeal from the Board of Bishops, another from the General Committee on Freedmen's Aid and from the Board of Managers. The Lincoln Day program for 1913 was prepared with special reference to this fiftieth anniversary of emancipation. The colored Conferences, under the leadership of Dr. I. Garland Penn, one of the Corresponding Secretaries of the Society, took hold of the Jubilee movement with great enthusiasm. Of the $100,000 apportioned to these Conferences, their pledges exceeded that amount, and the actual cash received on the movement from them has been $51,129.91. To this amount should be added an additional sum of $10,000 raised in the Washington and Delaware Conferences, where one sixth of the colored membership is located. This amount was raised as the balance of a $50,000 fund which they were raising when the Jubilee campaign began, hence should be regarded as a part of the Jubilee offering. During the Jubilee a colored physician, a graduate of Meharry Medical College, gave property amounting to $10,000 to that school for the erection of an anatomical building, which should be regarded as a Jubilee gift. Were it not for the depression in the South, due to the cotton situation of 1914, the colored people would have paid in their full subscription of $100,000. Our colored membership has learned from the Jubilee a lesson in united effort, which augurs greater things in the future, and constitutes to them the richest blessing of the movement. Unfortunately a series of Jubilee movements, each following the other in rapid succession, and another set of Jubilee projects planned for the future, each treading on the heels of the other, have weakened the effect of the whole Jubilee movement, and made it practically impossible to arouse the entire membership of the church to the tremendous need of our colored constituency at this critical fiftieth anniversary of their emancipation. Had we been able to secure, as was at one time hoped, a large gift for the work of the Society, conditioned upon

the whole church responding to a total of half a million of dollars, the church might have been aroused, and with the leadership of the Board of Bishops, the General Committee, and the Board of Managers, the half million dollars could have been reached. As it was a substantial amount of over $75,000 has been secured and put into much needed buildings, improvements, and repairs, which probably could not have been secured without the influence of the Jubilee. Besides the attention of the whole church has been more clearly called to the needs of the Society, and to the magnificent work which it is doing in providing a Christian leadership for our colored membership, so that the regular contributions for the work of the Society have gone on with a steady and healthy increase.

INVESTED FUNDS

Endowments. Very few of the schools of the Freedmen's Aid Society have yet secured endowments, Gammon Theological Seminary alone having one of sufficient magnitude to take care of the expenses of the school. This endowment is divided into two parts, one of which, amounting to $244,710.76, is held in trust by the Trustees of the Methodist Episcopal Church, a corporation located at Cincinnati, Ohio, and chartered by the State of Ohio. Following is a detailed statement of this fund:

ANNUAL REPORT OF THE TRUSTEES OF THE METHODIST EPISCOPAL CHURCH OF THE ELIJAH H. GAMMON TRUST BY THE UNION SAVINGS BANK & TRUST COMPANY, AS AGENT FOR JESSE R. CLARK, TREASURER.

CASH RECEIPTS AND DISBURSEMENTS FOR YEAR ENDING JUNE 30, 1915

1915	PRINCIPAL ACCOUNT			
June 30.	Principal Overdraft (Income Invested)			$6,192 26
1914	INCOME ACCOUNT			
July 1.	Credit Balance (Accumulated Income)		$8,572 12	
	Receipts—			
	Interest on Loans	$14,389 80		
	Dividends on Stock	1,060 88		
			15,450 68	
			$24,022 80	
	Disbursements—			
	Freedmen's Aid Society, for salaries of Gammon professors	$11,899 72		
	Trustees M. E. Church, Commission for administration expenses	1,718 78		
			13,618 50	
1915				
June 30.	Credit Balance (Accumulated Income)			10,404 30
June 30.	Cash on hand			$4,212 04

STATEMENT OF CONDITION OF FUND OF THE UNION SAVINGS BANK & TRUST COMPANY, AS AGENT FOR JESSE R. CLARK, TREASURER OF THE TRUSTEES OF THE METHODIST EPISCOPAL CHURCH.

STATEMENT OF CONDITION OF THE ELIJAH H. GAMMON TRUST, DECEMBER 31, 1915

Endowment Fund	$234,312 74	
Accumulated Income	10,398 02	
		$244,710 76
Invested as Follows:		
First Mortgage Real Estate Loans	$212,530 00	
Stocks (Cost Value)	23,600 00	
Real Estate	5,775 00	
Cash on hand	2,805 76	
		$244,710 76

Approved—
The Union Savings Bank & Trust Company.
By JOHN BRADLEY, *Assistant Trust Officer.*

Approved—
J. R. CLARK, *Treasurer.*

The other half of the Gammon endowment, amounting to $260,814.09, is held by the Trustees of that institution, and at the present time is administered by the Union Savings Bank and Trust Company of Cincinnati, Ohio, as agent for the Treasurer of the Board of Trustees of the Seminary, Mr. E. P. Marshall. Following is the annual statement of the condition and income of this fund:

ANNUAL REPORT OF E. P. MARSHALL, TREASURER OF GAMMON THEOLOGICAL SEMINARY ENDOWMENT FUND BY THE UNION SAVINGS BANK & TRUST COMPANY AS AGENT FOR TREASURER.

CASH RECEIPTS AND DISBURSEMENTS FOR YEAR ENDING JUNE 30, 1915

1915	PRINCIPAL ACCOUNT			
June 30.	Credit Balance (Uninvested Principal)			$4,997 84
1914	INCOME ACCOUNT			
July 1.	Credit Balance (Accumulated Income)		$24,300 77	
	Receipts—			
	Interest on Loans	$15,415 93		
	Return on Insurance premiums (Seminary Bldgs.)	469 88		
	U. S. B. & T. Co. Interest on daily balance	320 34		
			16,206 15	
			$40,506 92	
	Disbursements—			
	Treasurer Seminary:			
	For sundry expenses	$7,659 77		
	For repairs on buildings, etc	1,397 17		

For construction of new dining hall	$14,776 74	
Account Furnishings for new dining hall	318 00	
Insurance on seminary buildings (5 years)	1,486 08	
Expenses of Trustees, attending annual meeting	119 44	
Counsel fees, etc	100 50	
Premium on bond of Treasurer to August 1, 1915	25 00	
U. S. B. & T. Co. Commission on Income collected for year ending June 30, 1915	817 15	
		26,699 85
1915 June 30. Credit Balance (Accumulated Income)		13,807 07
June 30. Total Cash Balance on hand		$18,804 91

Approved—
The Union Savings Bank & Trust Company.
By JOHN BRADLEY, *Ass't Trust Officer.*

Approved—
E. P. MARSHALL, *Treasurer.*

STATEMENT OF CONDITION OF GAMMON ENDOWMENT AND RELATED FUNDS BY THE UNION SAVINGS BANK & TRUST COMPANY, AS AGENT FOR E. P. MARSHALL, TREASURER OF GAMMON THEOLOGICAL SEMINARY.

STATEMENT OF CONDITION OF GAMMON ENDOWMENT & RELATED FUNDS, DECEMBER 31, 1915

Gammon Endowment Fund	$245,536 93		
Sarah A. Woods Bequest	665 48		
Library Endowment Fund	500 00		
Total of Principal Funds, December 31, 1915		$246,702 41	
Accumulated Income, December 31, 1915		14,111 68	
Total Trust Funds, December 31, 1915			$260,814 09
Invested as Follows:			
First Mortgage Real Estate Loans		$239,163 27	
Real Estate:			
"Upshaw Lot" — Fulton Co., Georgia	$1,800 00		
"The Alston & Watts Lot"— Fulton Co., Georgia	650 45		
Part of Lot 236, being Lot 1 and 2, Block 10, Englewood Subdivision, DeKalb Co., Georgia	1,000 00		
College View Subdivision, DeKalb Co., Georgia	3,193 21		
		6,643 66	
Cash on hand		15,007 16	
			$260,814 09

Approved—
The Union Savings Bank & Trust Company.
By JOHN BRADLEY, *Ass't Trust Officer.*

Approved—
E. P. MARSHALL, *Treasurer.*

The Freedmen's Aid Society holds $174,640 in trust as the beginning of endowments for its schools as follows:

Sarah E. Abbey Fund (General Work)	$1,562.10
Arkansas Conference College	10,000.00
John Baldwin Educational Fund (General Work)	2,500.00
Claflin College	39,150.30
Clark University	2,929.00
Clark University Students' Aid	225.00
Flint-Goodridge Hospital and Nurse Training School of New Orleans College	37,222.75
Mrs. Milton Silsby Memorial Fund (Flint-Goodridge Hospital)	9,175.79
Gilbert Industrial Institute	47,422.50
Samuel Huston College Students' Aid	100.00
F. X. Kreitler Fund (General Work)	500.00
Meharry Medical College	5,577.40
Morristown Normal and Industrial College	5,000.00
New Orleans College	150.00
Rust College	3,409.65
Sisson Fund (General Work)	356.76
Students' Aid	200.00
B. F. and Lorena Taylor Educational Fund	871.82
Wallon Fund (Walden College)	1,000.00
Weber Scholarship Fund (Claflin College)	7,237.28
Wiley College	50.00
	$174,640.35

The South Carolina Conference is in the midst of an effort to raise at least $50,000 for an endowment of Claflin College, and a similar movement has been organized in the Upper Mississippi Conference for Rust College.

In addition to the above amounts held as endowments, the interest of which only can be used, the Society holds $10,058.53 in special trusts, most of which are for proposed buildings or improvements.

Central Alabama Institute	$1,491.10
Cookman Institute	664.35
Flint-Goodridge Hospital, New Building	2,667.65
Gilbert Industrial Institute	1,000.00
Rust College	1,583.39
B. F. and Lorena Taylor Educational Fund	2,500.00
Wiley College	152.04
	$10,058.53

Annuities. Almost from the beginning of the work of the Society there have been many persons desirous of making contributions of funds, the income of which they needed during the term of their natural lives. At the present time the Society holds in its Annuity account $77,500.13, which is invested, the proceeds being used to pay the semiannual annuity interest as it falls due. On the death of each annuitant, the amount of that annuity is turned into the work of the Society as directed

by the annuitant. The total of all these funds, endowments, special trusts, and annuities amounts to $279,281.11, which is carefully invested by the Treasurer upon the advice of a competent Investment Committee, mostly in farm mortgages and other real estate securities, at an estimate of not over 50 per cent of the value of the properties furnished as securities. The chairman of this Investment Committee is Mr. E. P. Marshall, First Vice President of the Union Central Life Insurance Company of the city of Cincinnati, a man having nearly half a century of experience with the Insurance Company, making investments in farm mortgage loans. During the present quadrennium the general tendency of the Investment Committee has been to increase the amounts upon farm loans, and decrease them on all other classes of real estate security. This has resulted in an increased interest rate on the investments and a larger margin of security for the funds.

INDEBTEDNESS

The bonded indebtedness of the Society, which at one time was $250,000, and which four years ago had been reduced to $36,466.80, is now entirely provided for. There are a few outstanding bonds, amounting to $14,750, which may be presented at any time, and which are fully provided for in the Sinking Fund, amounting to $17,082.10. As the interest rate on these bonds is but four per cent, and the investments of the Sinking Fund bear the same rate of interest, the bonded indebtedness takes care of itself, and will be entirely canceled as soon as the bonds are delivered to the Society.

FIRE INSURANCE

All the properties of the Society are amply protected by fire and tornado insurance. No losses have been incurred without adequate insurance protection. At the beginning of the quadrennium most of the insurance was carried in one large Mutual Insurance Company. By common agreement, without any dissatisfaction on either side, this form of insurance was discontinued and the properties insured in old line companies, and as a general rule through the agencies where the schools are located. The total amount of insurance protection carried is $785,264.26.

UNIFORM SYSTEM OF BOOKKEEPING

As a means of greater accuracy in keeping the accounts of the several schools, a uniform system of bookkeeping was prepared and has been introduced in all of the schools. With regular monthly reports and an annual detailed statement of all the business transactions of each institution, the office comes into closer relations than ever before with the business of the schools.

AUDITOR

By order of the Board of Managers, the bookkeeper at the office in Cincinnati is also the Auditor of the schools individually, and makes at least one visit to each school during the year, going over their books and accounts and checking up all their business transactions.

QUADRENNIAL AUDIT

The books and accounts of the Society at the office in Cincinnati have all been audited and certified to by a proper auditor as follows:

CINCINNATI, O., April 1, 1916.

TO THE BOARD OF MANAGERS OF THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH:

SIRS: In accordance with your instructions I have made an examination of the books and accounts of the Freedmen's Aid Society of the Methodist Episcopal Church for the period from March 1, 1912, to February 29, 1916, and beg to report as follows:

Examination has been made of all Receipts and Disbursements for the period covered and are in accord with statement. All Disbursements are supported by properly approved vouchers. Bank balances have been reconciled with balance as shown by bank pass book.

All Securities have been examined and found to be on hand as represented.

I have also examined all canceled Bonds and Bond Coupons, and found same to be correct.

The Statements as submitted, in my opinion, correctly show the Receipts and Disbursements for the period ended and the condition of the accounts on February 29, 1916.

Respectfully submitted,

GEORGE D. COLTER, *Auditor.*

THE COMMISSION OF EDUCATORS AND THEIR REPORT

Several years ago it was manifest to those officially responsible for this work that a non-partisan commission of educators, recognized as experts upon all phases of the subject, should be appointed to visit and inspect the schools, making such report to the Board and to the church as the facts might warrant. The commission was appointed, consisting of the following eminent educators of the church: Rev. W. H. Crawford, D.D., President of Allegheny College; Rev. Samuel Plantz, D.D., President of Lawrence College; Chancellor C. A. Fulmer, Nebraska Wesleyan University; Rev. Herbert Welch, D.D., President of Ohio Wesleyan University; and Dean Thomas F. Holgate, Northwestern University.

In December, 1913, four of the five undertook the task, devoting the greater part of three weeks to the visit. This was at a time when the schools were in mid-winter session, and therefore opportune for the inspection.

Their report is available for your consideration. It consists

chiefly in a commendation of the marvelous work being done with the means at hand, thirty-three specific recommendations, involving classification of the institutions, changing of names, administration and conduct of schools, their relationship to the Woman's Home Missionary Society, and a detailed statement of the strong and weak points of each institution. The document was carefully considered, and adjustments suggested are being made as local conditions warrant.

One of the principal results of the inspection and the adjustments made is that our system has a higher rating in the educational world. Our manifest attempt to meet the higher standards required, as rapidly as circumstances and funds make it possible, is admired and commended by those who are at the very forefront in educational matters in our country.

The Committee on Instruction, following the recommendations of the Commission's report, and in cooperation with the Presidents and Principals, have been strengthening the faculties in each of the institutions with a view to improving the quality of the instruction given. We confidently expect better results in the output of the schools as a consequence.

The classification of our institutions, recommended by the Commission and adopted by the Board, is being carried out as rapidly as cooperation of the local Boards of Trustees and the necessary legal steps to secure amended charters can be brought about.

When the work of readjustment and classification shall have been completed, our system of Freedmen's Aid schools will consist of Gammon Theological Seminary at Atlanta, Ga., one University, Clark at Atlanta, Ga., one Medical College, Meharry at Nashville, Tenn., and the Flint-Goodridge Hospital and Nurse Training School at New Orleans, La., with three or more Colleges located at principal centers, and the balance of the schools, Industrial Institutes or Academies, specializing in college preparatory, teacher training, and industrial work. The names of the schools remain as heretofore with the exception of Meridian Institute, which is changed to Haven Industrial Institute.

It is expected that this standardization of the schools of the Freedmen's Aid Society will be accomplished by the year 1920, in harmony with the action of the University Senate and of the General Conference of 1912.

NEW CHARTER FOR MEHARRY

In accordance with the action of the General Committee, and also the Board of Managers, a new charter has been approved and put on record, incorporating a Board of Trustees for Meharry Medical College. The new conditions imposed upon medical colleges by the American Medical Association, requiring

larger and better equipment, increased teaching force, and higher standards of entrance for young men desiring to study medicine, compel this institution either to secure a very large endowment, whose income shall be sustaining, or else an equivalent appropriation from the Freedmen's Aid Society. In view of this situation, it has been deemed advisable to incorporate the Medical School with a separate charter, a Board of Trustees, and to appeal to the General Education Board, the Carnegie Foundation and the friends of medical education for the Negro race everywhere, for donations large enough to provide an adequate income for the future and permanent support of the school. It is the expectation of Dean Hubbard, who has put his whole life into this magnificent institution, that before he is compelled to retire from its presidency a sufficient endowment shall have been secured to insure the future usefulness and permanence of the college. In spite of the raising of the required standards for entrance, the school the past year enrolled over 500. Dean Hubbard has made a remarkable record in that thus far he has carried the school through all its vicissitudes, and never in any year has appealed to the Society for help in taking care of a deficit. He closed even the last hard year with all bills paid and a very slight amount in the treasury.

PRESIDENTS' MEETINGS

Three times during the quadrennium the Presidents and Deans of the schools were brought together for conferences and institutes in the interest of the work of the schools. At these meetings all phases of the work were considered and discussed, and the administration and courses of study standardized and made uniform as far as possible throughout the entire system. A uniform course of study has been adopted, and is being used in all of the schools subject to such local or State regulations as may be necessary to comply with the requirements of the States wherein the schools are located.

BIBLE STUDY

A uniform course of study in the English Bible has also been prepared, printed and furnished to the Presidents and teachers, so that inasmuch as these are Christian schools, a certain amount of biblical and religious training shall be given to all of the students as a part of the regular work of the schools.

THE STEWART MISSIONARY FOUNDATION FOR AFRICA AND THE SCHOOL OF MISSIONS IN GAMMON THEOLOGICAL SEMINARY

The endowment for this Foundation and School of Missions was given by Rev. and Mrs. W. F. Stewart. The fund is now administered by their two sons, Hon. E. L. Stewart, of Chicago,

Ill., and Rev. G. Grant Stewart, of San Diego, Cal., who hold the same by deed of trust during their life time. It is then provided that the care of the fund shall pass to the Trustees of the Methodist Episcopal Church, to be kept forever sacred to the work of the Foundation and School of Missions.

The first and supreme purpose of Mr. Stewart in creating the Foundation was to maintain a department of missionary training, fully equipped to train men and women of the Negro race for work in the foreign field, also to prepare the ministry in the home land to inspire the church with missionary zeal. In addition to the classroom work, he provided for educational extension, to be carried on from Gammon Theological Seminary as a center. His plan included a system of literary prize contests in original essays, orations, and hymns on missionary subjects, open to all young people of the schools and churches; correspondence with African mission fields and printing reports of interest; publication of books, periodicals, and tracts to disseminate missionary intelligence among the people; and the maintenance of a secretary, who should give much of his time to the field and keep the schools and churches interested in the cause of missions. All the work so thoughtfully planned has been carried on with most gratifying results. Forty missionaries from the Negro race of America have gone to Africa under the inspiration of the Stewart Missionary Foundation. Lectures have been regularly delivered in the schools of the Freedmen's Aid Society and many other schools, also before Conferences and conventions without number. Scores of churches are visited annually and pastors and people aroused to new missionary interest, while the young people are sought for the schools and pledged to a life of missionary service. A monthly school journal called The Foundation is published in the interest of the work and given a wide circulation.

There is now a plan for a new administration building, which shall furnish, in addition to offices, chapel, and classrooms for the seminary, all the room required for the work of the Foundation. At present the office and editorial work are being done in apartments in the main hall of Gammon Theological Seminary. The Secretary of this Foundation holds the Chair of Missions in the seminary.

SCHOOL INSPECTOR

The work of a School Inspector, which was found to be so profitable and necessary during the preceding quadrennium, has been continued for the last four years. Prof. C. W. Bennett, whose work was so acceptable, and whose experience in educational positions in the North admirably qualified him for the office of School Inspector, has continued his services to the schools throughout the quadrennium. He puts in the whole

school year, going about from school to school, holding teachers' institutes, and in every possible manner pushing up the educational standards and developing the largest possibilities among teachers and students.

COOPERATION WITH OTHER BOARDS

Early in the quadrennium, a meeting of the Secretaries and Executive Officers of all of the Boards and other organizations doing educational work among the colored people of the South was called for conference, at the rooms of the General Education Board in New York City. At this meeting, in addition to the Secretaries and Executive Heads of the Church Boards, there were present Dr. J. H. Dillard, President and Executive Head of the Slater and Jeanes Funds, Dr. Thomas Jesse Jones of the Phelps-Stokes Fund, and also connected with the United States Bureau of Education at Washington. Questions of standardization, duplication of work, misrepresentation in catalogue advertising, and the conferring of degrees were freely discussed, and plans consummated looking toward the reduction of duplication, better standards and classification, a more exact statement of the work being done by the school in its published catalogue, and greater care in conferring degrees.

At another time this conference was held in the offices of the United States Commissioner of Education, Philander Priestley Claxton, Litt.D., LL.D., in Washington, D. C., where with the hearty counsel and cooperation of the Commissioner and the Secretaries of the General Education Board, a further advance was made in the direction of higher standards and greater efficiency in the teaching faculties of all these schools.

LINCOLN DAY OBSERVANCE

The Lincoln Birthday Anniversary has been observed each year during the quadrennium. A program for use in the churches, Sunday schools, Epworth Leagues, and prayer meetings was prepared each year and sent out without cost to each pastor on application, and in such quantities as he deemed necessary for his church. In addition, at the same time articles specially prepared were furnished to the church periodicals. Pictures illustrating these articles and the general work of the Society in the schools accompanied the articles, and were used by the church press quite liberally each year in connection with the Lincoln Day propaganda. The newspapers of our church have been very loyal to the work of the Society, and have been willing to put into their columns such news items as were furnished to them from time to time. In addition the editors have added many editorials and other articles, prepared by themselves or at their direction, so that the church has been kept

informed at all times of the work of the Society. The office has kept a stock of literature concerning the work on hand, which has been furnished freely to the pastors on request, at such times throughout the year as they deem best to present this cause to their congregations.

SELF-HELP AMONG THE COLORED PEOPLE

In no quadrennium have the colored people themselves done as much for their own schools as during that which is now past. The total receipts from Conferences during the quadrennium have been $641,180.59. Of this amount $149,397.30 came from the colored Conferences. The colored people are only one tenth of the numerical strength of the church and a far less percentage of the per capita wealth, yet they have given a fourth of the amount received this quadrennium from Conference collections. The total income of the Society, including the local income of the schools, has been $1,577,718.33, and of this amount the colored people have paid in, through the schools and Conferences, more than half the total cost of running the schools. As an incentive toward larger giving on the part of the colored Conferences, and to stimulate the activity of the Presidents and friends of the institutions in their own territory, the Board of Managers, with the consent and approval of the General Committee on Freedmen's Aid, early in the quadrennium voted to give to each school the total of all collections raised within its territory for the Freedmen's Aid Society, in addition to the regular appropriation made by the General Committee. This was equivalent to an annual addition of $10,000 to the appropriations, and was susceptible of enlargement to twice or three times that amount, according to the liberality of the local Conferences. For some time previous to this, the South Carolina Conference had been raising all told an annual amount of eight or ten thousand dollars for Claflin College, the Atlanta Conference a lesser amount for Clark University, the two Conferences in Texas three to five thousand dollars each for Wiley College and Samuel Huston College, with the Upper Mississippi and other Conferences coming in with lesser amounts for institutions within their borders. It is thought by many that the time has come when the colored Conferences, practically all of whose district superintendents, pastors, and leading laymen have been in attendance or are graduates of these schools, shall rally more liberally to the support of the schools, and gradually approximate the time when with their local Boards of Trustees they shall take upon themselves the entire management and financial care of these institutions. The influence of the Jubilee movement in 1913, and the renewed impetus to be gained by the observance of the semicentennial of the organization of the Freedmen's Aid

Society in 1916, should not die out with those years, but be continued through all the years to come, as the minimum of interest and financial support which these colored Conferences ought to contribute annually to the institutions within their own borders.

SEMI-CENTENNIAL OF THE ORGANIZATION OF THE FREEDMEN'S AID SOCIETY

August 7 and 8, 1916, will be the Fiftieth Anniversary of the organization of the Freedmen's Aid Society. In order that this significant event may be properly observed, it is proposed to hold the semicentennial celebration in the place of the organization of the Society. The following invitation from Trinity Methodist Episcopal Church, Cincinnati, Ohio, explains itself:

THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH, CINCINNATI, OHIO.

DEAR BRETHREN: On behalf of Trinity Methodist Episcopal Church, within whose sacred walls your splendid organization was born August 7 and 8, 1866, I extend a cordial and hearty invitation to celebrate your fiftieth anniversary in that church on Monday and Tuesday, August 7 and 8, 1916.

Yours very sincerely,
JAMES N. RAMSEY,
President Board of Trustees.

In accordance with the above invitation the following action was taken by the General Committee on Freedmen's Aid at its recent session in Pasadena, California:

In view of the urgent needs of our Freedmen schools, we hereby recommend that the year 1916, which is the Semi-Centennial Anniversary year of the organization of our Freedmen's Aid Society, special effort be made to increase the endowment of our institutions and awaken new interest throughout the church in our Freedmen work.

We recommend that our Bishops be requested to lay all proper emphasis upon the Freedmen's cause in the Conferences, and promote the interest in our Freedmen's work in every way that the opportunities in the Conferences being held may warrant.

We also recommend that plans be devised and promoted especially to appeal to the entire colored membership of the Methodist Church in the interest as above named, and in order to the success of this appeal to our colored membership, we recommend that our Secretaries be requested to arrange their work so that Secretary Penn may give as much of his time as may be consistent with the other demands, to promote the aim as named.

We recommend that a committee of five be appointed to plan for the same, and that this committee shall consist of two Bishops, one member of the General Committee, two members of the Board, and the two Secretaries, and that the Committee report to the Board.

In accordance with the above the following Committee was appointed: W. F. Anderson, T. S. Henderson, E. C. Harley, H. C. Jennings, P. J. Maveety, I. G. Penn, and E. A. White.

Secretary Penn has been working upon a cooperative and competitive movement of one dollar per member from all of the colored Methodists, numbering 1,600,000. The plan of cooperation is to secure a nation wide movement among colored Methodists of the Methodist Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal Churches to raise one dollar per member for equipment, new buildings and endowments. In this cooperative plan our colored people will aim to raise $325,000. Efforts are being made to interest philanthropists and educational foundations in this movement. This will constitute the colored man's part of the celebration of the semicentennial. The Committee has formulated plans for the church wide observance of this semicentennial, which are herewith submitted to the General Conference for your approval and indorsement.

RELIGIOUS LIFE IN THE SCHOOLS

The religious training of the pupils is given a large place in the educational work of these schools. Believing, as we do, that Christianity is a necessary factor in the development of a race, and that the Bible is the textbook of this religion, special emphasis is placed upon the work of Bible teaching. Many of the young men coming to these schools go out into the ministry without the opportunity for theological training, and still larger numbers of those who come for that education which fits them for secular pursuits secure here such biblical training as will make them especially helpful in the churches and Sunday schools of the colored people. During the quadrennium about twenty-five native African boys and girls have been taking the regular courses of study, preparing themselves to return to their native land as missionary teachers, ministers, and physicians. Five of them have been in Meharry Medical College.

Our schools are Christian institutions. The spiritual as a working basis for the material and the intellectual is everywhere emphasized. The revival service is an annual event in each institution, and is accompanied by a steady effort on the part of Presidents, Principals, and teachers to get students into the Kingdom. One of the Presidents says, "One feature of the school year held in sweet and hallowed memory is the revival season."

Successful efforts have been made during the quadrennium to make the religious life of the schools a part of the community life where they are located. Joint Sunday school work is being conducted by some of our schools and churches. Presidents and professors act as superintendents, or teachers of adult Bible or other classes, thus extending the religious influence of the school. Young Men's Christian Association, prison and social settlement work is also being done by our students.

Founded	INSTITUTIONS Property Owned by the Society	President	Regular Teachers Past Year	Students Past Year	Total Value Real Estate	Chattels, Furniture, Equipments, Library, Etc.	Grand Total
	THEOLOGICAL						
1883	Gammon Theological Seminary, Atlanta, Ga...	Rev. P. M. Watters....	6	79	$82,000	$7,500	$89,500
	MEDICAL						
	Flint-Goodridge Hospital and Nurse-Training School, New Orleans, La.....	Dr. R. T. Fuller.....	7	20	70,000	2,000	72,000
	Meharry Medical College, Nashville, Tenn....	Dr. G. W. Hubbard....	42	570	110,000	18,450	128,450
	Total.....	.....	49	590	$180,000	$20,450	$200,450
	COLLEGIATE						
1873	Bennett College, Greensboro, N. C.....	Prof. J. E. Wallace.....	14	368	$41,500	$3,000	$44,500
1869	Claflin College, Orangeburg, S. C.....	Rev. L. M. Dunton.....	37	542	250,000	15,000	265,000
1870	Clark University, Atlanta, Ga.....	Rev. H. A. King.....	15	273	330,000	8,300	338,300
1900	Samuel Huston College, Austin, Tex.....	Prof. R. S. Lovinggood..	23	314	70,000	8,000	78,000
1873	New Orleans College, New Orleans, La.....	Rev. C. M. Melden.....	21	502	135,000	3,000	138,000
1866	Rust College, Holly Springs, Mich.....	Rev. George Evans.....	19	223	70,000	8,000	78,000
1894	George R. Smith College, Sedalia, Mo.....	Prof. M. S. Davage.....	11	76	37,200	3,000	40,200
1877	Philander Smith College, Little Rock, Ark.....	Rev. J. M. Cox.....	25	423	45,000	5,000	50,000
1866	Walden College, Nashville, Tenn.....	Rev. G. F. Durgin.....	12	144	70,000	2,500	72,500
1873	Wiley College, Marshall, Tex.....	Rev. M. W. Dogan.....	24	386	190,000	8,000	198,000
	Total.....	.....	201	3,251	$1,238,700	$63,800	$1,302,500
	ACADEMIC						
1905	Central Alabama Institute, Birmingham, Ala..	Rev. A. P. Camphor....	11	145	$40,000	$2,500	$42,500
1873	Cookman Institute, Jacksonville, Fla.....	Rev. G. B. Stone.....	15	407	60,000	3,000	63,000
1875	Gilbert Industrial Institute, Baldwin, La.....	Prof. J. R. Reynolds....	11	194	64,500	3,500	68,000
1868	Haven Academy, Waynesboro, Ga.....	Prof. W. M. Gordon....	3	102	8,000	100	8,100
1870	Lagrange Academy, Lagrange, Ga.....	.....	...	....	5,500	200	5,700
1878	Meridian Institute, Meridian, Miss.....	Rev. J. B. F. Shaw.....	9	322	32,500	2,500	35,000
1881	Morristown Normal and Industrial College, Morristown, Tenn.....	Rev. J. S. Hill.....	20	361	105,000	15,000	120,000
	Total.....	.....	69	1,531	$315,500	$26,800	$342,300
	Grand Total.....	.....	325	5,451	$1,816,200	$118,550	$1,934,750
	PROPERTY OWNED BY LOCAL BOARDS OF TRUSTEES						
	COLLEGIATE						
1867	Morgan College, Baltimore, Md.....	Rev. J. O. Spencer.....	9	128	$30,000	$1,000	$31,000
	ACADEMIC						
1876	Princess Anne Academy, Princess Anne, Md...	Rev. Thomas Kiah.....	12	133	15,000	1,000	16,000
1892	Virginia Collegiate and Industrial Institute, Lynchburg, Va.....	Prof. Frank Trigg.....	5	92	25,000	1,000	26,000
	Total.....	.....	17	225	$40,000	$2,000	$42,000
	Grand Total.....	.....	26	353	$70,000	$3,000	$73,000
	Grand Total in All Schools.....	.....	351	5,804	$1,886,200	$121,550	$2,007,750

REPORT OF GENERAL DEACONESS BOARD

To the General Conference of 1916:

Dear Fathers and Brethren: The General Deaconess Board has given one quadrennium to the careful and prayerful consideration of the interests of the Deaconess Movement. Four Annual Meetings have been held and the Executive Committee have met from time to time as the occasion demanded.

On January 1, 1913, I became officially Corresponding Secretary, and from that day I have devoted my entire time to the advancement of this cause. My first effort was to secure knowledge of every Institution and to become acquainted with the many phases of this work. I visited institutions, attended Annual Conferences, and met workers wherever I could find them. By extensive travel and constant consultation with leaders and workers I have become familiar with every question touching this movement and I now know what sort of service is being rendered. At the close of this quadrennium I can affirm that there is a sympathetic relationship between churches, Annual Conferences, local managers, deaconesses, and the General Deaconess Board.

The Annual Meetings of the Board have been characterized by fairness, brotherliness, thoughtful consideration of questions presented, intense desire to promote the work and wide vision of ecclesiastical statesmen. At the very first meeting the proceedings of the General Conference of 1912 were scanned with scrutinizing eyes. The items touching the Deaconess Work were considered with great care. It was evident that every member had a desire that this Board carry out the will of the General Conference and formulate such policies as should accomplish, through this Movement, the advancement of the Kingdom.

In compliance with the action of the General Conference, the Board incorporated. As the headquarters were located in Buffalo, New York, the Board incorporated under the laws of the State of New York, and now the General Deaconess Board of the Methodist Episcopal Church has all the rights, privileges, and prerogatives of a legally constituted body.

The question of efficient Training Schools was considered very early in the quadrennium. It was thought wise to foster only well-equipped institutions. "Fewer and Better Training Schools" was the watchword. The emphasis has been so strong that the training of young women in Deaconess Homes has practically ceased. Better Training Schools made it necessary to give attention to the Course of Study, and that Course has been so improved as to receive the commendation both of educators

and of the foremost leaders of the church. One thing yet remains to be done. Our Training Schools should be so graded and standardized that our diplomas may pass current, not only in the spiritual but also in the educational world. This increase in equipment and educational opportunities should appeal to the very best young women of Methodism.

Seeing the great need of reaching the foreigner within our gates the Board recommended that our Training Schools give instruction to deaconesses in foreign languages, so that there be at least the ability to converse with the people of the principal races living in our country.

There has been inaugurated an extensive movement for presenting the Deaconess Work as a life service to the consideration of young women in our schools, colleges, and churches.

The present and the future of this work are vitally concerned with the equitable adjustment of Pension and Relief Funds. The unification of these for the benefit of all the deaconesses of the Methodist Episcopal Church is a question of far-reaching significance. At present there are three separate funds under the control of three different forms of administration. These funds cannot be made one except by the mutual request and sanction of those who now control them. Our Board has given this problem considerable time and serious thought. While we have not yet reached a definite solution I am certain that the trend of thought has been in the right direction.

It can be asserted with confidence that the administration of the Board has increased the confidence of the church in the Deaconess Work. The reports of this last year show a large increase in property and endowment. According to the figures of the Year Book, there has been in this one year an advance of over half a million dollars, and this does not include about four hundred thousand dollars of new buildings dedicated in January, 1916. When we take the quadrennium into consideration we find a constant growth—each year marks progress. 1916 will represent $1,900,000 more in property and endowment than was reported in 1912. Considering such development we think that there is just basis for our assertion that the faith of the church in this special field is increasing. We are certain that this feeling of security is strengthened in no small measure by the fact that this work is under the supervision of a Board of the General Conference. The existence of such a Board and its continual emphasis of this special sphere of activity has brought the Deaconess Movement most favorably to the forefront.

There is abroad in the church a new attitude of hopefulness. No one can travel among the workers without feeling this atmosphere of encouragement. This better condition is illustrated by what was said to me recently by a Superintendent of a Home: "I do not know just how your Board has brought it about, but

our work is easier. The Conference and the ministers treat us differently. There seems to be in the Conference a greater respect for the Deaconess Movement." Her words are enforced by a quotation from a report to this office by a District Superintendent, who is also President of his Conference Deaconess Board: "The Deaconess Movement is the most encouraging of all our church activities." This new and different attitude is gradually forcing the largeness of the whole Deaconess Work upon the attention of the church.

The legislation of the quadrennium has been printed fully both in annual reports and in a condensed booklet. These have been circulated widely. There will be published also some conclusions for the consideration of the General Conference of 1916.

A few figures are here presented, but for full and detailed report of the entire Movement I would suggest that the Methodist Year Book of 1916 be consulted. There will be added two Institutions which have not been recognized by the General Deaconess Board, but they have been fully indorsed and will doubtless receive full authorization at the next Annual Meeting.

As I think over the deliberations of the Board I am certain that there has not been consciously overlooked any plan that would even remotely help forward this growing work of the Kingdom.

I would be ungrateful if I did not add a personal statement concerning my delightful association with the members of the Board. Whatever of success there has been is due to harmonious fellowship. Without the sympathetic cooperation of every member I could have accomplished but little. To the wise and brotherly guidance of the President I owe a debt beyond the power of feeble words to express. Of the Executive Committee I can say without any mental reservation that they have given freely and gladly the best they had of brain and heart. The actions of the Board have been marked by prayerful and thoughtful consideration of every possible question touching in any way the life of this Movement.

It is with deep sorrow I mention the loss by death of two of our most valuable members. Bishop Charles W. Smith, LL.D., and Reverend J. L. Sooy, D.D., passed away in the same year. The impress their knowledge and brotherliness made upon us will long remain.

Our prayer is that God shall direct in every deliberation so that wise decisions be made. May we all labor with such unity of purpose as to promote this growing work of the Kingdom of our Lord. As he has led us in the past, may we still follow his guiding Providence to greater spiritual conquests in days to come.

Daniel W. Howell,
Corresponding Secretary.

DEACONESS INSTITUTIONS

The complete statistics of all deaconess institutions can be found in the Methodist Year Book of 1916. There are given here the kind of institutions and their location.

Deaconess Homes.—Albany, N. Y.; Baltimore, Md.; Barre, Vt.; Binghamton, N. Y.; Boston, Mass.; Bridgeport, O.; Brooklyn, N. Y.; Buffalo, N. Y.; Camden, N. J.; Chicago, Ill.; Cincinnati, O.; Cleveland, O.; Columbus, O.; Denver, Colo.; Des Moines, Ia.; Detroit, Mich.; Dubuque, Ia.; Duluth, Minn.; Fall River, Mass.; Grand Rapids, Mich.; Harrisburg, Pa.; Haverhill, Mass.; Indianapolis, Ind.; Jersey City, N. J.; Los Angeles, Cal.; Milwaukee, Wis.; Minneapolis, Minn.; Newark, N. J.; New Castle, Pa.; New Haven, Conn.; New York, N. Y.; Philadelphia, Pa.; Pittsburgh, Pa.; Portland, Me.; Portland, Ore.; Providence, R. I.; Pueblo, Colo.; San Francisco, Cal.; St. Louis, Mo.; St. Paul, Minn.; Salt Lake City, Utah; San Diego, Cal.; Seattle, Wash.; Sioux City, Ia.; Toledo, O.; Tulsa, Okla.; Urbana, Ill.; Washington, D. C.; Wichita, Kan.; Wilmington, Del. *German Homes.*—Chicago, Ill.; Cincinnati, O.; Kansas City, Kan.; Milwaukee, Wis.; St. Paul, Minn.

Deaconess Hospitals.—Albuquerque, N. M.; Boston, Mass.; Concord, Mass.; Bozeman, Mont.; Brookings, S. D.; Cincinnati, O.; Glasgow, Mont.; Great Falls, Mont.; Guthrie, Okla.; Keokuk, Ia.; Litchfield, Ill.; Minneapolis, Minn.; Omaha, Neb.; Phoenix, Ariz.; Rapid City, S. D.; Spokane, Wash.; Springfield, Mo.; Toledo, O.; Washington, D. C.; Wenatchee, Wash. *German Hospitals.*—Brooklyn, N. Y.; Cincinnati, O.; Louisville, Ky.

Deaconess Training Schools.—Boston, Mass.; Brooklyn, N. Y.; Cincinnati, O.; Des Moines, Ia.; Grand Rapids, Mich.; Kansas City, Mo.; New Haven, Conn.; New York, N. Y.; San Francisco, Cal.; Seattle, Wash.; Washington, D. C. *German Training School.*—Cincinnati, O.

Girls' Schools.—Aurora, Ill.; Rensselaer, Ind.

Boys' and Girls' School.—Helena, Mont.

Boys' School.—Quincy, Ill.

Mission and Settlement Houses.—Albany, N. Y.; Baltimore, Md.; Barre, Vt.; Brooklyn, N. Y.; Cincinnati, O.; Columbus, O.; Denver, Colo.; Des Moines, Ia.; Detroit, Mich.; Fall River, Mass.; Martinsburg, W. Va.; Milwaukee, Wis.; Pittsburgh, Pa.; Utica, N. Y.; Philadelphia, Pa.

Children's Homes.—Binghamton, N. Y.; Buffalo, N. Y.; Everett, Wash.; Lake Bluff, Ill.; Normal, Ill.; Pueblo, Colo.; Urbana, Ill.

Homes for Girls.—Chicago, Ill.; Milwaukee, Wis.; New York, N. Y.; Pawtucket, R. I.; Providence, R. I.; St. Louis, Mo.; Toledo, O.

Homes for Aged.—Concord, Mass.; Chicago, Ill.; Cincinnati, O.; Spokane, Wash. *German Homes for Aged.*—Brooklyn, N. Y.; Cincinnati, O.

Farms.—Concord, Mass.; Reading, Conn.

Rest and Summer Homes.—Des Plaines, Ill.; Lakeside, O.; Epworth Heights, O.; Painesville, O.; Ludington, Mich.; Oak Bluff (Fall River), Mass.; Huntington Beach, Cal.; Lake Bluff, Ill.; Mountain Lake Park, Md.; Newtown, Pa.; Ridgeview, Pa.; Long Branch, N. J.; Oakland, Cal.; Ocean Grove, N. J.; Spokane, Wash.

The above represent a property valuation, with endowment, of over six millions of dollars.

STATISTICS

From the full record of four years a few items of interest are here given:

	Property and Endowment	Indebtedness	Receipts	Expenses	Calls of All Kinds
1913.....	$5,393,340	$503,350	$1,107,563	$1,046,982	580,529
1914.....	5,872,201	575,115	1,109,953	1,019,144	473,597
1915.....	5,909,531	665,223	1,212,851	1,187,148	529,630
1916.....	6,421,431	573,815	1,287,196	1,173,473	452,631
			$4,717,563	$4,426,747	2,036,387
1916.....	$6,421,431	$573,815			
1913.....	5,393,340	503,350			
Increase	$1,028,091	$70,465			

In 1913 statistics are included the following, which are not now recorded as Deaconess Institutions.

Beth-El Hospital, Colorado Springs.....	$115,000
Methodist Hospital, Los Angeles.....	50,000
Methodist Hospital, Indianapolis.....	375,000
	$540,000

If these figures were added to 1916, the increase for the quadrennium would be $1,568,091.

	Deaconesses	Probationers	Patients in Hospital	Students Nurse-Training	Students Bible-Training	Students Educational Schools
1913.....	874	160	20,586	323	278	...
1914.....	904	136	16,650*	424	251	201
1915.....	883	184	20,190	480	282	299
1916.....	871	146	23,170	461	297	274
			80,596			

* Los Angeles Hospital and Indianapolis Hospital dropped from tables. These had in 1913, 2,541 patients.

TREASURER'S STATEMENT

The income of the Board has been received from the Forms of Administration or their representatives and an assessment on deaconess institutions of $3 a year for each of its deaconesses and probationers. The regular contributors have been the Woman's Home Missionary Society, Mr. James N. Gamble, Mr. George Warren Brown, and Mr. Norman W. Harris; special contributions have been received from Dr. C. E. Welch and Mr. F. X. Kreitler, and Dr. J. A. Patten.

RECEIPTS

	1912–13	1914	1915
Subscriptions	$4,979 58	$4,600 00	$3,950 00
Assessments	2,156 04	2,244 50	2,208 00
	$7,135 62	$6,844 50	$6,158 00

EXPENSES

Salaries	$3,425 00	$3,300 00	$3,300 00
Traveling Expenses — Corresponding Secretary, Executive Committee, Members to Annual Meetings, Railroad Bureau	2,061 04	1,749 49	1,648 15
Office — Rental, Telephone, Printing, Postage, Incidental Items	950 82	879 92	1,069 98
Special — Moving, Furniture, Commissions	112 01	718 68	.... ..
	$6,548 87	$6,648 09	$6,018 13

MEMBERS OF THE BOARD

BISHOPS

BISHOP WILLIAM BURT, Buffalo, N. Y.
BISHOP W. F. ANDERSON, Cincinnati, O.
BISHOP W. O. SHEPARD, Kansas City, Kan.

REPRESENTATIVES AT LARGE

REVEREND WALLACE MACMULLEN, Madison, N. J.
PROFESSOR R. T. STEVENSON, Delaware, O.
REVEREND RAY ALLEN, Rochester, N. Y.

REPRESENTATIVES OF GENERAL CONFERENCE DISTRICTS

I. Rev. R. F. Lowe, Saint Johnsbury, Vt.
II. Rev. Abram S. Kavanagh, Brooklyn, N. Y.
III. Mr. Edgar T. Welch, Westfield, N. Y.
IV. Rev. J. W. Cary, Indiana, Pa.
V. Rev. E. O. Crist, Defiance, O.
VI. Mr. S. H. Thompson, Athens, Tenn.
VII. Rev. J. B. F. Shaw, Meridian, Miss.
VIII. Mr. J. F. Holden, Kansas City, Mo.
IX. Judge G. M. Spurlock, York, Neb.
X. Rev. T. P. Frost, Evanston, Ill.
XI. Rev. Alonzo B. Leonard, Saginaw, Mich.

XII. Rev. Frank Doran, Saint Paul, Minn.
XIII. Rev. D. W. Smith, Wichita, Kan.
XIV. Rev. George W. White, Oakland, Cal.
XV. Rev. Wm. H. W. Rees, Tacoma, Wash.

OFFICERS

President, Bishop William Burt.
Vice-President, Bishop William F. Anderson.
Recording Secretary, Professor R. T. Stevenson.
Assistant Recording Secretary, Judge G. M. Spurlock.
Treasurer, Rev. A. S. Kavanagh.
Corresponding Secretary, Rev. D. W. Howell.

EXECUTIVE COMMITTEE

Bishop William Burt.
Rev. A. S. Kavanagh.
Rev. A. B. Leonard.
Rev. E. O. Crist.
Rev. Ray Allen.

HEADQUARTERS

The office of the Board is 483 Ellicott Square, Buffalo, N. Y. All correspondence should be addressed to the Corresponding Secretary.

REPORT OF THE METHODIST FEDERATION FOR SOCIAL SERVICE

The General Conference of 1912 approved certain measures of social reform and principles of social progress, and recognized the Methodist Federation for Social Service as the executive agency to rally the forces of the Church in support of those measures. In fulfillment of that obligation, an office was organized and Harry F. Ward, who had previously given part time to the work, was put in the field as secretary in October, 1912. The following activities have been carried on: Publications, Information Bureau, Social Evangelism, Lectures, Press Service, Aiding Other Boards, Annual Conference Commissions.

Through these activities the following work has been accomplished:

FIELD WORK

The average number of meetings held annually numbers 300. These meetings include addresses to various groups within and without the Church and Conferences with selected groups of workers, local, denominational, and interdenominational. Various groups in the community are reached, including not only the people of different denominations, but the labor group, socialists, club women, college, high school, and university students, and social workers. Some time each year is also given to open forum meetings.

In addition to these meetings, for which we are directly responsible, a Speakers' List is maintained, which helps to supply speakers on social service topics to various kinds of meetings.

TEACHING

For three years the secretary has taught four months of each year in the Boston University School of Theology, carrying two courses the first year and four courses the last two years. Some of the results of this work are already beginning to appear in the pastorates of the students who have studied in these courses. A course of lectures has also been given each year at Garrett Biblical Institute and at the Chicago and Boston Training Schools. Courses have also been given in the summer schools of interdenominational agencies. Under the auspices of the

School of Theology and other interested groups in Boston, three Extension Lecture Courses have been offered to the public.

PRINTED PROPAGANDA

Books

Four books have been published with the following circulation: The Social Creed of the Churches, official textbook in Social Service for the Epworth League, sold to January 1, 1916, 7,832 copies; Poverty and Wealth, a text in the series for Adult Bible Classes, sold to January 1, 1916, 1,748 copies; Social Evangelism, issued in the Library of Social Progress in the Missionary Education Movement, sold to April 1, 1916, 2,400 copies.

The secretary is now engaged in preparing the textbook, The Bible in Social Living, for the Fourth Year Senior Course of the Graded Lesson Series. He is also collaborating with R. H. Edwards in preparing the final text in the Voluntary Course of Bible Study for Colleges, The Christian in the Community, jointly issued by the North American Student Council and the Interdenominational Sunday School Council.

Pamphlets

Twenty-five pamphlets are now in circulation, some of them used jointly with other denominations; some of them furnished to other agencies in our own denomination; one furnished to the Baptist Social Service Commission and one to the Federal Council of Churches for interdenominational circulation.

Bulletin

The Social Service Bulletin, carrying a record of activities and literature in the social service field, has been issued every other month.

Press Service

Signed articles have been supplied to all of our Church publications, including the Methodist Review and the Home Mission Quarterly. Unsigned press notices and short articles, dealing with current issues of vital importance to social service, have been supplied to all of our weekly papers at irregular intervals.

The Social Interpretation of the Lesson has been furnished to the Sunday School Journal regularly for two years, and a regular Department has been conducted in the Adult Bible Class Monthly for the same time.

Newspaper Publicity

The daily newspapers, as well as the Socialist and Labor press, carrying reports of lectures, meetings, and sermons, have reached

many thousands with the social message who otherwise would have been beyond our approach.

CONFERENCE SOCIAL SERVICE COMMISSIONS

The General Conference of 1912 recommended that each Annual Conference appoint a standing Commission on Social Service, for the purpose of determining what social conditions need the consideration of the Conference.

Forty-eight Commissions are now in existence. The following summary of typical accomplishments of these Commissions indicates what a force they may be made in the Conference:

New York

Makes special effort to aid pastors in developing community service.

Held Conference on Social Service, bringing together, to discuss plans, 200 ministers.

Organized Bureau of Publicity with layman in charge.

Ohio

Carries on extensive propaganda activity, circulating books, pamphlets, the Survey Magazine, and securing space in Church and daily papers.

Called Conference of all Ohio Commissions and built tentative program of work.

Conducted study of rural communities.

Prepared exhibits for Annual Conference sessions.

Philadelphia

Employs field secretary.

Answers hundreds of inquiries concerning community service.

Distributes thousands of pieces of printed matter.

Presents principles of social Christianity to many different groups.

Rock River

Encourages Social Service study classes, one of which numbered 250 and ran two seasons.

Made legislative fight for one-day's-rest-in-seven law.

Supplied Preachers' Meeting with special speakers on social service topics.

Introduced and supervised recreational activities at Des Plaines Camp Meeting.

Conducting extensive survey of one downtown community.

A complete summary of the work of the Commissions or of the following field secretaries is not possible, because we have

not been able to follow them up sufficiently to get specific information on whether projected plans have been abandoned or to what extent they have been carried out.

Three field secretaries now at work are affiliated with this society. The following summary of last year's work indicates the scope of their activities:

O. H. McGill, Seattle, Washington: "Visited mill and timber camps in twelve counties, some more than once, and a number several times. Visited coal camps at five points. Preached in churches and other places about one hundred and sixty times. Distributed about three hundred copies of Gospel and large amount of magazines and other reading matter, including several thousand copies of Social Creed. Assisted men to find employment. Visited and spoke at labor meetings, called at the homes of sick and unemployed, visited number of isolated communities, calling at every house, and often addressing children at school."

H. N. Shenton, Philadelphia, Pennsylvania: "Induced over one hundred ministers to provide special social service sermons and over forty to observe Labor Sunday. A good number have used special days; Children's Day, Mother's Day, etc., for presentation of social questions. Organized labor and Socialistic groups reached. Activity in behalf of temperance stimulated. Child Welfare exhibits shown at various points of Conference and Exhibit arranged for Annual Conference. Classes for study of immigration organized in a number of places. Many Conferences, conventions, and other groups addressed; many letters of inquiry answered, and 3,000 pieces of printed matter distributed."

E. Guy Talbott, Los Angeles, California: "Traveled 22,000 miles delivering addresses in Churches of all denominations. Gave course of ten lectures at Deaconess Training School, using Social Creed of Churches as text. Taught Social Service at Epworth League Institute at Huntington Beach, spoke at numerous Epworth League meetings, and addressed numberless Brotherhood meetings. Worker for the passage in Legislature of six bills having social bearing, all of which were passed. Have had charge of Church Tax Exemption campaign. Contributed scores of articles to the Church and labor press, including a 6,000-word article on the relation between theology and sociology for the Biblical World."

Mr. McGill has been receiving $500 per year from the Board of Home Missions, but is now working on his own charges.

Mr. Shenton is Assistant Professor of Sociology at Columbia University and is giving his week-end time to this work without remuneration.

Mr. Talbott was in the field with support from private sources for one year and since then has been serving as secretary of the

California State Federation of Churches, and is now secretary of the Los Angeles Federation of Churches.

WORK OF THE OFFICE

The correspondence averages 250 letters monthly, many of them being inquiries for help in initiating or extending practical social service work.

The office has gathered, classified, and made available for any who desire it, information in the following general fields: Child Welfare, Charities, Immigration, Church and Labor, Country Church, Temperance, Community Study, Civics, Health, Industry, City Church, Peace, Social Evangelism, Catholicism and the Social Question, Bibliographies collected on these subjects.

About 1,500 people have been members of the society, receiving its literature and learning of the principles taught.

The office has steadily encouraged the organization of study classes in this field, especially in the Epworth League.

FINANCES

Financial reports for the years 1913-1914 and 1914-1915 are as follows:

TREASURER'S REPORT, 1913-14

RECEIPTS

Balance carried forward		$5 71
Literature	$332 23	
Memberships	992 75	
Lectures	195 00	
Surplus traveling expense	22 75	
Subscriptions	2,313 87	
		3,856 60
Note Chicago		250 00
Note Chicago		1,000 00
		$6,112 31

DISBURSEMENTS

Salaries:		
Secretary	$2,230 00	
Office Secretary	960 00	
Assistant Office Secretary	443 50	
Extra help	9 00	
Postage	234 03	
Interest	109 09	
Office sundries	260 30	
Printing and publishing	859 59	
Refund (Advanced by H. F. Rall)	253 00	
Chicago note	250 00	
Denver note	400 00	
Balance on hand	103 80	
		$6,112 31
In addition there was received and expended by the Secretary for traveling expenses		845 96

LIABILITIES

Due Secretary	$155 00	
Bills owing for printing and publishing	299 40	
Denver note	250 00	
Chicago note	1,000 00	
		$1,704 40

RESOURCES

Subscriptions unpaid but pledged	$725 00	
Subscriptions not yet renewed, therefore doubtful	500 00	

Note—This year's receipts include some belated subscriptions of last year, and salary disbursements include $885 due the Secretary for last year. F. C. EBINGER, *Treasurer.*

TREASURER'S REPORT, 1914-15

RECEIPTS

Balance carried forward		$103 80
Literature	$256 63	
Membership	727 25	
Lectures	110 00	
Editorial	521 00	
Royalty	3 35	
Surplus traveling expenses	27 58	
Subscriptions	3,076 36	
Additional subscriptions care note	266 15	
Laymen's Movement	1,000 00	
		$5,988 32
		$6,092 12
In addition there was received and expended by the Secretary for traveling expenses		$620 00

DISBURSEMENTS

Salaries:		
Secretary	$1,655 00	
Office Secretary	1,080 00	
Assistant Office Secretary	620 00	
Postage	200 00	
Interest	68 36	
Office sundries	262 07	
Publishing	857 30	
Rent	50 00	
Denver note	250 00	
Surplus traveling expense	27 58	
Balance	1,021 81	
		$6,092 12

LIABILITIES

Chicago note	$1,000 00

Note—This year's receipts include some belated subscriptions of last year, and salary disbursements include $155 due the Secretary for last year. F. C. EBINGER, *Treasurer.*

COOPERATION WITH OTHER AGENCIES

Denominational

One of the largest fields of usefulness has been in helping other agencies of our own denomination to develop the social service aspects of their work.

Epworth League.—At our suggestion, the name of the Third Department was changed from "The Mercy and Help Department" to "The Social Service Department." A pamphlet and a textbook have been prepared and many inquiries from officers of the local Chapters have been answered.

Sunday School.—A pamphlet has been prepared for the Sunday school, a text written for Adult Bible Classes and regular departments are conducted in Sunday school publications.

Mission Boards.—Pamphlets have been prepared for both Home and Foreign work and surveys conducted for New England and Ohio Men's Conventions.

Interdenominational

Our society has cooperated with the Federal Council of Churches by furnishing the first draft of the Social Creed, by editing the Year Book on the Church and Social Service, and by furnishing services on investigating committees: in Muscatine, Iowa, in the Anthracite region of Pennsylvania, and on "The Church as an Employer of Labor." It has also put its literature and methods into the common pool along with those of other denominations.

We have cooperated with the Interdenominational Missionary Movement by planning and directing surveys for the Indianapolis Follow-up Campaign Committee, by furnishing addresses for the Laymen's Missionary Movement Conventions the past season, and by preparing a book for the Library of Christian Progress for the Missionary Education Movement.

Help has been given to the Y. M. C. A. and the Y. W. C. A. by counseling with their leaders and teaching in their summer schools.

Lecture courses have been furnished to the Labor and Socialist groups.

MEDIATION

Our society has spent much time and effort in an endeavor to adjust relations between the Allied Printing Trades and the Book Concern in its Western House.

The trouble originated in the demand of the printers for the eight-hour day in 1905. Our first effort to adjust the matter was in 1908 when a committee from the Federation took the matter up with the Western Book Agents, but were unable to

secure any change in the situation. Since then, as the Federation has met the effects of this difficulty upon the attitude of labor toward the Church it has tried at different times to find some remedy for the situation. At our request last year the organization of another national attack throughout the labor world upon our Church by the Allied Printing Trades was postponed until our negotiations could be carried further. Much correspondence was involved, in addition to many personal interviews and one joint interview between the Cincinnati Book Committee and our officers. Our proposal was that the Book Concern adopt a Preferential policy, meaning that as between applicants of equal character and ability, the Union man be given preference, provided however, that in a like case a prior preference be shown to members of our own Church. The Local Committee finally declined to adopt this policy and the Book Committee as a whole declined to change their action.

Union labor is still agitating this matter and has appointed Mr. Charles Sumner, a member of our General Council, to conduct negotiations with the Book Concern, with full power to act and a guarantee that the local organizations will abide by his decision. This puts the matter on an entirely new basis. Mr. Sumner has presented the following proposal to the Agents at Cincinnati:

"1. That Dr. Race or Dr. Jennings say to the men in the shop that The Methodist Book Concern is an open shop in the strictest sense of the term, and that no person will be discriminated against whether he is a Union man or not; that no obstacles will be put in his way if he joins a Union but that he may work without injury to his interest so long as his work is satisfactory without joining.

"2. If any dispute arises at any time between the Union and the Book Concern as a result of the first step proposed above, either on the claim of the men that they are being coerced to join the Union or on the part of the Unions that discrimination is being shown against union men, or any other matter of difference whatever, it shall be settled by Dr. Jennings, Bishop McConnell, and myself acting as arbiters and mediators."

It seems to us that the past events in this controversy should now be buried and that this proposal should be considered entirely on its merits. We believe that the Church should adopt a general policy concerning its attitude toward organized labor and that if this policy is adopted, the details of a harmonious understanding can be satisfactorily worked out with the Allied Printing Trades through Mr. Sumner.

The section on mediation is only for purpose of completing the record. Action hereon is to be taken by the Committee on Book Concern and is so understood by all parties interested.

In the statement on Industrial Democracy which we are ask-

ing the General Conference to adopt we have expressed our belief that it would appear that a sound principle to govern the Church as an employer would be that in recognition of the price being paid by organized labor to improve conditions of industry, on account of its general contribution to the community welfare, a preference should be shown to it and every possible endeavor to work with it insofar as its methods are just and insofar as the rights of unorganized men are not infringed upon.

This is one of the gravest matters now before our Church. A decision on it one way or another will affect our relations as a Church to the whole world of labor for some years to come. It is our judgment that the proposal concerning discrimination and arbitration should be acceded to. It is our further judgment that the Book Agents should be instructed by the General Conference to endeavor to work out a harmonious relation with the Allied Printing Trades on the basis of the principle of preference to organized labor set forth above.

RECOMMENDATIONS

For eight years our organization has been working in this field and the results of our effort have shown the following immediate and pressing needs:

Printed Propaganda

A large number of our members have never seen or heard of the Social Creed of Methodism, and still more have never heard or read the declaration of the last General Conference on the Social Question.

The people of this country are reading an enormous amount of leaflet and periodical literature. Little of this comes from Christian sources. There is no adequate printed propaganda setting forth the relation of the teachings of Jesus to the social problem.

We recommend that the General Conference devise some means to enable us to put the utterances of our Church on the social question into the hands of every member of the denomination, and to develop a printed progaganda that will carry the teachings of Jesus to the groups outside the Church. At least $5,000 a year could be well spent in this direction. It would be but a tax of a fraction of a cent upon each of our members. It would appear that a part of the profits made by the sale of educational material within the Church might properly be applied to the extension of the gospel through the printed page to the groups outside the Church.

Industrial Evangelists

The nation is being constantly appealed to with a spoken

propaganda of social theory on street corner and in popular meeting place. There is no adequate popular preaching propaganda from the Church, particularly in the open air such as characterized the early days of Methodism.

Some preachers have found an open door to the hearts and minds of the groups outside the Church, but this opportunity is not developed because the burdens of their pastoral work limit the carrying of the message to these unchurched groups.

We recommend that such men be set apart by their respective Annual Conferences as Industrial Evangelists and that provision be made for their support. The Board of Home Missions might well cooperate in this work.

Using Our Office

Our files contain a large amount of material which has been collected for the use of Church leaders, and which is extremely valuable to them in their work. It has not been possible to make this available in any adequate way because of the lack of a sufficiently large office staff.

If provision be made for sufficient resources for our work we can maintain an office force that will make this extension possible.

Annual Conference Commissions

Our experience proves that the Commissions, in the majority of cases, cannot initiate and develop social service work without stimulation and suggestion from outside; this is because the pastors who compose the Commission are so burdened with their local work that it is impossible for them to take the initiative required. Notable work has been done in some cases because some man at much sacrifice has taken this leadership. The results indicate that considerable progress could be made during the next quadrennium if some man were set aside to cultivate and direct the plans of the Annual Conference Commissions.

If adequate financial provision can be made for our work another man can be put in the field to visit, not the Annual Conferences, but the Annual Conference Commissions, and help them to plan their programs of work.

A total budget of $10,000, aside from the amount above suggested for publishing printed propaganda, would enable us to put another man in the field and add another person to our office staff.

The last two General Conferences have issued their declaration on The Church and the Social Question. We submit the following Declaration, which has also been prepared for the Social Service Commission of the Federal Council of Churches, and recommend that the General Conference adopt it as its utterance on this matter.

We request that this General Conference, following the precedent of the General Conference of 1912, recognize The Methodist Federation for Social Service as the executive agency to rally the forces of the Church in support of the measures and principles concerning the relation of the Church to the social question adopted by this and preceding General Conferences.

THE CHURCH AND THE SOCIAL QUESTION

Principles and Measures

"What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the Church?"

In the past four years the consensus of opinion in practically all of the denominations has been secured in answer to this question. The statement of the General Conference of 1908 in its utterance upon "The Church and Social Problems," affirming the standards of the Methodist Episcopal Church in the industrial world, was the first crystallization of the ideas and sentiments which had been forming in all the Churches. In December, 1908, this statement, with four additions and several other modifications, was adopted by The Federal Council of the Churches of Christ in America as a part of its report on "The Church and Modern Industry." This amended form, with various slight modifications, has since been reaffirmed by all the leading denominations in their national gatherings. The discussion of this statement by representatives of the several denominations, acting through the Social Service Commission of the Federal Council, has resulted in a practical agreement that the following is the best form of what has come to be called the Social Creed of the Churches.

We therefore recommend, in answer to the above question, that the General Conference affirm that

The Methodist Episcopal Church stands

For equal rights and complete justice for all men in all stations of life.

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the product of industry that can ultimately be devised.

Immediate Program.—Out of these principles and measures the Federal Council, through its commission on the Church and Social Service, has selected the following as calling for immediate action by the Churches in the industrial field:

One day's rest in seven.

Reduction of the hours of labor.

A living wage.

Rest Day.—The increasing number of industries and trades which operate continuously, and consequently the increasing number of workers who are denied a rest day, make it imperative for all the denominations to rally behind the campaign, already inaugurated, to place on the statute books of every State a law forbidding the employment of workers for seven days continuously. It must be the further demand of the Churches that wages be calculated not on a seven-day, but on a six-day basis.

Overwork.—The need of shortening the hours of labor in most industries is also imperative. Recent investigations conclusively demonstrate that overwork impairs health, intelligence, morality, and religion. An obligation therefore lies upon the Churches to extend still further the legal limitations of the working hours of men, wherever these are excessive. The representatives of the united Churches have already declared their conviction that anything over ten hours in any business or employment is an abuse which should not be tolerated in a Christian community nor exacted by a Christian employer. It is our further belief that in many of our large industries the strenuous working conditions make immediately necessary the eight-hour day.

Living Wage.—The minimum wage is already a legislative demand in several industrial States. Recent data concerning wages and living conditions in large sections of our industrial population are the basis for this demand. The connection they reveal between low wages, with their resultant bad housing and malnutrition, and the low development of morality and spiritual life, makes it incumbent upon the Churches to rally in the campaign to realize their demand for a living wage.

Industrial Safety.—In addition, the entire force of the Churches should be thrown into the nation-wide campaign, by investigation and legislative enactment, to protect the workers from industrial accidents and industrial diseases and to provide swift and sure compensation for the sufferers from such accidents and diseases.

GENERAL CAMPAIGNS

In the broad field of social progress the principles stated in The Social Creed of the Churches call for the active participation of the Churches in the following campaigns which are being carried on by the various cooperating agencies:

For Child Welfare.—To conserve the human assets of the nation; to protect childhood from industrial exploitation; to provide the best possible education for all classes of children.

For Public Health.—To prevent all preventable diseases by spreading the knowledge of the methods of prevention and by enforcing individual responsibility for the health of the community.

For Social Purity.—To combat and destroy commercialized vice, to secure proper education in sex hygiene in the home and, by competent instructors, in the school, and to promote the single standard of purity.

For Recreation.—To repress the vicious features of commercialized amusements, and to secure the provision and direction of adequate recreation and wholesome amusement by the community.

Against Poverty.—To relieve adequately all distress and to discover and remove the social causes of destitution.

Against Crime.—To provide the best reformatory treatment for the offender and to discover and remove those social conditions which contribute to individual delinquency.

For International Peace.—To secure such international agreements as shall lessen the probability of war.

In the campaign against the liquor evil the Church is already effectively engaged through its special agencies.

Civic Action.—If the Church is to cooperate effectively in this movement for social progress, it is essential that individual Christians become more effective as citizens. They must keep close watch upon their representatives, constantly send to them individual and united expressions of opinions concerning pending legislation, and hold them to strict account. When we realize that religion must have a civic as well as an individual expression, that the State must be the will of man organized to do the will of God, then the social program of Christianity can be carried out.

FUNDAMENTAL PRINCIPLES

Underneath all present movements for industrial and social progress there are some fundamental principles which are in their origin Christian, or in their development have been greatly accelerated by the Christian religion. The chief of these, toward whose realization the Churches should therefore unceasingly labor, may be stated as follows:

The Democratic Control of Industry.—The principle of democracy is essential to the Christian conception of man and of society. Under the stimulus of Christianity this principle has been largely realized in government, and its extension in industrial relationships is equally demanded by the social ideal of the gospel. The autocratic control of industry by any group of men without regard to the rights, either of other groups who contribute to the industrial process, or of the public, is therefore contrary to Christian standards. The immediate application, in every industry, of the principle of collective bargaining, is not only essential to the protection of the modern industrial worker, but it is the first step toward that cooperative control of both the process and proceeds of industry which will be the ultimate expression of Christianity in industrial relationships.

Social Justice.—That there should be equality of opportunity for all men to secure health, education, and the fullest realization of life is an essential principle of religion which teaches the brotherhood of man. As long as a religion exists which teaches man to love his neighbor as himself it creates an irrepressible conflict with conditions which predispose any man to ignorance, disease, and immorality. The teachings of Jesus demand justice between social groups as well as between individuals.

Conscious Control of Social Progress.—The desire to improve so-

cial conditions, the determination to discover and remove social ills, is a new assertion of man's spiritual nature and task. This is not an attempt merely to improve conditions, but it recognizes that while conditions influence men, men make conditions. It brings to bear spiritual forces to direct the progress of society towards the perfect social order. It is the modern expression of the social hope of the Old Testament, of the kingdom of God which Jesus taught.

The Country Church

During the previous quadrennium, we were compelled to give some attention to the question of social service in country Churches, because of the large number of requests that came to us from rural pastors for aid in working out a community program. Immediately after the last General Conference, because that body instructed the Board of Home Missions to give special attention to this matter, we wrote the secretaries offering our services and such information as we had. The secretaries replied, requesting us to continue in our own way to work out such things as we could in this field.

A good deal of attention has therefore been given by us to the country Church. The secretary has made it a practice to visit a rural community two or three times a year to endeavor to see its needs and to discover if possible the needed community program. The secretary has also given a seminary course in the Rural Church and the Rural Community. Some of our Commissions have had a Country Church Section and others of them have given special attention to this field. We have aided many rural pastors by correspondence. The Book Notes in our Bulletin have reviewed new books in this field, and we have recorded the results of such practicable work as come to our notice. We also prepared a brief pamphlet giving brief accounts of some successful Methodist country Churches, but we have not been able to print this owing to lack of sufficient funds. A special committee under the Chairmanship of Professor Edwin L. Earp, has prepared some suggestions concerning general legislation for a Country Church Department which we have submitted to the General Conference.

REPORT OF THE TEMPERANCE SOCIETY OF THE METHODIST EPISCOPAL CHURCH

General Secretary, Rev. Clarence True Wilson, D.D.; Research Secretary, Deets Pickett; Extension Secretary, Rev. Harry G. McCain; Secretary for Colored Work, Rev. J. N. C. Coggin, D.D.

Board: Bishop W. O. Shepard, LL.D., President; Hon. James M. Miller, Vice-President; Edwin Locke, D.D., Recording Secretary; E. H. Anderson, Treasurer; Hon. Manford Schoonover; John MacLean, D.D.; Hon. Alonzo E. Wilson; Claudius B. Spencer, D.D.; H. E. Wolfe, D.D.; J. A. Stavely, D.D.; Ex-Governor E. W. Hoch; Hon. Jacob C. Ruppenthal; Wm. H. Anderson; L. O. Jones; Hon. H. A. Larson; Chas. M. Shepherd, D.D.; J. R. Lankard; Chas. Strader; W. A. Rankin; S. K. Warrick; Dr. John Punton.

"We must realize that the entire Methodist Church is a solidified, active, aggressive, and obedient unit in this warfare on our trade."—Bonfort's Wine and Spirit Circular, October 25, 1914.

The Temperance Society of the Methodist Episcopal Church was "loosed and let go" by the General Conference of 1912. It is now incorporated under the laws of the State of Kansas, and is comfortably located in a suite of six rooms in the Shawnee Building, Topeka.

During the quadrennium the progress of the Society, the steady increase in its receipts, the growth of its prestige, and the development of its work in neglected fields has been almost phenomenal.

The Society is the outgrowth of the Permanent Committee on Temperance and Prohibition established by the General Conference in 1888, of which Dr. J. G. Evans was for many years the efficient and devoted chairman. The General Conference of 1904, meeting in Los Angeles, broadened the work and changed the name of this organization to "The Temperance Society of the Methodist Episcopal Church," and made it one of the benevolent enterprises, appointing Bishop William F. McDowell as the president of the organization with its headquarters in Chicago. However, there was no direct way to secure funds.

The General Conference of 1908, meeting at Baltimore, gave the Society a broader task and requested every minister in the connection to present the claims of the Society and take a free-will offering of their people. The bishop nominated Bishop Robert McIntyre to serve as president for the quadrennium and Dr. W. A. Smith was elected secretary and Alonzo E. Wilson treasurer. During the quadrennium numerous leaflets and pamphlets were published, some of which have become famous: "Awake, O Church of God," by Bishop Berry; "Who Is Responsible?" by Bishop FitzGerald; "The Epworth League and Pro-

hibition," by Dr. Ward Platt; and "The Militant Church," by President Samuel Dickie. These leaflets have been read by millions in the United States and have each been translated into more than ten languages and are still circulating around the world through the efforts of the Temperance Society. When Oklahoma was having her fight for State-wide prohibition, the Society raised funds and sent speakers who have generally been credited with tipping the scales in the right direction and making that State dry.

AN EPOCH IN REFORM

But the real history-making event of the Temperance Society's career occurred in the May meeting of 1910 when the Board of Managers decided to elect two men to devote their time to the temperance reform in the United States. At a later meeting in July, they elected as field secretaries for the United States Rev. Clarence True Wilson, D.D., then closing his sixth year as a pastor in Portland, Oregon, and as assistant field secretary Rev. Alfred Smith, D.D., for a number of years temperance evangelist of the Wilmington Conference. These men entered upon their work without an office, or a desk, or a cent of regular income, without anybody to guarantee salary, or even expenses.

Dr. Wilson rented an office in the Chicago Book Concern, furnished the room at his own expense, purchased literature by the hundreds of thousands of pages, printed Sunday school programs, leaflet literature for campaigning, and total abstinence pledge cards. He visited Conferences, lectured, debated, made campaign speeches on street corners, addressed Sunday schools, church audiences and mass meetings in thirty-four States, and with the assistance of Mrs. Clarence True Wilson shipped 20,000 packages of books or leaflets.

When the General Conference met it was found that in two years a hundred thousand total abstinence pledge cards had been signed. Over forty-five thousand men had signed the pledge to drink no liquor and always to vote for prohibition, in Sunday schools and at Dr. Wilson's street and campaign meetings. Assistance had been rendered to every State that was voting on constitutional prohibition and only a little less than one hundred cities and counties that had the fight on, and it was said by the Committee on Temperance of the General Conference of 1912 that probably never before in the history of reform had such a vast amount of work been accomplished or such definite results achieved by the expenditure of the money that had been secured by the Temperance Society.

THE SOCIETY STRIDES FORWARD

The General Conference by an absolutely unanimous vote commended the administration for its aggressive and wise policy,

enlarged its Board of Managers to twenty members, moved its headquarters to Topeka, Kansas, voted a $50,000 apportionment as a yearly minimum for its support, commended the Society to the liberality of the church, instructed it specifically to conduct a campaign for total abstinence, the publishing and distribution of literature, the inculcation of prohibition principles and knowledge, the creation of sentiment among our Sunday schools, Epworth Leagues, Junior Leagues, and our people generally, and to cooperate in all wisely directed movements against the liquor traffic.

A VAST WORK NOW

The Society established its Topeka office without a dollar in the treasury. The report of its financial receipts since that day to January 1, 1916, is as follows:

June 8, 1912—January 1, 1913	$1,932.03
January 1, 1913—January 1, 1914	17,448.52
January 1, 1914—January 1, 1915	27,910.23
January 1, 1915—January 1, 1916	30,094.01
Total	$77,384.79

In addition to these office receipts, there has been received approximately $7,900 from representatives in the field.

During the quadrennium the Society's secretaries have traveled about 400,000 miles and delivered about 4,000 addresses. Fifty million leaflets in English and foreign languages have been circulated, and about 75,000 books have been sold. In its field work and other efforts the Society has made its motto, "Do the neglected thing and the thing that can't be done." Audiences have been addressed in churches and halls, but even more people have been reached by automobile tours, by noon-day meetings in factories, by quick-fire talks to men in railroad shops, mines, lumber camps, parks and similar places. The Society has participated in every State-wide prohibition campaign, and has always been accorded credit for effective service.

LITERARY AND PUBLICITY WORK OF THE SOCIETY

But its efforts to influence the masses of the people have not been confined to the use of speakers. In 1912 a properly organized and efficient news, research and publicity work in behalf of temperance and prohibition had hardly been conceived. During the four years, the Society has developed a work of this nature which has attained large proportions and great influence. The principal agency has been a weekly bulletin called "The Clip-Sheet." This has carried news and information to every editor of a daily newspaper in the United States once each week for many months, and has been so successful in accomplishing the work for which it was launched that it has been imitated

by numerous organizations of various character, including the National Wholesale Liquor Dealers' Association. The Clip-Sheet is not only accepted by editors as a valuable bulletin of current news and argument on a movement in which millions of people are interested, but it has been successful in influencing editorial opinion to a marked degree. New information on the liquor problem has been gathered by exhaustive and extensive research. Some of these investigations have been epochal and have received large attention by great daily newspapers and by sociological and reform leaders.

In 1915 the Society issued The Pocket Cyclopedia of Temperance, containing 352 pages and dealing with the various phases of the liquor problem and the prohibition movement in alphabetical order. A copy of this book was sent free to every pastor in the Methodist Church, and thousands of copies were sold. In 1916 it was thoroughly revised, and a copy was sent free to every editor of a daily newspaper.

By well-directed correspondence, proper use of the platform and the publicity work of the Society, a great many definite things have been accomplished during the quadrennium. For instance, a movement against liquor advertising in daily newspapers and magazines was launched. An inquiry directed to all of the daily newspapers in the United States in January, 1915, resulted in the Society's receiving the pledge of 520 daily newspapers to refuse such advertising. This number was about one fourth of all dailies. During the year eighty daily newspapers were "won over." In January, 1916, another general inquiry was sent out, and while the complete results are not known at the time of this writing, it is already apparent that at least several hundred newspapers will be added to the list. A score of similar victories have been achieved by the efforts of this Methodist organization.

The Voice of the Temperance Society has been published monthly and is now in its second volume. It has gone free of charge to every Methodist pastor.

An information service has been maintained by the Research Department. Authors, newspaper men, pastors, sociological students, school pupils, lawyers, physicians, and men of almost every class, occupation and profession have availed themselves of this service. During the one year of 1915 the Research Department answered more than a thousand inquiries.

THE EXTENSION WORK

Rev. Harry G. McCain, B.D., secretary of the Extension Department, has conducted a field work of increasing proportions. He has reached Epworth League conventions and institutes, participated in campaigns, addressed Conferences, has edited practically all of the Sunday school programs issued by the

Temperance Society, and has superintended the development of the Sunday school work. He and Mr. Pickett were joint authors of a textbook on the liquor problem, The Greatest Common Destroyer, which has been largely used by Epworth League chapters.

The Society's Sunday school programs have been used to an increased extent, and vast numbers of young Methodists have been pledged to total abstinence. Prize essay contests have been conducted among college students, and a sermon contest was also successfully conducted.

The Sunday school temperance programs for each Quarterly Temperance Sunday have been circulated free. Button badges have been provided, wall-rolls, pledge cards, and other material have been extensively circulated. Two books besides the Cyclopedia have been produced from the Society's office—Dry or Die, made up of nine addresses by the General Secretary, Dr. Clarence True Wilson, and The Greatest Common Destroyer, referred to above. A library of seven volumes on the liquor problem has been furnished for five dollars, express prepaid, to public libraries, Sunday school libraries, and to individuals.

All departments of the Society's work have had the hearty cooperation of the Sunday school publications and the editors of the Advocates, and great advantage has been derived therefrom. The Society has also worked in harmony with other temperance organizations and with the other benevolences of the Methodist Church.

The Society has maintained a department for work among the colored people of the South, with Rev. J. N. C. Coggin, D.D., of Georgia, as the secretary. He is the only salaried colored man employed to give all of his time to temperance work among the people of his race.

Miss Ina L. Bates, Mr. E. H. Whitman, Mr. D. W. Shimeall, and Mr. W. L. Miller have been regularly employed in addition to the secretaries, and at times the office force of the Society has been largely increased.

THE OUTLOOK

It is apparent that the development of the Society has been guided logically. It has encroached upon no territory strongly held by an ally. It has "made" its own field and filled that field to the infinite good of the church and the country. It is obvious that the work within the church, among Sunday school pupils, members of the Epworth League, and laymen in general, must be greatly extended before even a proper beginning has been made. It is also apparent that while the liquor interests are pouring out hundreds of thousands of dollars in publicity work and similar efforts because they have been "stung" to action by the success of the Society's work along similar lines,

we cannot be said to have done our full duty until we have greatly increased our efforts to reach influential classes of people —editors, professional men, etc.—and to reach in a much more adequate way the "man on the street." A characteristic of the Society has been its economy of administration. Having the absolute devotion of the people who serve it, it has been able to astonish its friends by the limit to which benevolent money coming into its treasury has been made to go. The present receipts are utterly insufficient

REPORT OF THE TREASURER OF THE EPISCOPAL FUND

FOR THE QUADRENNIUM ENDING DECEMBER 31, 1915

By enactment of the General Conference of 1912 there was added to the previous allowance of each general superintendent the sum of $1,500. Of this added amount $1,000 was for house rent, and $500 for stenographic help.

Of the bishops who at the beginning of this Conference were ranked as effective, three, Henry W. Warren, David H. Moore, and Thomas B. Neely, were retired. At the same Conference eight new general superintendents were elected. The quadrennium began with twenty-three effective general superintendents. To say nothing of the three bishops who received a retiring allowance each of $2,500 per year, the additions above named for the twenty-three effective bishops made an increased demand upon the Fund for the year of $34,500.

The General Conference of 1912 also by a single enactment did the unprecedented thing of placing the entire expense of the Missionary Episcopacy, which had previously been borne by the Treasury of the Board of Foreign Missions, upon the Episcopal Fund. This act, for the first year of the quadrennium, added to the demands upon the Episcopal Fund the sum of nearly $36,000. Thus in two general items there was laid upon this Fund for the first full year of the new quadrennium a requisition for more than $70,000 in excess of what would have been required had it not been for the special enactments referred to.

For the entire quadrennium now reported, there has been disbursed for the Missionary Episcopacy the sum of $130,827.99. This amount does not include disbursements made on account of Bishops Bashford, Lewis, Nuelsen, and Stuntz, general superintendents doing their work in foreign mission fields. When it is remembered that prior to the General Conference of 1912 the entire expense of the Missionary Episcopacy was borne by the Treasury of the Board of Foreign Missions, it would perhaps seem worthy of passing mention that in the quadrennium now reported, the Episcopal Fund has relieved the treasury of the Foreign Board by this sum of $130,827.99.

It is due in this report that some emphasis be laid upon the work necessitated in order to keep the Episcopal Fund even approximately equal to the demands upon its treasury. It will be observed that in this quadrennium there has actually been disbursed the sum of $810,328.55. The impression of what this means will be more vivid perhaps if it is remembered that

this has actually required on an average for each of the seven days in every week of the quadrennium the raising of $554.63. This result has not come from any process of spontaneous generation. To educate and to stimulate the church to the requirements of this particular Fund have necessitated incessant and unrelaxing effort. It is conservative to say that, throughout the quadrennium, this work has required well-nigh the constant thought and labor of two as skilled persons as could be found for such a task. In addition to all this, the Treasurer has been compelled to write innumerable letters in response to individual inquiries.

Under methods devised, the Treasurer's office has been put not only in direct and intelligent contact with every district superintendent, but with every pastoral charge throughout the connection. The appeals made for this cause have been systematic, universal, and almost constant throughout the church. The Treasurers, while always seeking to be courteous and considerate, have, at times certainly, been unable to divest themselves of the feeling that their very insistence has not always been gratefully received.

The importance, however, of a searching system, a system to be insistently worked, must, as we believe, appear in the steady growth of receipts in the years of the quadrennium, shown as follows:

For the year 1912	**$125,795.38**
For the year 1913	**175,611.07**
For the year 1914	**210,453.36**
For the year 1915	**230,043.32**

Thus the receipts of the fourth year of the quadrennium show an excess above those of the first year by $104,247.94.

But with this steady and gratifying increase of receipts it must still be reported that the required disbursements of the quadrennium have exceeded the current receipts of the same period by the sum of $68,425,42. This is to say that if the Treasury had not begun the quadrennium with a generous surplus it would now be in debt by the sum above named. It should also be borne in mind that while the Treasury as of December 31, 1915, reports as on hand $50,998.16, yet it must be said that this entire amount will be absorbed for current expenses before compensating receipts can be reported from the Spring Conferences. During the quadrennium the requirements upon the Fund have amounted to about $17,000 per month.

There are periods of the year when the Treasurer is under the necessity of borrowing from the banks to meet current demands. This ought not to be. A considerable expense has been incurred in urging pastors in charge to remit quarterly to the Treasurer. In the year 1915 about 3,300 pastors responded to this appeal,

sending in $44,955.89. On the other hand, approximately 12,900 pastors apparently neglecting the urgent requests of the office, retained $184,579.20 until the sessions of their respective Conferences, this money coming finally to the Fund through the Conference treasurers.

The Treasurers invite scrutinizing attention to the administrative expenses in their office. The details embraced in this department are numerous and exacting. We are more than confident that the skilled and toilsome labor required for this administration could nowhere else be secured on a basis so favorable to the Fund itself as is herewith presented. Lest somebody should inquire, we remind the readers of this report that the Treasurers themselves, whatever their responsibility or care in connection with this cause, have never received so much as one penny from this Fund in compensation for their work.

At the risk of somewhat unusual elaboration, the Treasurers of the Episcopal Fund have thought it desirable in this Quadrennial Report to so set forth the *status* and history of the situation as to enable any thoughtful reader to draw his own conclusions from the facts in the case.

All of which is respectfully submitted.

GEORGE P. MAINS, *Treasurer.*
EDWIN R. GRAHAM, *Assistant Treasurer.*

AUDITOR'S REPORT

NEW YORK, March 17, 1916.

TO WHOM IT MAY CONCERN:

I hereby certify that I have examined the Books of Account of George P. Mains, Treasurer of the Episcopal Fund at New York for the period July 1, 1912, to December 31, 1915.

All receipts and disbursements have been verified and the balance in bank agrees with the statement rendered.

The books have been remarkably well kept and every record is clear and distinct and self-explanatory.

Respectfully submitted.

GEORGE D. COLTER, *Auditor.*

COMPARATIVE SUMMARY OF EPISCOPAL FUND FOR THE FOUR YEARS OF QUADRENNIUM

	1912	1913	1914	1915
Balance in Treasury at beginning of year	$119,423 58	$62,711 58	$27,140 85	$26,964 29
Receipts				
Receipts from Conferences	$123,175 51	$174,824 06	$210,009 76	$229,535 09
Interest	2,169 87	787 01	178 24	508 23
Sundry miscellaneous receipts	450 00	....	265 36	....
Total receipts	$125,795 38	$175,611 07	$210,453 36	$230,043 32
Disbursements				
To Bishops: Salaries	$141,482 85	$158,420 24	$154,335 87	$143,533 28
To Bishops: Traveling expenses and sundries	19,292 96	16,519 93	14,760 42	17,465 09
To Bishops: Moving expenses	6,679 00	870 16	....	....
To Bishops: House rent and expenses on Episcopal residences	8,603 53	23,067 71	26,646 69	24,187 89
To Bishops: Stenographic work	2,727 30	8,498 15	9,272 57	10,478 18
Expenses of Bishops to Committee meeting	577 16	711 12	678 36	565 13
Printing blanks, etc	1,036 70	749 06	367 73	252 55
Postage and express on books	82 38	81 72	17 50	78 85
Books and Sundries	137 76	216 00	16 09	102 99
Discount paid Banks on notes of Treasurer and Assistant Treasurer	....	599 30	564 99	273 34
Exchange on out-of-town checks	....	80 12	126 38	125 88
Steamship and Railroad Trans. Bureau	....	225 00	925 00	1,166 67
Printing Annual Report	....	....	33 29	50 00
Rent of offices	1,550 00	....	....	3,648 00
Printing and postage on circular letters	....	675 19	1,108 86	1,341 17
Expenses of Treasurer's offices	337 74	468 10	276 17	740 43
Administrative expenses, paid to The Methodist Book Concern	....	....	1,500 00	2,000 00
Total disbursements	$182,507 38	$211,181 80	$210,629 92	$206,009 45
Balance in Treasury at close of year	$62,711 58	$27,140 85	$26,964 29	$50,998 16

Summary of Receipts and Disbursements from January 1, 1912, to December 31, 191

Year	Receipts	Disbursements	Disbursements in excess of Receipts	Receipts in excess of Disbursements
1912	$125,795 38	$182,507 38	$56,712 00	
1913	175,611 07	211,181 80	35,570 73	
1914	210,453 36	210,629 92	176 56	
1915	230,043 32	206,009 45		$24,033 87
Totals	$741,903 13	$810,328 55	$92,459 29	$24,033 87
Jan. 1, 1912—Cash on hand	119,423 58			
Dec. 31, 1915—Balance		50,998 16		68,425 42*
	$861,326 71	$861,326 71		

*Summary of $786,841.82 disbursed to Bishops and widows of Bishops during the four years of this quadrennium ending Dec. 31, 1915, as follows:

	Moving Expenses	Amount of Salary Paid	Traveling and Sundry Expenses	Rent and Expenses on Bishops' Residences	Stenographer
Henry W. Warren (deceased)	$....	$4,791 74	$294 60	$....	$....
Earl Cranston	....	20,000 00	1,371 43	3,583 33	577 60
David H. Moore (deceased)	203 87	4,791 66	380 24	....	....
John W Hamilton	....	19,999 99	1,477 46	3,583 32	1,499 96
Joseph F. Berry	297 60	19,999 99	1,215 66	3,014 00	1,078 41
William F. McDowell	....	19,583 28	936 80	3,500 02	1,370 00
James W. Bashford	....	20,000 00	5,154 80	2,850 00	1,791 66
William Burt	1,325 00	20,000 00	2,302 73	3,020 59	1,691 66
Luther B. Wilson	....	20,000 00	1,068 70	3,583 32	845 00
Thomas B. Neely	....	4,791 63	234 80	....	....
William F. Anderson	484 73	19,999 99	1,228 38	3,333 20	871 45
John L. Nuelsen	1,631 30	19,999 99	3,680 41	3,500 00	1,540 00
William A. Quayle	461 00	20,000 00	1,338 45	3,583 24	847 57
Charles W. Smith (deceased)	194 42	15,833 33	1,463 58	2,389 10	685 00
Wilson S. Lewis	....	20,272 67	3,978 75	3,150 00	1,067 56
Edwin H. Hughes	....	20,000 00	1,842 93	1,959 57	319 65
Robert McIntyre (deceased)	....	14,583 27	825 00	1,250 00	....
Frank M. Bristol	53 98	19,999 93	2,481 37	3,066 61	688 58
Homer C. Stuntz	....	17,916 63	4,280 38	1,630 80	529 21
Theodore S. Henderson	342 30	17,916 66	2,512 71	3,416 61	1,796 59
William O. Shepard	194 50	17,916 67	965 69	3,075 00	986 24
Naphtali Luccock	400 25	17,916 67	1,926 45	2,782 00	1,117 50
Francis J. McConnell	505 25	17,916 67	2,237 76	3,500 00	693 49
Frederick D. Leete	366 75	17,916 66	1,807 42	3,333 23	1,403 85
Richard J. Cooke	525 00	17,916 67	2,166 85	2,630 00	392 75
Wilbur P. Thirkield	357 40	17,916 67	1,967 21	3,600 00	1,443 50
Missionary Bishops					
Joseph C. Hartzell	..	15,791 66	3,870 97	2,150 00	1,750 00
Frank W. Warne	....	11,499 96	2,676 48	1,566 48	1,791 48
Isaiah B. Scott	....	11,208 32	1,401 51	2,560 00	1,243 30
John E. Robinson	....	11,208 32	2,404 18	1,107 47	548 19
Merriman C. Harris	....	11,208 32	2,627 80	2,200 00	1,597 65
John W. Robinson	....	11,208 30	1,937 23	1,754 60	262 95
William P. Eveland	....	11,208 32	3,603 30	1,833 30	545 40
Retired Bishops					
Thomas Bowman (deceased)	....	3,250 00	....	....	....
John M. Walden (deceased)	....	6,999 99	102 12	....	....
John H. Vincent	....	10,000 00	....	....	....
David H. Moore (deceased)	....	7,500 00	233 43	....	....
Thomas B. Neely	205 81	7,500 00	37 22	....	....
J. M. Thoburn	....	8,062 50	....	....	....
Widows of Bishops					
Mrs. Wiley (deceased)	....	3,166 67	....	....	....
" Haven (deceased)	....	187 50	....	....	....
" McCabe (deceased)	....	225 00	....	....	....
" Andrews (deceased)	....	5,750 00	....	....	....
" Fowler	....	2,000 00	....	....	....
" Goodsell	....	4,800 00	....	....	....
" Foss	....	2,400 00	....	....	....
" Mallalieu	....	2,000 00	....	....	....
" Spellmeyer	....	2,699 95	....	....	....
" Warren	....	416 66	3 60	....	....
" Walden	....	1,000 00	....	....	....
	$7,549 16	$597,772 24	$68,038 40	$82,505 82	$30,976 20

Summary

Moving Expenses	$7,549 16
Salaries	597,772 24
Traveling Expenses and Sundries	68,038 40
Rent and Repairs, Taxes, etc	82,505 82
Stenographers	30,976 20
	$786,841 82*

*In four years the amount disbursed exceeded the receipts $68,425.42, which would have been a debt had it not been for the surplus on hand at the beginning of

RECEIPTS AND APPORTIONMENT FOR THE QUADRENNIUM BY CONFERENCES

[The Conferences are shown as of the close of the Quadrennium]

	Receipts for the Quadrennium (Calendar Years)					Total Apportionment
	1912	1913	1914	1915	Total	
	$	$	$	$	$	$
Alabama	58	101	97	123	379	765
Arkansas	104	94	92	256	546	992
Atlanta	122	164	250	346	882	1,771
Baltimore	2,118	2,617	4,371	4,467	13,573	16,360
Blue Ridge-Atlantic	47	104	149	150	450	798
California	1,695	1,800	2,431	2,502	8,428	12,020
California German	136	224	233	224	817	1,002
Central Alabama	123	296	106	125	650	1,566
Central German	663	779	1,213	1,340	3,995	4,909
Central Illinois	2,257	2,862	3,126	3,471	11,716	13,773
Central Missouri	160	232	242	286	920	1,735
Central New York	2,019	3,144	3,450	3,731	12,344	12,843
Central Pennsylvania	2,286	2,827	4,545	5,102	14,760	16,846
Central Swedish	327	324	361	377	1,389	2,308
Central Tennessee	58	85	94	91	328	553
Chicago German	625	801	855	862	3,143	3,155
Colorado	1,317	2,676	2,923	2,930	9,846	10,724
Columbia River	1,397	1,689	1,896	2,049	7,031	8,724
Dakota	1,094	1,982	2,045	2,227	7,348	9,774
Delaware	780	1,098	1,196	1,302	4,376	5,584
Des Moines	1,892	2,850	3,613	4,234	12,589	15,140
Detroit	2,367	3,108	3,974	4,666	14,115	19,097
East German	456	450	809	733	2,448	3,104
East Maine	579	793	1,025	1,175	3,572	5,034
East Tennessee	117	182	218	251	768	1,105
Eastern Swedish	212	202	291	367	1,072	1,276
Erie	1,947	2,772	3,091	3,242	11,052	14,171
Florida	98	98	177	164	537	804
Genesee	1,901	3,671	4,026	4,217	13,815	16,731
Georgia	38	67	83	86	274	343
Gulf	8	384	191	256	839	1,165
Holston	507	815	878	916	3,116	5,197
Idaho	26	1,183	771	751	2,731	3,624
Illinois	3,443	4,426	5,427	5,629	18,925	20,794
Indiana	2,499	3,145	3,865	4,045	13,554	15,562
Iowa	1,479	2,126	2,629	2,725	8,959	9,291
Kansas	3,006	3,195	4,871	5,034	16,106	18,175
Kentucky	200	272	421	405	1,298	3,370
Lexington	217	305	466	545	1,533	2,996
Lincoln	30	80	113	93	316	709
Little Rock	35	78	95	70	278	996
Louisiana	141	319	274	256	990	3,306
Maine	754	990	1,220	1,234	4,198	4,764
Michigan	1,920	3,355	4,017	4,290	13,582	17,076
Minnesota	972	1,702	1,826	1,862	6,362	7,875
Mississippi	156	240	219	270	885	2,432
Missouri	1,122	1,518	1,682	1,771	6,093	7,081
Montana	432	616	611	613	2,272	2,782
Nebraska	2,589	4,207	4,882	6,021	17,699	18,779
New England	1,770	2,213	2,951	3,939	10,873	17,710
New England Southern	1,231	1,473	2,339	2,482	7,525	9,678
New Hampshire	839	944	1,363	1,439	4,585	5,652
New Jersey	2,292	2,747	3,682	4,683	13,404	16,959
New York	3,195	3,471	3,655	4,350	14,671	21,473
New York East	3,315	4,614	5,100	5,769	18,798	25,879
Newark	3,548	4,010	5,049	5,913	18,520	20,764
North Carolina	117	223	*20	439	799	1,729
North Dakota	663	1,303	1,532	1,709	5,207	8,071
North Indiana	1,960	1,887	4,106	4,524	12,477	15,062
North Montana	209	305	338	466	1,318	1,917
North-East Ohio	4,686	6,561	7,737	8,169	27,153	28,682
Northern German	391	515	553	534	1,993	2,099
Northern Minnesota	873	1,315	1,402	1,877	5,467	9,826
Northern New York	1,272	1,509	2,834	2,801	8,416	10,304
Northern Swedish	293	429	441	440	1,603	1,579
Northwest German	241	545	557	548	1,891	1,897
Northwest Indiana	1,778	2,618	3,044	3,309	10,749	11,081
Northwest Iowa	1,396	2,880	3,458	3,474	11,208	11,839
Northwest Kansas	1,027	1,225	1,570	1,895	5,717	7,152

* Conference collection not received until the following calendar year.

	Receipts for the Quadrennium (Calendar Years)					Total Apportionment
	1912	1913	1914	1915	Total	
	$	$	$	$	$	$
Northwest Nebraska	201	286	368	415	1,270	1,430
Norwegian and Danish	423	419	519	489	1,850	2,181
Ohio	2,121	2,813	3,384	3,692	12,010	13,806
Oklahoma	1,180	1,799	1,859	2,143	6,981	9,333
Oregon	987	1,627	1,869	1,808	6,291	6,928
Pacific German	141	231	206	229	807	795
Philadelphia	4,158	4,153	5,872	6,749	20,932	24,839
Pittsburgh	2,626	4,084	5,353	6,148	18,211	22,163
Puget Sound	1,087	2,196	2,059	2,182	7,524	9,078
Rock River	3,229	5,745	6,330	6,985	22,289	25,345
Saint Johns River	205	234	417	312	1,168	1,513
Saint Louis	1,536	2,081	3,458	2,347	9,422	9,920
Saint Louis German	488	682	778	822	2,770	3,616
Savannah	86	91	161	175	513	1,051
South Carolina	233	452	455	525	1,665	4,713
Southern California	2,729	3,306	3,987	4,257	14,279	16,274
Southern German	209	323	313	320	1,165	1,072
Southern Illinois	1,428	2,349	2,502	2,574	8,853	10,925
Southwest Kansas	1,400	1,875	2,700	3,665	9,640	11,445
Tennessee	79	123	118	120	440	1,055
Texas	18	362	*37	166	583	2,395
Troy	1,894	2,667	4,131	4,587	13,279	14,726
Upper Iowa	2,267	3,148	3,429	3,563	12,407	12,798
Upper Mississippi	157	320	225	258	960	2,430
Vermont	785	1,128	1,291	1,249	4,453	4,738
Washington	432	907	1,120	1,271	3,730	6,053
West German	512	695	802	868	2,877	3,388
West Ohio	3,382	4,981	5,587	5,973	19,923	20,074
West Texas	219	34	171	168	592	1,845
West Virginia	1,698	2,268	2,634	2,948	9,548	13,097
West Wisconsin	1,234	1,959	2,225	2,328	7,746	8,921
Western Norwegian-Danish	.....	87	101	84	272	732
Western Swedish	220	310	319	327	1,176	1,193
Wilmington	1,710	2,163	2,404	2,680	8,957	10,773
Wisconsin	1,490	2,336	2,708	2,854	9,388	10,174
Wyoming	1,874	2,929	3,128	3,698	11,629	13,468
Wyoming State	171	.....	266	387	824	1,403
Alaska Mission	25	21	13	13	72	196
Arizona Mission	200	226	310	339	1,075	1,545
Hawaii Mission	.....	.....	.....	.....	.....	60
Italian Mission	9	23	12	18	62	.....
Nevada Mission	145	145	260	233	783	1,423
New Mexico English Mission	192	260	252	224	928	1,009
New Mexico Spanish Mission Conference	5	.....	19	21	45	158
Pacific Chinese Mission	20	20	.....	40	80	37
Pacific Japanese Mission	70	70	80	80	300	442
Pacific Swedish Mission Conference	70	80	84	71	305	660
Porto Rico Mission	.....	3	16	22	41	15
South Florida Mission	37	71	25	22	155	277
Southern Swedish Mission Conference	67	86	77	78	308	339
Utah Mission	42	52	86	120	300	708
Foreign Conferences						
Bengal	6	.....	.....	.....	6	135
Bombay	.....	117	.....	.....	117	435
Central China	12	.....	45	18	75	69
Chile	64	105	.....	.....	169	456
Denmark	53	105	110	110	378	370
Eastern South America	149	183	259	258	849	1,138
Finland	31	34	.....	.....	65	309
Foochow	45	52	47	.....	144	186
Hinghwa	38	41	.....	101	180	165
Italy	.....	168	91	.....	259	183
Korea	.....	.....	.....	.....	.....	226
Liberia	37	70	69	97	273	177
Malaysia	.....	.....	.....	.....	.....	525
Mexico	81	63	73	32	249	1,153
North China	.....	21	51	46	118	140
North Germany	270	1,534	.....	388	2,192	2,538
North India	.....	.....	.....	41	41	243

* Conference collection not received until the following calendar year.

	Receipts for the Quadrennium (Calendar Years)					Total Apportionment
	1912	1913	1914	1915	Total	
	$	$	$	$	$	$
Northwest India	.....	.....	96	123	219	.....
Norway	127	200	220	227	774	772
Philippine Islands	.....	67	.....	.....	67	.....
South Germany	708	800	.....	.....	1,508	2,460
South India	.....	.....	38	61	99	.....
Sweden	405	702	699	708	2,514	2,838
Switzerland	.....	468	475	.....	943	1,610
Austria-Hungary Mission Conference	20	.....	10	.....	30	18
Bulgaria Mission Conference	.....	.....	6	8	14	49
Burma Mission Conference	.....	.....	.....	.....	.....	126
Central Provinces Mission Conference	.....	2	21	17	40	69
East Central Africa Mission Conference	.....	.....	.....	.....	.....	.....
France Mission Conference	10	24	.....	.....	34	8
North Africa Mission Conference	.....	.....	.....	.....	.....	.....
North Andes Mission Conference	.....	.....	.....	.....	.....	72
Russia Mission	5	8	.....	.....	13	.....
West China Mission Conference	.....	.....	9	13	22	38
West Central Africa Mission Conference	.....	2	.....	.....	2	.....
Totals	$123,177	$174,821	$210,010	$229,537	$737,545	.....

REPORT OF THE TRUSTEES OF THE CHARTERED FUND OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

To the Bishops and Members of the General Conference of the Methodist Episcopal Church in the United States of America.

DEAR FATHERS AND BRETHREN: The Trustees of the Chartered Fund of the Methodist Episcopal Church in the U. S. A. respectfully submit to the General Conference their quadrennial report as follows:

The amount of the Fund as it stood on the first day of January, 1912.

Invested Funds	$76,380.00	
Uninvested Funds	1,987.64	
		$78,367.64

The amount of the Fund as it stood on the first day of January, 1916.

Invested Funds	$83,217.50	
Uninvested Funds	1,244.06	
		$84,461.56
Total increase since last General Conference		$6,093.92

The above increase is accounted for by the following bequests:

January 4, 1913—Geo. I. Bodine	$1,000.00
July 22, 1913—A. M. Todd	1.00

And also by increased interest account.

The amounts distributed to each Conference in the years 1912, 1913, 1914, and Spring of 1915 was the sum of Thirty ($30) Dollars.

The Invested Funds of the Chartered Fund are as follows:

New York State 4½% Bonds @ par	$5,000.00	
New York City 4½% Bonds @ par 94¾	10,000.00	
Reading Company General 4% Bonds @ 94½	4,737.50	
Bonds and Mortgages on Real Estate	48,700.00	
Ground Rent	2,500.00	
St. Louis Iron Mountain and S. W. Railway Car Trusts @ par	7,000.00	
240 shares Insurace Co. of North America Stock @ 22	5,280.00	
		$83,217.50

Three vacancies have been caused by death: Brother George I. Bodine, Brother Joseph H. Chubb, and Brother Edward Perry. The Board have elected to fill these vacancies: Brother William H. Heisler (since deceased), Brother Cyrus D. Foss, Jr., Brother George I. Bodine, Jr., and Brother John Baker Tuttle.

Under the Charter and supplements thereto, the election of the brethren as Trustees is subject to the approval of the General Conference at Saratoga, New York, and the approval is hereby requested. All of which is respectfully submitted, by order of the Trustees of this Fund.

Philadelphia, Pa., Dated January 14, 1916.

HENRY J. MARIS,
President.
EDGAR J. PERSHING,
Secretary.
FRANKLIN I. BODINE,
Treasurer.

REPORT OF THE TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church, in session at Saratoga Springs, N. Y., May, 1916:

The Trustees of the Methodist Episcopal Church respectfully submit their report for the four years from December 31, 1911, to December 31, 1915.

DECEASED TRUSTEES

A proper respect for the memory of our associate Trustees who have died during these four years prompts us to refer at once to them and the loyal service they rendered the church as Trustees.

BISHOP JOHN MORGAN WALDEN

The two outstanding features in John Morgan Walden's record as a Trustee are the length and character of his service. The corporation known as the Board of Trustees of the Methodist Episcopal Church in the United States of America was created by the General Conference in 1864. John Morgan Walden was appointed a member of this Board in 1880. He was chosen President of this Board in 1888, and served in that capacity until his death in 1914, a period of twenty-six years. But more remarkable than its length was the quality of his service. It was able, conscientious, unremitting, in a word, distinctly characteristic of Bishop Walden. The predominant traits of the man naturally and peculiarly marked his work in the Board. Chief among these perhaps was his fondness for details and his unsurpassed ability to retain and to reproduce them as occasion demanded. No matter what transactions might be referred to, his recollection of them was practically a transcript of the record itself, following with surprising accuracy all the variations of its history. He was an encyclopedia of trusts, investments, and distributions. In the later years of his life the supremacy of his will over the growing infirmities of old age enabled him to make an almost perfect record of attendance and service which was a constant stimulus to equal fidelity on the part of the Board.

ROBERT TALBOTT MILLER

Robert Talbott Miller became a member of the Board of Trustees of the Methodist Episcopal Church by appointment of the Bishops, May, 1894, to succeed Amos Shinkle. It was a vacancy hard to fill, for Mr. Shinkle's great and varied qualifica-

tions, business and administrative, made him preeminently valuable. Yet from the same Conference, the Kentucky, Mr. Miller was selected, and was so admirably adapted that the administration of the Board moved on with undiminished efficiency. And the twenty years of Mr. Miller's continuous service have abundantly confirmed the wisdom of the choice. To the very last his clear and logical mind and his singular understanding of the diversified and important concerns of the Board made him a prime factor in its policy and administration.

EDWARD B. RAWLS

Edward B. Rawls was elected a member of this Board by the General Conference of 1900 to succeed Luke Hitchcock. He attended regularly the meetings of the Board and served efficiently until his death in 1913. He lived at Cheyenne, Wyoming.

BISHOP DAVID HASTINGS MOORE

Bishop David Hastings Moore had a rather remarkable career as a member of the Board of Trustees of the Methodist Episcopal Church. He was first elected a member by the General Conference of 1892. He resigned in 1896 because of a change of Episcopal residence to Shanghai, China. In 1904 the General Conference again elected him a member of the Board of Trustees, and again he thought best to resign on account of his removal to Portland, Oregon.

In 1908 the General Conference elected him to membership in the Board for the third time when he established his residence in his beloved native State—Ohio—and in Cincinnati, where he remained a highly efficient member of the Board until the day of his death in November, 1915. Bishop Moore rarely missed a meeting of the Trustees. He was a wise counselor, a cheerful and willing worker, one who served the church in the fear of God, and with love toward his fellow men. With conspicuous ability he discharged the high responsibilities of his successive offices with honor to himself and large results to the Kingdom of God.

NEW BEQUESTS AND TRUSTS

The bequests and trusts received during the quadrennium are as follows:

The Francesca Nast Gamble Bequest No. 1, net amount received, $47,525, the income therefrom to be used for the benefit of superannuated and worn out ministers of the Methodist Episcopal Church, and such widows and orphans of deceased ministers as in the judgment of said Trustees are unable to support themselves and having no adequate support from relatives.

The Francesca Nast Gamble Bequest No. 2, net amount received, $23,775, the income therefrom to be paid annually to the

Mutual Preachers' Aid Society of the Central German Conference of the Methodist Episcopal Church.

W. A. Crawford Bequest, $1,506.40, "in trust to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church."

Thomas Edward Corkhill Fund, $11,883.69 received. This fund was bequeathed to the Methodist Episcopal Church by Kate E. Corkhill in memory of her father, "the income arising therefrom to be used to apply in support of the missions, both home and foreign, of said church."

Sarah J. Dillon Bequest, $4,175 received, "in trust for the use and benefit of the Missionary Society of said Methodist Episcopal Church."

Mary Edna Steele Bequest, $2,568.46 received, "to be used in advancing the deaconess work and for the purpose of training schools and the Old People's Home, in whatever proportion it may be deemed to be most needed where it will do the most good."

Nancy Butler Bequest, $500 received, "in trust for the benefit of the Northwestern Branch of the Woman's Foreign Missionary Society of said Methodist Episcopal Church."

Woman's Foreign Missionary Society of First Church, Athens, O., Fund of $300, the income from this Fund to be paid to said Society.

First Methodist Episcopal Church, Athens, O., Fund of $700, the income from this Fund to be paid to said church.

Walden Family Fund, $1,000 received on account of $5,000 Fund provided in the Will of Bishop John M. Walden. The ultimate beneficiaries are the Walden University, Nashville, Tenn.; the Elizabeth Gamble Deaconess Home, Cincinnati, O.; and the German Deaconess Home, Cincinnati, O.

TRUSTS INCREASED BY ADDITIONAL BEQUESTS

John R. Hinkle Fund of $6,000 increased by the addition of $4,000, the income for the benefit of the Missionary Society of the Methodist Episcopal Church.

Trinity Methodist Episcopal Church, Cincinnati, O., Endowment Fund of $3,480.50 increased by $3,000, the income from the entire Fund to be paid to said church.

TRUST PAID TO BENEFICIARY

The Sarah M. Y. Whetstone Fund for Walden University amounting to $9,378.02, was used in the erection of a building at Walden University. This building is to be known as the Whetstone Memorial Building and is for the use of the Biblical and African Training School at Walden University (now Walden College), Nashville, Tenn.

CHANGES IN THE BOARD

The following changes in the Board of Trustees have occurred during the last quadrennium:

The vacancy caused by the death of Bishop John M. Walden was filled by the appointment of Bishop William F. Anderson, Rev. L. C. Bentley, D.D., of Vincennes, Ind., was appointed to fill the vacancy caused by the death of Rev. Edward B. Rawls, D.D., and Mr. William B. Melish, of Cincinnati, O., was appointed to fill the vacancy caused by the death of Mr. Robert T. Miller. These vacancies were all filled by the Board of Bishops at their meeing in the spring of 1914.

The terms of the following Trustees expire at this session of your body:

Class I. Ministers: William F. Anderson, David H. Moore (deceased), Frank S. Tincher.

Laymen: William B. Melish, Jesse R. Clark, M. C. Slutes.

Class II. Ministers: Frank G. Mitchell, John Pearson, L. C. Bentley.

Laymen: James N. Gamble, N. W. Harris, Herbert A. Winans.

The following is the report of the Treasurer:

TRUSTEES METHODIST EPISCOPAL CHURCH

RECEIPTS AND DISBURSEMENTS

For Four Years Ended December 31, 1915

RECEIPTS

Income Account			
Income on Investments		$105,790 22	
Whetstone Fund, Biblical and African Training School—voucher returned and credited		52 59	
On Expenses—rent of part of office, telephone		1,958 46	
			$107,801 27
Principal Account			
Bequests and Trusts:			
John R. Hinkle		$4,000 00	
Mary Edna Steele		2,568 46	
Nancy Butler		500 00	
Sarah J. Dillon		400 00	
Francesca N. Gamble No. 1, on account.	$47,525		
Less: Procter & Gamble Common stock	46,980		
		545 00	
Francesca N. Gamble No. 2, on account,	$23,775		
Less: Procter & Gamble Common stock	23,200		
		575 00	
W. A. Crawford		1,506 40	
Woman's Foreign Missionary Society, First Church, Athens, O		300 00	
First M. E. Church, Athens, O		700 00	
Thomas Edward Corkhill		3,883 69	
The Walden Family Fund		1,000 00	
Second National Bank, Ironton, O		50 00	
Loans Paid		402,730 00	
			418,758 55
			$526,559 82
Cash Balance December 31, 1911			12,573 53
			$539,133 35

DISBURSEMENTS

Income Account

Salaries	$5,405 00	
Expenses—office rent, telephone, printing, etc	2,616 45	
Union Savings Bank & Trust Company—commission as Agent for Treasurer	5,819 34	
Legal Expenses	1,200 00	
Bequest Expenses	199 45	
Pomeroy (Ohio) Property	1,086 19	
Paid Beneficiaries	86,801 94	
		$103,128 37

Principal Account

Paid Bequests:		
Stevens W. Flower Bequest and Deaconess Home and Hospital Fund, Toledo	$10,066 84	
Nancy Butler Bequest	517 43	
Mary Edna Steele Bequest	2,726 94	
Sarah M. Y. Whetstone Memorial Building—Walden University	7,323 02	
	$20,634 23	
Nine Shares Procter & Gamble Co. Common stock (stock dividend credited to Income Account)	900 00	
Loaned	411,150 00	
		432,684 23
		$535,812 60
Cash Balance December 31, 1915		3,320 75
		$539,133 35

DISTRIBUTION OF INCOME

For Four Years Ended December 31, 1915

Income Received	$105,790 22	
On account of office rent, telephone, services of stenographer, etc	1,958 46	
	$107,748 68	
Voucher returned and credited	52 59	
		$107,801 27
Less:		
Administration Expenses	$15,040 79	
Expenses Pomeroy (Ohio) Property	1,086 19	
Bequest Expenses	199 45	
		$16,326 43
		$91,474 84
Add:		
Undisbursed Income, December 31, 1911		13,352 43
Overdrafts on Income transferred to Principal Fund—Mary A. Shepherd Annuity		258 49
Expense Fund Investments transferred to Principal Fund		1,144 08
		$106,229 84

Income transferred to Principal Account (Joseph Jones Bequests)		$700 00	
Income Added to Principal:			
Contingent Fund	$1,075 52		
Supplement Fund	42 87		
Conference Claimants' Fund	832 59		
S. M. Y. Whetstone Memorial Building—Walden University	1,118 98		
Stevens W. Flower Bequest	727 87		
Deaconess Home and Hospital Fund.	642 45		
Nancy Butler Bequest	17 43		
Mary Edna Steele	158 48		
		4,616 19	

Paid Beneficiaries:			
Mount Auburn M. E. Church, Cincinnati:			
Current Expenses	$1,485 70		
Parsonage Fund	756 64		
Various Departments	727 29		
Gammon Theological Seminary	41,492 38		
Board of Home Missions and Church Extension	9,519 82		
Board of Foreign Missions	18,191 95		
Woman's Home Missionary Society	3,757 78		
Woman's Foreign Missionary Society	4,033 05		
Trinity M. E. Church, Cincinnati	1,224 65		
Christ Hospital, Cincinnati	1,489 87		
Elizabeth Gamble Deaconess Home	213 44		
Children's Home, Cincinnati	106 75		
The Methodist Book Concern for Christliche Apologete	264 09		
Old Bethel Chapel	115 77		
Havana, O., M. E. Church	92 50		
Perkinsville, Vt., M. E. Church	500 12		
Phoebus, Va., M. E. Church	97 11		
Republic Circuit, North-East Ohio Conference	243 45		
Conference Claimants, West Ohio Conference	49 23		
Detroit and Minnesota Annual Conferences	195 24		
Myrtilla I. Gann Annuity	204 40		
Thomas and Mary A. Shepherd Annuity	1,248 00		
Mutual Preachers' Aid Society, Central German Conference	750 99		
Woman's Foreign Missionary Society, First Church, Athens	16 35		
First M. E. Church, Athens, O	25 37		
		86,801 94	
			$92,118 13
Total Undisbursed Income, including Expense Fund			$14,111 71
Accepted Trusts and Bequests held December 31, 1911			$436,922 02
Trusts Received During Quadrennium:			
Mary Edna Steele		$2,568 46	
Nancy Butler		500 00	
Sarah J. Dillon		4,175 00	
Francesca N. Gamble No. 1		47,525 00	
Francesca N. Gamble No. 2		23,775 00	
W. A. Crawford		1,506 40	
Woman's Foreign Missionary Society, First Church, Athens, O		300 00	
First Church, Athens, O		700 00	
Thomas Edward Corkhill		11,883 69	
Walden Family Fund		1,000 00	
			93,933 55
Trusts Increased by Additional Bequests:			
John R. Hinkle		$4,000 00	
Trinity M. E. Church, Cincinnati		3,000 00	
			7,000 00
Trusts Increased by Transfer of Income to Principal:			
Contingent		$1,075 52	
Supplemental		42 87	
Conference Claimants		832 59	
S. M. Y. Whetstone Memorial Building, Walden University		1,118 98	
Stevens W. Flower		727 87	
Deaconess Home and Hospital, Toledo		642 45	
Nancy Butler		17 43	
Mary Edna Steele		158 48	
			4,616 19

Investments Transferred from Income:		
Joseph Jones		$700 00
		$543,171 76
Trusts Reduced During Quadrennium by Payment to Beneficiaries:		
Stevens W. Flower Bequest and Deaconess Home and Hospital Fund	$10,066 84	
Nancy Butler	517 43	
Mary Edna Steele	2,726 94	
S. M. Y. Whetstone Memorial Building, Walden University	9,378 02	
	$22,689 23	
Thomas and Mary A. Shepherd Annuity: Gifts No. 1 to No. 5—Income overdraft charged to Principal	258 49	
		22,947 72
Total Trusts December 31, 1915		$520,224 04
Undisbursed Income, including Expense Fund		14,111 71
Total Trusts and Undisbursed Income		$534,335 75
Invested as Follows:		
Notes secured by mortgages		$369,780 00
Notes secured by collateral		18,000 00
Bonds Held:		
Chicago Railway Co	$5,000 00	
Chicago Railway Co. (Income)	700 00	
Pennsylvania & Mahoning Valley R. R. Co.	5,000 00	
Cincinnati Edison Electric Co	2,000 00	
U. S. Registered Consuls (1930)	1,000 00	
Austin, Tex., Refunding (1931)	500 00	
Lorain, O., Sewer (1920)	500 00	
		14,700 00
Stocks Held:		
125 shares Procter & Gamble Co. Common	$70,580 00	
5 shares Procter & Gamble Co. Common	500 00	
118 shares Procter & Gamble Co. Preferred	23,600 00	
27 shares Barney & Smith Car Co. Preferred	3,240 00	
14 shares Hamilton Machine Tool Co. Pref.	1,470 00	
9 shares Chas. Boldt Glass Co. Preferred	945 00	
150 shares Globe-Wernicke Co. Preferred	17,700 00	
5 shares Second National Bank, Ironton, O.	850 00	
15 shares Belfont Iron Works Co	1,875 00	
20 shares Cincinnati Gas & Elec	2,000 00	
		122,760 00
Pomeroy, O., Real Estate		3,775 00
G. L. & L. W. Probst Judgment		2,000 00
Total Notes and Securities held December 31, 1915		$531,015 00
Cash on Hand, December 31, 1915		3,320 75
Total Cash and Securities held December 31, 1915		$534,335 75

Trust Funds

Accepted Trusts and Bequests Held December 31, 1915:	
Permanent Fund	$1,453 72
Contingent Fund	6,460 63
Supplemental Fund	230 25
E. H. Gammon Trust	234,312 74
Jedediah Allen Trust	39,197 56
Joseph Jones Bequest	16,250 00
E. P. Dwight Bequest	50,000 00
Julia A. Applegate Bequest	5,500 00
Adam Rouser Bequest	4,000 00
Meredith Cheek Bequest	350 00
Conference Claimants' Fund	4,831 77

John R. Hinkle Fund	$10,000 00
Robert T. Miller Trust	6,953 66
Oliver Collins Bequest	1,000 00
Henrietta Stitt Bequest	1,050 00
Samuel Williams Bequest	260 00
Martin Ruter Cemetery Lot Fund	128 88
Delana B. Parks Bequest	1,161 98
Charles M. Langdon Bequest	500 00
Trinity Methodist Episcopal Church (Cincinnati) Endowment Fund	6,480 50
Lillian Gamble Bequest	2,500 00
John S. Hester Bequest	400 00
Frank X. Kreitler Trust	1,000 00
Mary K. Eaton Fund	100 00
Apologete Endowment Fund	75 00
John Doenges Fund	100 00
Jane McMahon Bequest	200 00
Ruth H. Brink Bequest	984 50
Detroit and Minnesota Annual Conferences Fund	1,000 00
Elizabeth Owens Bequest	533 00
Amanda R. Clark Bequest	500 00
Perkinsville, Vt., Methodist Episcopal Church Trust	2,300 00
Catherine M. Kibbey Bequest	2,000 00
Mount Auburn Methodist Episcopal Church (Cincinnati, O.):	
Current Expense Fund	8,883 25
Parsonage Fund	4,441 62
Various Departments Fund	4,441 63
Whetstone Fund, Biblical and African Training School	2,000 00
George B. Johnson Bequest	2,000 00
Thomas and Mary A. Shepherd Annuity Gift No. 1	903 25
Thomas and Mary A. Shepherd Annuity Gift No. 2	1,087 03
Thomas and Mary A. Shepherd Annuity Gift No. 3	934 66
Thomas and Mary A. Shepherd Annuity Gift No 4	926 24
Thomas and Mary A. Shepherd Annuity Gift No. 5	927 08
Myrtilla I. Gann Fund	1,000 00
Sarah J. Dillon Bequest	4,175 00
Francesca N. Gamble Bequest No. 1	47,525 00
Francesca N. Gamble Bequest No. 2	23,775 00
Woman's Foreign Missionary Society Fund, First M. E. Church, Athens, O	300 00
W. A. Crawford Bequest	1,506 40
First Methodist Episcopal Church, Athens, O., Fund	700 00
Thomas Edward Corkhill Fund	11,883 69
Walden Family Fund	1,000 00
Total Trusts held December 31, 1915	$520,224 04

The foregoing report is respectfully submitted by order of the Board of Trustees:

JAMES N. GAMBLE, President,
JOHN PEARSON, Secretary.

VOTE ON CONSTITUTIONAL PROPOSITIONS

I. THE MISSISSIPPI PROPOSITION

Bishops for Races and Languages

DETAILED VOTE BY CONFERENCES

Conferences	*Annual Conference*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
Alabama	Not consid.		0	21
Arkansas	23	3	18	0
Atlanta	60	12		
Baltimore			9	5
Bengal	11	2	10	0
Blue Ridge-Atlantic	23	13		
Bombay	23	4	11	0
California	No vote		2	110
California German	1	19	9	5
Central Alabama	42	38	59	0
Central China				
Central German	0	72	0	56
Central Illinois	51	34	Unanimous	
Central Missouri			0	62
Central New York	24	48	Tabled	
Central Pennsylvania	143	25	101	44
Central Provinces	19	3	20	0
Central Swedish	0	26	23	1
Central Tennessee	24	0	Unanimous	
Chicago German	0	55	1	33
Chile				
Colorado	86	16	85	2
Columbia River	0	71	28	15
Dakota	74	3	45	2
Delaware			89	2
Denmark	No vote		No vote	
Des Moines	119	0	Nonconcur.	
Detroit	63	131	No vote	
East German	4	36	0	35
East Maine				
East Tennessee	41	13	44	1
Eastern South America	10	19		
Eastern Swedish			17	7
Erie	0	116	85	61
Finland	15	9	4	7
Florida	93	3	69	1
Foochow	78	1	108	0
Genesee	37	73	74	6
Georgia	4	10	16	0
Gulf	21	12		
Hinghwa	53	0	No vote	
Holston	20	45	No vote	
Idaho	1	30	Unan. neg.	
Illinois	41	114	115	2
Indiana	0	144	0	256
Iowa	0	81	No vote	
Italy				
Kansas	205	8	116	0
Kentucky	No vote		No vote	
Korea	5	49	9	60
Lexington	2	109	1	88
Liberia	5	25	23	7
Lincoln	19	33	0	31
Little Rock	58	10	10	19

Conferences	*Annual Conference*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
Louisiana	151	1	96	1
Maine				
Malaysia	27	1	25	0
Mexico	24	5	13	2
Michigan	100	48	68	35
Minnesota	0	75	No vote	
Mississippi			76	1
Missouri	64	2	48	0
Montana	32	0	39	0
Nebraska	194	14	Indef. post.	
Newark	53	57	36	38
New England				
New England Southern	5	42	3	41
New Hampshire				
New Jersey	17	88		
New Mexico	No vote		4	14
New York	103	15		
New York East	18	125	22	132
North Carolina	73	5		
North China	0	49	25	0
North Dakota	24	48	51	4
North Germany				
North India	12	69		
North Indiana	9	144	No vote	
North Montana	15	18	Tabled	
North-East Ohio	Nonconcur.		Unanimous	
Northern German	No vote		Not pres.	
Northern Minnesota	73	20	100	0
Northern New York	7	114	25	47
Northern Swedish	30	0	13	0
Northwest German	43	3	30	0
Northwest India	58	0	29	0
Northwest Indiana	106	0	Not pres.	
Northwest Iowa	102	2	No vote	
Northwest Kansas				
Northwest Nebraska	No vote		26	0
Norway				
Norwegian and Danish	46	7	26	0
Ohio	83	0	No vote	
Oklahoma	85	1	107	7
Oregon	0	77	No vote	
Pacific German				
Philadelphia	69	153	149	47
Philippine Islands	No vote		0	26
Pittsburgh	155	38	4	136
Puget Sound	31	78	73	0
Rock River	123	2	147	23
Saint Johns River	2	21	No vote	
Saint Louis	43	36	39	2
Saint Louis German	5	53	3	35
Savannah	38	0	35	3
South Carolina	134	4	113	0
South Germany				
South India	19	3	24	0
Southern California	164	37	0	131
Southern German	31	8	0	27
Southern Illinois	133	0	Unanimous	
Southwest Kansas	130	5		
Sweden	No vote		No vote	
Switzerland				
Tennessee	70	1	49	0
Texas	95	6	48	0
Troy			3	54
Upper Iowa	Nonconcur.		0	85
Upper Mississippi	58	57	31	5
Vermont	1	52	0	41
Washington	112	5	83	3

Conferences	*Annual Conference*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
West China				
West German	0	51	6	38
West Ohio	126	5	105	2
West Texas			54	1
West Virginia	153	2	158	13
West Wisconsin	58	11	14	55
Western Norwegian-Danish	16	0	8	1
Western Swedish	2	19	0	16
Wilmington	0	126	2	148
Wisconsin	85	3	No vote	
Wyoming	6	117	0	93
Wyoming State	No vote		No vote	
Total				

II. THE COLORADO PROPOSITION

Constitutional Vote in Missions—Residential Honorary Membership for Retired Ministers

DETAILED VOTE BY CONFERENCES

Alabama	37	0	1	20
Arkansas	27	0	18	0
Atlanta	No vote			
Baltimore			145	0
Bengal	10	2		
Blue Ridge-Atlantic	29	0	18	6
Bombay	No vote		11	0
California	Unanimous		No vote	
California German	No vote		No vote	
Central Alabama	77	2		
Central China	26	0		
Central German	12	41	48	0
Central Illinois	23	66	Refused	
Central Missouri			0	62
Central New York	Nonconcur.		Tabled	
Central Pennsylvania	169	0	64	44
Central Provinces	No vote		No vote	
Central Swedish	31	0	No action	
Central Tennessee	No vote		No vote	
Chicago German	64	0	Not pres.	
Chile				
Colorado	113	0	102	0
Columbia River	96	0	No vote	
Dakota	68	6	14	29
Delaware				
Denmark	No vote		No vote	
Des Moines	81	0	No vote	
Detroit	No vote		No vote	
East German	38	0	No vote	
East Maine	72	0	420	
East Tennessee	45	0		
Eastern South America	No vote			
Eastern Swedish				
Erie	85	18	No vote	
Finland	No vote		No vote	
Florida	92	0	69	1
Foochow	71	0	105	1
Genesee	28	41	76	0
Georgia	16	0	No vote	
Gulf	24	1	19	2
Hinghwa				
Holston	No vote		No vote	
Idaho	40	0	Unanimous	
Illinois	No vote		No vote	

Conferences	*Annual Conference*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
Indiana	No vote		0	86
Iowa	No	All	No vote	
Italy				
Kansas	170	0	101	0
Kentucky	Concurrence		No vote	
Korea				
Lexington			89	0
Liberia				
Little Rock	69	2	34	0
Lincoln				
Louisiana	28	63	97	0
Maine				
Malaysia				
Mexico	27	0	0	15
Michigan	139	11	138	2
Minnesota	73	0	No vote	
Mississippi			77	0
Missouri	29	1	No vote	
Montana	Unanimous		No vote	
Nebraska	Tabled		Tabled	
Newark	75	0	25	95
New England				
New England Southern	64	0	46	0
New Hampshire				
New Jersey	119	0	97	0
New Mexico	21	0	12	0
New York	117	0		
New York East				
North Carolina	78	0		
North China	No vote		No vote	
North Dakota	72	0	67	5
North Germany				
North India				
North Indiana	144	1	No vote	
North Montana	28	1	27	0
North-East Ohio	240	0	Carried	
Northern German	No vote		Not pres.	
Northern Minnesota	76	0	100	0
Northern New York	109	0	76	0
Northern Swedish	Nonconcur.		21	0
Northwest German	42	0	15	0
Northwest India			19	14
Northwest Indiana	No vote		No vote	
Northwest Iowa	No vote		No vote	
Northwest Kansas	77	0	67	0
Northwest Nebraska	Unanimous		21	0
Norway				
Norwegian and Danish	51	0	28	0
Ohio	119	0	No vote	
Oklahoma	32	36	107	7
Oregon	87	0	Not consid.	
Pacific German	16	4		
Philadelphia	153	0	177	14
Philippine Islands				
Pittsburgh	190	2	140	0
Puget Sound	116	0	No action	
Rock River	57	3	187	0
Saint Johns River	27	0	29	0
Saint Louis	32	0	44	0
Saint Louis German	46	0	25	0
Savannah	No action			
South Carolina	134	0		
South Germany				
South India				
Southern California	Nonconcur.		No vote	
Southern German	38	0	27	0
Southern Illinois	108	0	No vote	

Conferences	*Annual Conferences*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
Southwest Kansas	121	0		
Sweden	No action		No action	
Switzerland				
Tennessee				
Texas	95	6		
Troy	168	0	74	0
Upper Iowa	121	0	0	77
Upper Mississippi	84	0	36	0
Vermont	57	0	41	0
Washington	116	0	92	0
West China				
West German	27	17	6	38
West Ohio	90	0	188	0
West Texas			57	0
West Virginia	No vote		151	0
West Wisconsin	119	0	72	0
Western Norwegian-Danish	16	0	9	6
Western Swedish	23	0	21	0
Wilmington	100	4	0	147
Wisconsin	82	2	No vote	
Wyoming	109	0	95	0
Wyoming State	Majority		18	0
Total				

III. THE WILMINGTON PROPOSITION

Episcopal Veto on Constitutional Changes

DETAILED VOTE BY CONFERENCES

Alabama	No vote		0	21
Arkansas	No vote		No vote	
Atlanta	No vote			
Baltimore			20	50
Bengal	4	8		
Blue Ridge-Atlantic	8	6		
Bombay	22	5	No vote	
California	No vote		0	114
California German	0	19	No action	
Central Alabama	0	77	21	0
Central China				
Central German	78	0	0	56
Central Illinois	62	21	No vote	
Central Missouri				
Central New York	Nonconcur.		Tabled	
Central Pennsylvania				
Central Provinces	17	3	No vote	
Central Swedish	0	26	No action	
Central Tennessee	Nonconcur.		Nonconcur.	
Chicago German	No action		No action	
Chile				
Colorado	24	73	0	63
Columbia River	No vote		No vote	
Dakota	0	74	0	43
Delaware				
Denmark	No vote		No vote	
Des Moines	Nonconcur.		Nonconcur.	
Detroit	0	189		
East German	30	10	No vote	
East Maine				
East Tennessee	No vote			
Eastern South America	No vote			
Eastern Swedish				
Erie	1	124	No vote	
Finland	No vote		No vote	

Conferences	*Annual Conference* Ayes	Noes	*Lay Electoral* Ayes	Noes
Florida				
Foochow				
Genesee	0	179	0	72
Georgia	Not consid.		0	16
Gulf				
Hinghwa				
Holston	5	55	No vote	
Idaho	No vote		No vote	
Illinois	1	143	No vote	
Indiana	141	0	0	86
Iowa	0	69	No vote	
Italy				
Kansas				
Kentucky	Nonconcur.		No vote	
Korea				
Lexington				
Liberia	2	23	0	30
Lincoln				
Little Rock				
Louisiana				
Maine				
Malaysia				
Mexico	3	21	0	15
Michigan	12	174	No action	
Minnesota	0	76	No vote	
Mississippi				
Missouri	2	59	No vote	
Montana	0	43	No vote	
Nebraska	Unanimous		Tabled	
Newark	1	85	1	92
New England				
New England Southern	1	73		
New Hampshire				
New Jersey	3	76	0	98
New Mexico	27	0		
New York	53	23		
New York East			0	150
North Carolina				
North China	No vote		No vote	
North Dakota	20	21	4	38
North Germany				
North India				
North Indiana	No vote		No vote	
North Montana	14	16	No vote	
North-East Ohio	29	61	Lost	
Northern German	No vote		Not pres.	
Northern Minnesota	60	0	0	87
Northern New York				
Northern Swedish	Nonconcur.		30	0
Northwest German	42	0	No vote	
Northwest India				
Northwest Indiana	No vote		No vote	
Northwest Iowa	No vote		No vote	
Northwest Kansas	46	30		
Northwest Nebraska	No vote		No vote	
Norway				
Norwegian and Danish	31	14	Tabled	
Ohio	7	145	No vote	
Oklahoma	1	85	Not consid.	
Oregon	83	0	No vote	
Pacific German				
Philadelphia	7	167	45	142
Philippine Islands				
Pittsburgh	12	155	0	171
Puget Sound	76	30	No action	
Rock River	3	96	No vote	
Saint Johns River	No vote		No vote	

Conferences	*Annual Conference*		*Lay Electoral*	
	Ayes	Noes	Ayes	Noes
Saint Louis	No vote		No vote	
Saint Louis German	16	39	0	38
Savannah				
South Carolina				
South Germany				
South India	6	15		
Southern California	Nonconcur.		No vote	
Southern German				
Southern Illinois	Lost		No vote	
Southwest Kansas				
Sweden	No action		No action	
Switzerland				
Tennessee				
Texas				
Troy				
Upper Iowa	Nonconcur.		No vote	
Upper Mississippi	6	75		
Vermont	0	30	41	0
Washington			2	91
West China				
West German	32	3	No action	
West Ohio	71	20	Tabled	
West Texas			54	2
West Virginia	0	113	No vote	
West Wisconsin	96	12	No vote	
Western Norwegian-Danish	19	0	14	0
Western Swedish	17	6	20	0
Wilmington	101	0	149	2
Wisconsin	0	100	No vote	
Wyoming	82	27	87	0
Wyoming State	Tabled		No vote	
Total				

REPORT OF WOMAN'S FOREIGN MISSIONARY SOCIETY

To the Bishops and Members of the General Conference Assembled in Saratoga Springs, N. Y., May, 1916.

The past four years have been years of testing. In all departments of human activities men have been examining methods and striving for greater efficiency. The Church has kept up with the business enterprise of the day. It will not be satisfied with traditional methods until they have been carefully proved. It must subject every department of its business to the efficiency test and discard what does not establish its worth.

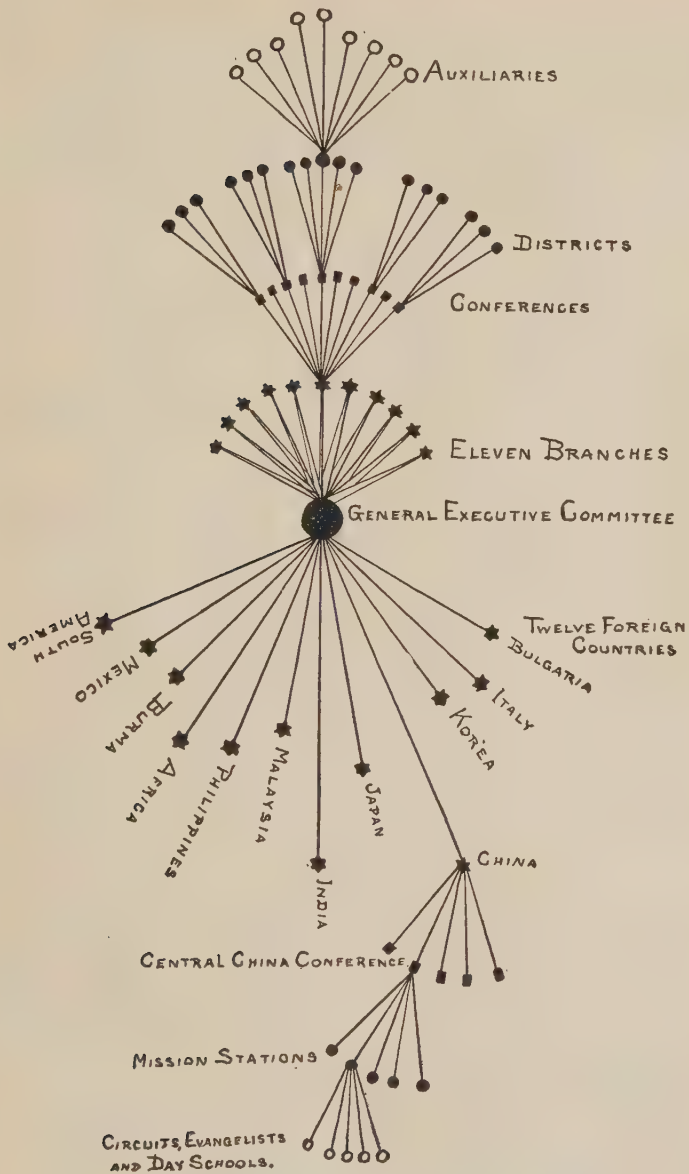
The Woman's Foreign Missionary Society heartily sympathizes with this spirit and has been striving during the past quadrennium to subject all its methods and activities to these tests. We desire in this quadrennial report to indicate those factors which, we believe, account for the steady growth of the Society and the enlargement of its ministrations; and those things, also, which seem to limit its efficiency and circumscribe its service.

ELEMENTS OF STRENGTH

I. **Applied Responsibility.** Direct responsibility is laid upon our constituency by our methods of administration. Eleven Corresponding Secretaries, who represent the eleven Branches and constitute the Foreign Department, directly administer the work of the foreign fields. Through the Associate Secretaries, who constitute the Home Department, they present the needs to the various Branches. These assume the responsibility of meeting the needs and in turn divide this responsibility among the Conferences, Districts, and Auxiliaries. Hence, in a very real sense, responsibility rests upon every active member of the Society.

There is nothing vague or hazy about the responsibilities of Branch, Conference, District, and Auxiliary. These are expressed in terms of land in definite places, buildings in definite cities, scholars in definite schools, and Bible women working in definite stations. Branches employ their own missionaries subject to the approval of the Society and the Board of Foreign Missions. The women know these missionaries not only by name but in the intimate relationship of friends and co-laborers.

II. **Effective Organization.** This society has more than 1,600 women, General Executive, Branch, Conference, and District officers, in unceasing service. Besides these, in the local churches, where the greatest responsibility rests, thousands of women serve as Auxiliary officers.



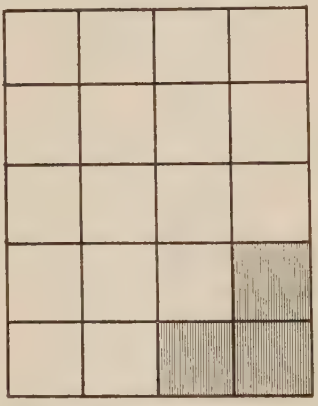
This diagram indicates the plan of the whole Society, from the General Executive Committee, which includes both the Home and Foreign Departments, as the center. On the home side one Branch is followed through Conference and District down to the Auxiliary. Similarly only one of the twelve foreign countries, in which our Society is at work, is subdivided into Conferences, Districts, and Stations.

III. **Intelligence and Devotion.** Our members form an intelligent missionary constituency. They read missionary literature. (Our periodicals have a combined circulation of 153,972.) They study missions. (Over 30,000 copies of the textbook were sold last year.) They follow *every month* a missionary program. Thus having intelligently assumed responsibility, their ceaseless devotion and zeal throughout the Church are responsible for the progress we are able to report.

UNDEVELOPED RESOURCES

I. Only one woman in seven in the Methodist Episcopal Church is a member of the Woman's Foreign Missionary Society.

II. There are at least 10,000 Methodist churches in which there is no organization of this Society.



Every square represents 100,000 Methodist women.

The three shaded squares represent members of the Society.

These are the facts, referred to above, which limit the efficiency of our Society and circumscribe its service.

Who can measure what the active cooperation of this great body of women would accomplish in bringing the world to Christ when we consider what has been achieved in the past quadrennium by the present membership!

STATISTICS

Membership	1911	1915	Increase
Auxiliary	186,114	212,243	26,129
Young Women's Societies	38,913	49,698	10,785
King's Heralds	32,964	43,441	10,477
Little Light Bearers	25,181	31,491	6,310
Total Membership	283,172	336,873	53,701

Finances	
Receipts for quadrennium	
1912	$837,224 49
1913	911,337 43
1914	1,096,228 85
(This includes gifts and bequests from Mrs. Gamble amounting to $163,795.)	
1915	931,780 67
Total for Quadrennium	$3,776,571 44

Total receipts for quadrennium ending 1911	1915	Increase	Average Yearly Increase
$3,052,609.27	$3,776,571.44	$723,962.17	$180,990.54

Subscriptions to Periodicals	1911	1915	Increase
Woman's Missionary Friend	36,235	55,209	8,974
Junior Missionary Friend	42,440	51,243	8,803
Der Frauens Missions Freund	4,696	4,853	157
The Study	38,039	42,667	4,628
Total Subscriptions	121,410	153,972	22,562

All departments of the work of the Society at the home base report progress. Officers, Special Secretaries, Editors, and Publisher would be glad to report in detail the triumphs of the past quadrennium but there is space within the limits of these pages for the mention of only a few

IMPORTANT DEVELOPMENTS OF THE QUADRENNIUM

Cooperation. During the quadrennium the women's boards of the principal denominations have drawn closer together into a "Federation" under which are grouped all the interests that these societies have in common. The Committee on United Study furnishes the textbooks for the denominations. The Committee on Oriental Literature prepares, in the vernacular, literature for the native women in mission lands. A Committee on Interdenominational Institutions already has begun to care for the interests of union colleges for women in Madras, Nanking, Peking, and Tokyo, and of medical schools in Vellore and Peking. There is great gain in efficiency and economy in this cooperation.

Similarly, cooperation with the Board of Foreign Missions has distinguished the past quadrennium and is becoming a real source of strength. It is leading to a more perfect balance of work on the foreign fields and is revealing opportunities for more efficient and economical handling of common interests at the home base.

Retirement Fund. During the quadrennium we have received many additions to our Retirement Fund. In 1912 we reported an endowment of $24,275; to-day we have $115,600. On January 1, 1916, the first distribution was made from this endowment. Thirty-one missionaries received Retirement Allowances, varying in amount according to length of service. Except in one or two cases of special need, they received $15 a year for each year of actual missionary life up to and including the twentieth. It is our purpose to provide on this basis for all our missionaries as it shall from time to time become necessary for them to assume the retired relation. An increase of the Retire-

ment Fund Endowment to at least $150,000 is, therefore, one of our imperative needs.

Delegates from Abroad. In 1914 for the first time in the history of our Society a delegate was brought from Europe to a General Executive Meeting. The work in Sweden is affiliated with Topeka Branch which Branch brought as one of its regular delegates to the meeting in Buffalo Mrs. Lellky of Sweden. As an outgrowth of this visit Mrs. Lellky reports the organization of 16 auxiliaries with a membership of 600 in Denmark and 6 new auxiliaries with a membership of 200 in Sweden. It is planned to bring a delegate from Germany as soon as conditions permit. In spite of the extra burdens imposed by the war the work of our German, Swedish, and Norwegian-Danish Conferences in America has gone forward. The auxiliaries in the warring countries have been seriously disturbed but they have not given up their efforts. God is leading this branch of our work in a wonderful way.

The Jubilee. In 1919 will occur the fiftieth anniversary of the organization of this Society. Plans have been matured to celebrate this Jubilee by calling our members to a deeper consecration and devotion which will issue in a large increase in subscriptions to our missionary periodicals and in large additions to our membership, to our missionary offerings, and to our staff of missionaries in the foreign fields. Mrs. John F. Fisher and Mrs. Orville N. Townsend have been chosen as Jubilee Commissioners. They are leading this great Jubilee Movement. There has been set before the Society a goal of achievement which will require the utmost devotion during the next four years if it is to be attained.

It is significant that these Jubilee plans for a great advance were made in 1914. In this year two movements were developing, movements of deep meaning, destined to reach a climax during the coming quadrennium. One of these was the war in Europe which is so embarrassing the great missionary societies of that continent that a heavier responsibility for the world's evangelization than ever before rests upon America. The other was the movement of God's Spirit on the millions of the Far East that is resulting in the turning of vast multitudes toward Christ and the consequent need of greatly increased missionary agencies.

It seems as if God had been preparing our Society by the maturing of these Jubilee plans for meeting the larger demands which will come upon us. If we are to minister in love to the hundreds of thousands who are turning from their idols and old faiths, every part of our Jubilee goal must be more than reached.

The League of Intercessors. "The League of Intercessors is for those who, carrying the world on their hearts, would for the sake of countless needy thousands engage in the effective

ministry of united intercession. The most perfect form of service is prayer. It underlies all fruitful activity and it unlocks the limitless resources of divine power. For the furtherance of our great Jubilee enterprise, it is the vital arm of strength. The enrollment is voluntary and confidential."

Our members from the beginning of the life of the Society have been praying women, but since the League of Intercessors was formed within the past quadrennium, hundreds of them have been learning the power of intercession. No one can measure what the signing of the pledge card of the League has meant, but the way in which the Society has been sustained during this time of stress both at home and on the field and the auspicious beginning of the great Jubilee Movement show that the intercession has been effectual. Only when every member of this Society becomes also a member of the League of Intercessors will we as a Society reach our full power.

SITUATION ON THE FOREIGN FIELD

No review of the work of the past quadrennium can be made without being brought face to face with the tremendous need, the overwhelming demand which present conditions make on the Society in the various fields in which its missionaries are working. All work accomplished must be viewed in the light of the opportunity presented. While we rejoice to lay before the Church the achievements of the Society we cannot fail to realize that in those very achievements lies heavy responsibility for the future.

We face to-day not tens, but hundreds of thousands of women and children ready to be taught the way of Christ.

We are meeting that demand in one way by increasing cooperation with other missionary forces on the field in educational and medical institutions and the production of Christian literature. Expensive plants will no longer be unnecessarily duplicated; the problem of securing physicians will be partly solved and Christian women in increasing numbers will be able to lead the womanhood of their own land out along the untried paths of the future.

But as we enter more widely than ever before in our history into plans far-reaching in their future results, we must at the same time meet by immediate action the present insistent needs of the thousands of Christless women and children. Closer cooperation on the foreign field with the Board of Foreign Missions is enabling us more nearly to approximate the ideal that families in our native Christian communities shall grow up in the nurture and knowledge of their Lord and Master, and the wives become as effective members of the Christian Church as their husbands. No new field is being entered without careful consultation; work in the present fields is being equalized.

There is being sent out an increasing number of missionaries thoroughly prepared for the particular phase of the work on which they are about to enter. At this point mention should be made of the benefit derived from the work of the Board of Missionary Preparation under the supervision of the Foreign Missions Conference. Investigation of the best methods of missionary preparation and the publication of these in practical shape are invaluable.

The Congress of Christian Work in Latin America held at Panama during February marks an epoch in the relation of evangelical Christianity to Latin America. Our full quota of delegates, secretaries from the homeland, missionaries from the field, and workers from the Latin countries represented our Society. We have thus indicated our desire to march forward with all the other forces of Christ under the inspiration and guidance of this Conference.

There has always been a close touch between the Society and its missionaries. An official correspondent of each Conference on the field reports frequently to the secretary in the Foreign Department appointed as the correspondent for that Conference. However, as the work has broadened, closer personal study of the situation on the field has become necessary and during the past four years official visitors from the Society have been sent for such study to Japan and Europe.

Even though we are only beginning to meet these tremendous demands from the foreign field it has entailed already a serious problem to house properly the increasing number of missionaries as well as of students in our schools and patients in our hospitals.

For 1916, a typical year, we received through the printed estimates of the Foreign Conferences requests for $368,000; we were able to grant less than $50,000. The quadrennium, however, has brought a substantial increase in the sum total of our real estate as is indicated in the figures given below.

COMPARATIVE STATISTICAL TABLE

	1911	1915	Increase
Missionaries	387	490	103
Bible Women	2,000	2,188	188
Educational Institutions (Colleges, Boarding Schools, Day Schools, Bible Schools)	919	1,305	386
Enrollment	26,310	44,975	18,665
Hospitals and Dispensaries	18	25	7
Value of Real Estate	$2,310,607	$2,804,841	$494,234

We turn now to the separate fields and briefly indicate the situation in each. No new fields have been entered but with enlarged opportunity the work has broadened and deepened in the fields already occupied.

INDIA

Educational Institutions, 746	Missionaries, 167
Hospitals and Dispensaries, 7	Bible Women, 1,635

The answer to the prayers of a generation is found in the India Mass Movement. Throughout those communities that are turning to Christ the village woman must be reached and taught to make her home a Christian one, seconding every effort of her husband to destroy the customs and traditions of their old idol worship. Thus she is made an effective member of the church and a messenger of Christ to her friends. As a step toward this aim the Society has set apart a special fund for this work. On the field this fund is being expended under the direction of the Mass Movement Commission composed of missionaries of both the Board of Foreign Missions and the Woman's Foreign Missionary Society.

In cooperation with other Boards the Society shares in the establishment of a Christian College for Women in Madras, South India. Though it is not a year old the students number forty. There are signs of similar future cooperation in other parts of India.

Our five hospitals are limited in their service only by the lack of medical missionaries. On this account one hospital has been forced to close its doors. In the jungle station of Sironcha the dispensary is crowded with those who seek relief which can be found nowhere else within a radius of many miles. At Vellore, South India, a union hospital has been started to whose staff the Society has designated one of its physicians.

CHINA

Educational Institutions, 417	Missionaries, 159
Hospitals and Dispensaries, 14	Bible Women, 349

More striking in China than in any other eastern land is the contrast between the woman of yesterday and the woman of to-day. The new political and industrial conditions have opened paths along which the Chinese woman of to-day is hastening, wholly unprepared to cope with the problems which she is daily meeting. When Chinese women come out in hundreds to an evangelistic meeting there must be no delay in providing teachers for the volunteer Bible classes. One indication of how we have in a small way been able to meet this need is seen in the fact that twenty-five students from our school in Foochow led Bible classes in a part of the city which they had never before been allowed to enter.

The eager women of China are reading whatever they can find and they find only translations of unwholesome and atheistic literature. We have recognized our responsibility for such a

state of affairs by setting aside one missionary to be the editor of an interdenominational periodical and to adapt and translate wholesome stories of other lands into Chinese.

At Peking the Society cooperates with other Boards in the maintenance of a college and a medical school, both affiliated with the University at Peking; also at Nanking, in the maintenance of Ginling College, affiliated with the University of Nanking.

There is an intense eagerness for Christian teaching among all classes. Day schools are more important factors than ever before in evangelistic work. Wherever established they are looked upon favorably by the officials. Each school is a center radiating Christian influence. Though much remains to be done, better trained teachers and better equipment are constantly increasing their usefulness. Comparatively few schools are adequately housed. The work of standardizing them, begun in the last quadrennium, progresses favorably.

JAPAN

Educational Institutions, 29	Bible Women, 59
Missionaries, 47	Dispensaries, 1

The Japanese Church is in the midst of a marvelous evangelistic campaign with such results as to make unprecedented demands on the Christian schools. To meet these demands and to fill the educational requirements of the government means larger buildings, more and better trained teachers, a larger equipment; all of which the Society realizes the necessity of providing in the near future. It must never be forgotten that there are parts of Japan where the Good News has not yet been preached.

In this land, too, cooperation in higher education by several Boards, of which this Society is one, is making it possible to give in the near future to the Japanese women a Christian College at Tokyo, the equal of any Government institution, yet one in which Christian influence will be supreme.

KOREA

Educational Institutions, 67	Missionaries, 30
Hospitals, 2	Bible Women, 71

The need of making decisions regarding the future of the work is being faced in Korea. The whole-hearted devotion and the earnest prayer life of the Korean Christians give inspiration and courage. Once more within the church itself has broken forth a soul-stirring revival which is not only lifting the church to a higher spiritual plane but overflows on the Christless thousands of the countryside who eagerly seek teaching. Day schools need more constant and closer supervision than it has been possible to give in the past. Without it they must close as they

cannot reach the standard prescribed by the Government. Besides the fields where with meager forces we are trying to reap the ripe grain, there lies before us a district barely touched by either foreign missionary organization of the Church. It has been assigned to the Methodist Episcopal Church and its thousands depend upon us alone for the Gospel message.

The changed political status of the country has brought its own problems in the relations of the Koreans to the increasing Japanese population. Recognizing our share in the responsibility of drawing together the two peoples by the bond of a common Saviour, we have set aside a missionary from Japan for work among the Japanese in Korea.

MALAYSIA

Educational Institutions, 14 Bible Women, 11
Missionaries, 22

The increasing Chinese population of Malaysia is making new requirements of our educational institutions. There are 1,400 girls in our schools. This record-breaking attendance has made necessary larger buildings and increased equipment. Through the scholars there is gained an entrance into many homes that could not otherwise be reached. This opportunity, a by-product, as it were, of our school life yet in reality its end and aim, is being followed up. Inspiring vistas open before us not to be entered unless our present working strength can be multiplied by reinforcements. The time is ripe for woman's work in more than one station unoccupied as yet by the Society.

PHILIPPINE ISLANDS

Bible Training Institutions, 3 Missionaries, 15
Hospitals, 1 Bible Women, 53

For this island people the Government provides all the schools. As the girls and young women attend in increasing numbers the government schools in the towns and cities there is laid upon us the high obligation to win them to Christ. Dormitories must be provided where they can live under ennobling Christian influence. In Manila the Hugh Wilson Dormitory gives a Christian home to the women students of the University of Manila.

The Mary J. Johnston Hospital in its enlarged quarters is not only doing an increasingly helpful medical work but also is fast transforming one of the worse districts of Manila into a place of decency and order.

Our Bible Training School sends out into evangelistic service young women of power and Christlike character. The church is growing. Two new districts were formed in the past year and larger demands will continually be made upon this institution for evangelistic workers.

AFRICA

Educational Institutions, 5 Bible Women, 2
Missionaries, 11

Africa lies before us almost an untouched field. The Society has established itself at only three points, Rhodesia, Loanda, and North Africa. The school at Old Umtali, Rhodesia, is overflowing and plans are maturing for meeting this situation by establishing a school in an outlying district. Special gifts for the work in North Africa promise an enlarged field of usefulness. At present ministering to the wounded who have poured into the city of Algiers is occupying the hearts and hands of our workers there.

ITALY

Educational Institutions, 1 Missionaries, 4

Here, too, our workers are in the midst of the suffering of these warring days in Europe. The Via Garibaldi School has been closed and only the Crandon Institute is being maintained. The past year this school has been most successful, the students from fifteen different nationalities working together harmoniously.

BULGARIA

Educational Institutions, 1 Missionaries, 2

No missionaries are on the field because of war conditions. For a year the teachers kept open the work of our one school in the face of serious difficulties. Our opportunity here has been cut off only to become many fold larger in the future.

SOUTH AMERICA

Educational Institutions, 5 Bible Women, 2
Missionaries, 10

We acknowledge our responsibility in this great land, though as yet we have shouldered only a tiny portion. Hard times have brought added strain and difficulties to our schools. These are more than compensated for by the joy of having students take a stand for Christ and join the church. The desire for training beyond the grade schools is gradually awakening. Particularly encouraging is the desire to enter definite Christian work that has been manifested by some students. To meet such a demand a Bible Training School is required. Boarding Schools are an essential part of our work so that the influence of a Christian home may overcome the indifferent skeptical atmosphere of the home life of the student. That one school is left for the second year without a missionary in charge adds emphasis to the fact that a march forward cannot be made in this continent of opportunity without new recruits.

MEXICO

Educational Institutions, 12 Bible Women, 6
Missionaries, 10

During this quadrennium Mexico has experienced famine and untold suffering. Missionaries and teachers were forced to leave the country, but are back again at their posts. Schools crowded with a thousand scholars awaited them and more work than their eager hands could take up. The hope of the land lies in the Christian education of its people. We face together with the Mexicans the problem of building a nation. Here is a form of intervention that is welcomed gladly. As friends, neighbors, messengers of Christ's peace, we must be ready with larger buildings, more schools, more teachers.

THE JUBILEE CAMPAIGN

TO MEET THE NEEDS

Incentive:

"Ye shall hallow the fiftieth year, . . . for it is the jubilee."

Aim:

"That they might know thee, the only true God, and Jesus Christ whom thou hast sent."
A League of Intercessors to pray for the Salvation of the Nations.

Prayer:

"Thy kingdom come!" "Lord, teach us to pray."

Motto:

"With God all things are possible."

Hymn:

"O Zion, Haste."—Hymnal, 654.

Goal:

One Thousand Missionaries on the Jubilee Roll.
Four Hundred Thousand Members in All Our Societies.
Sixteen Hundred Thousand Dollars for the Conquest.
One Hundred Eighty Thousand Subscribers to our Periodicals.
"Go forward! . . . have I not commanded thee?"

IN MEMORIAM

We desire at this time to pay loving tribute to the memory of one who throughout life loved the work of this Society. In many parts of our foreign fields missionaries rest in comfortable homes built by her generosity. She was wise enough to know that the missionaries would do better work if they were well housed. In several lands her gifts made possible well-equipped schools and hospitals. And she did not forget the worn-out worker, for she gave $50,000 to the Retirement Fund. The name of Francesca Nast Gamble will always be dear to the hearts of missionaries and missionary workers, not because of her Christian generosity alone but because of the beautiful life and spirit behind her gifts. Mrs. Gamble was called from her work here on March 19, 1914.

Eleven missionaries have "entered into life" during the past four years. With honor and with sincere appreciation of their faithful service we record their names.

Missionary	Foreign Station	Died
Olive B. Connor	Godhra, India	March 29, 1912
Laura B. Dosch	Hyderabad, India	April 9, 1912
Martha A. Sheldon, M.D.	Bhot, India	October 18, 1912
Elizabeth J. Wood	Cawnpore, India	February —, 1913
Mary A. Simester	Chengtu, China	March 14, 1913
Fannie M. English	Bareilly, India	June 14, 1913
Edna G. Terry, M.D.	Taianfu, China	August 19, 1913
Agnes Bulow	Raipur, India	January 16, 1914
Elizabeth M. Ruddick	Budaon, India	June 1, 1915
Sarah A. Easton (retired)	Naini Tal, India	August 14, 1915
Agnes E. Saxe (retired)	Muttra, India	December 23, 1915

OFFICERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

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General Literature, Miss Elizabeth C. Northup, Waltham, Mass.

PUBLISHER

Miss Annie G. Bailey, Boston, Mass.

TERRITORY EMBRACED IN THE ELEVEN BRANCHES

Name	States Included	Headquarters
New England Branch	New England States	Boston, Mass.
New York Branch	New York, New Jersey	New York, N. Y.
Philadelphia Branch	Pennsylvania, Delaware	Philadelphia, Pa.
Baltimore Branch	Maryland, District of Columbia, Eastern Virginia, North and South Carolina, Georgia, Florida	Baltimore, Md.
Cincinnati Branch	Ohio, West Virginia, Kentucky, Tennessee, Alabama, Mississippi	Cincinnati, O.
Northwestern Branch	Illinois, Indiana, Michigan, Wisconsin	Chicago, Ill.
Des Moines Branch	Iowa, Missouri, Arkansas, Louisiana	Des Moines, Ia.
Minneapolis Branch	Minnesota, North and South Dakota	Minneapolis, Minn.
Topeka Branch	Kansas, Nebraska, Colorado, Wyoming, Utah, Texas, New Mexico, Oklahoma	Topeka, Kan.
Pacific Branch	California, Nevada, Arizona, Hawaii	Los Angeles, Cal.
Columbia River Branch	Montana, Idaho, Washington, Oregon	Portland, Ore.

Respectfully submitted on behalf of the General Executive Committee.

Mrs. William Fraser McDowell, President.
Mrs. Charles Wesley Barnes, Secretary.

REPORT OF THE WOMAN'S HOME MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

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To the Bishops and Members of the General Conference of 1916, *Saratoga, N. Y.*

Dear Fathers and Brethren: We are glad for the privilege of submitting to you the Quadrennial Report of the Woman's Home Missionary Society for the quadrennium July 31, 1911, to July 31, 1915.

God's blessing has been signally manifest in the activities in which we have been engaged. We have desired to enlarge our borders, but financial conditions have not favored great enlargement. We have, however, been enabled to strengthen work already begun, and report progress with grateful hearts.

At the close of the last quadrennium the report of the Woman's Home Missionary Society was presented by Mrs. George O. Robinson, President, and Mrs. Delia L. Williams, Corresponding Secretary.

For five years Mrs. Robinson had served as President of this organization, giving to it her time and thought. Because of the declining health of her husband she declined re-election that she might devote herself to home responsibilities.

Mrs. Delia L. Williams gave twelve years of consecrated service to the organization. Because of failure of health the responsibilities and duties became too heavy, and much to the regret of all she withdrew from the office she had filled so devotedly.

In 1914, after many years of tireless service as General Superintendent of the Deaconess Department, Miss Henrietta A. Bancroft resigned her official connection with the Deaconess Department, held since her election in October, 1897, at Baltimore. To tell of all accomplished by this noble woman would be impossible, but in saying "she hath done all she could" we only speak the thought of all who know her service of love and devotion. Mrs. D. B. Street, of Washington, D. C., has most ably conducted the work of the Department since her election as General Secretary, combining the general superintendency with the extensive field work formerly performed by two different officers.

MEMBERSHIP

The quadrennium closing July 31,1911, shows a membership in

Auxiliaries	119,130
Young People	30,128
Juniors	29,137

The present quadrennium, closing July 31, 1915, shows

Auxiliaries	145,132
Young People	43,255
Juniors	38,301

Thus we show an increase in membership in

Auxiliaries	26,002
Young People's Societies	13,127
Junior Organizations	9,164

Total increase in membership in all departments of organization, 48,293. A total membership in adult and junior organizations of 226,688.

A special campaign for new and paid up members now in progress promises large increase in numbers this year.

INCOME

1911-1912	Total	Receipts	$872,250 76
"	"	Increase	128,731 74
1912-1913	"	Receipts	901,622 40
"	"	Increase	29,371 64
1913-1914	"	Receipts	819,482 31
"	"	Decrease	85,140 04
1914-1915	"	Receipts	839,150 19
"	"	Increase	19,667 88
Income for Quadrennium			$3,432,505 66
Increase for Quadrennium			92,631 17

When we consider the financial conditions for the past four years we feel grateful that our income has been so splendidly increased in the aggregate. Though we have a debt, we have faced our liabilities bravely, and we expect ere long to have so reduced our indebtedness that our work, already established, may not only be strengthened but we may enter new fields of labor.

In 1914 we adopted the plan of a Lenten Offering for the reduction of our indebtedness. Through the thought of the "Great Sacrifice" once offered, we hope to make our sacrifice for the redemption of our own loved land.

PROPERTY

In buildings and grounds we have the following assets:	
Negro Work	$265,050 00
White Work	171,800 00
New Mexico and Arizona (Spanish)	80,500 00
Pacific Coast and Hawaii	101,000 00
Indian and Alaska	32,615 00
Porto Rico	35,650 00
Slavonic	38,500 00
Immigrant Homes	46,800 00
Utah	9,800 00
City Missions	32,250 00
Children's Homes	145,000 00
Other property	2,000 00
Deaconess Institutions	1,403,198 66
Thus making a total property valuation of	$2,364,163 66

ENDOWMENTS AND ANNUITIES

During the last quadrennium (1911) the endowment funds amounted to $41,935.80. At the present time the endowment funds are reported as $85,088.89, showing an increase in endowment of $43,153.09.

Annuity contracts in force in 1911	$80,020 33
Annuity contracts in force in 1915	233,383 95
Increase in annuity contracts this quadrennium	$153,363 62

BEQUESTS

Bequests have been received for the quadrennium as follows:

1911-1912	$7,971 13
1912-1913	17,446 08
1913-1914	16,264 35
1914-1915	21,474 16
Total	$63,155 72

PERIODICALS AND LITERATURE

Two monthly publications, WOMAN'S HOME MISSIONS and CHILDREN'S HOME MISSIONS, give to adults and children information concerning the work of the Society.

The paid up subscriptions for the quadrennium are as follows:

	W. H. M.	C. H. M.
1911-1912	40,550	21,218
1912-1913	42,257	22,179
1913-1914	45,846	22,740
1914-1915	48,156	23,270

Two offices for publication of literature and necessary supplies are maintained, in New York city and Cincinnati, Ohio.

Three other offices, in Boston, Mass., Chicago, Ill., and San Francisco, Cal., are maintained for the sale and distribution of literature.

Receipts for sale of literature from the Department of General Publications as follows:

1911-1912	$8,857 95
1912-1913	10,143 57
1913-1914	10,792 05
1914-1915	11,024 59

DEPARTMENT OF YOUNG PEOPLE

The organizations of Young People have contributed as follows:

1911-1912	$62,779 44
1912-1913	77,818 03
1913-1914	70,225 25
1914-1915	72,428 70

HOME GUARDS AND MOTHERS' JEWELS

These organizations of children have contributed as follows:

1911-1912	$9,703 24
1912-1913	9,557 69
1913-1914	11,976 56
1914-1915	17,891 34

MISSION SUPPLIES AND SUSTENTATION

In 1914 the Bureau of Supplies and the Bureau of Sustentation were united and now form the Department of Mission Sup-

plies and Sustentation under the care of a Superintendent and three Bureau Secretaries.

1911-1912	$87,397 45
1912-1913	95,531 04
1913-1914	99,098 42
1914-1915	111,892 56

ENTERPRISES COMPLETED DURING THIS QUADRENNIUM

1911-1912

Hubbard Hall, connected with Browning Home, Camden, S. C. (Negro)
Peck Home, New Orleans, La. (Negro)
Italian Settlement House, Utica, N. Y.
Boston Immigrant Home, East Boston, Mass.
Sheldon Hall, connected with the Cunningham Orphanage, Urbana, Ill.
Navajo Building, Farmington, N. M. (Indian)
Catherine P. Blaine Japanese Home opened in Seattle, Wash.

1912-1913

Large addition to E. L. Rust Home, Holly Springs, Miss. (Negro)
Deborah McCarty Settlement House at Cedartown, Ga.
Erie Home and Aiken Hall, Olive Hill, Ky.
Rose Gregory Houchen Settlement House, El Paso, Tex. (Spanish)
Robinson Hall, Washington, D. C.

1913-1914

Three buildings at Mathiston, Miss., Bennett Academy, Dickson Industrial Home, and the Irving and Florence Wood Home for Boys.
Jessie Bowen Sterling Hall for Girls at Ogden, Utah.
Folts Institute at Herkimer, N. Y.—taken by the Woman's Home Missionary Society of the Northern New York Conference for a Training School for Missionaries and Deaconesses.
The Woman's Home Missionary Society of the Northwest Indiana Conference built "The Campbell Settlement House" at Gary, Ind.

1914-1915

Schoelkopf Hall, Kansas City Training School.
The Woman's Home Missionary Society of the Southern California Conference built and dedicated a most complete hospital at Los Angeles, Cal.
The gymnasium at Nome, Alaska.

In a number of Conference organizations Conference work has been inaugurated and suitable buildings purchased or erected in which to prosecute settlement work.

OUR FIELDS

We have gone beyond the program outlined in our beginning, "Two fields will present themselves for your activities—the Frontiers, North, South, and West and the great cities of the Home Land," for we have followed the flag to our insular possessions, Our work has not only been maintained but has grown during the quadrennium. With better equipment we are securing better and larger results. The educational standard has been raised and a more thorough scholarship has been the result. Domestic

science is being emphasized, and proficiency, and efficiency in this line of development is greater than ever before.

Above all else we are grateful to God for his manifest presence in our various Homes, Schools, and Institutions. Paramount to all else is the spiritual culture of our students and all who come under the influence of our work. Most gratifying are reports of souls saved among Negroes, Indians, Spanish-Americans, Orientals, Mountain Highlanders, Immigrants, and all "those whom we serve."

INDUSTRIAL HOMES AND SCHOOLS

Among Negroes, 12 Industrial Homes and Schools, 1 Hospital and 1 Training School.

Among Mountain Highlanders, 4 Industrial Homes and Schools and 1 Settlement at Cedartown, Ga.

Among the people in Utah, 1 Deaconess Home in Salt Lake City, 1 Young Woman's Hall in Ogden, with mission schools and settlement work at four other places.

Among the Spanish of the Southwest, 3 Industrial Homes and 1 Settlement House.

Among the Indians, 1 Industrial Home and 5 missions.

In Honolulu, 1 Industrial Home.

Among the Porto Ricans, 1 Orphanage, 4 Kindergartens and Day Schools.

Homes for Immigrants in New York and East Boston, Mass.

Work for immigrants at Angel Island, San Francisco, Cal., and Philadelphia, Pa.

Among Alaskans, 2 Industrial Homes and 1 Settlement.

For orphan children, 4 Orphanages.

In these various institutions are employed in all lines of service 300 workers.

Settlement work in seven cities receives appropriations from the national treasury.

OTHER DEPARTMENTS

The Departments of Evangelism, Day of Prayer, Temperance, Reading Circles, and Home Missions Study Classes, Mite-Boxes, Missionary Candidates, and Christian Stewardship are under the direction of competent leaders who have done valiant service.

PERMANENT MISSIONARY FUND

While the Permanent Missionary Fund is still in its incipiency we are planning for its increase in the near future. Just as the church owes an adequate support to its retired ministers do we recognize our debt to the missionary workers who for small salaries have done such noble service. We must supplement their resources in times of ill health and need. The Secretary and Treasurer for this Fund, Mrs. H. S. Hollingsworth, 702 Maple St., Des Moines, Iowa, has wisely invested the amount thus far

received. Would that many might remember this very important Fund and in a substantial way give comfort to the worker who at "set of sun" is weary with the day's toil.

FIELD WORK AND WORKERS

In order to secure new organizations we have had the services of Field, Reserve Field, and Deaconess Field Secretaries. The increase in organization testifies to the efficiency of this work.

INTERDENOMINATIONAL RELATIONS

Though loyal denominationally we have been glad to be enrolled as one of the Constituent Boards of the Council of Women for Home Missions. Our organization is represented in its officiary and on its various committees. Under the auspices of the Council of Women the Home Mission Study Books are prepared. As Methodists we take pride in knowing that Alice M. Guernsey, Publisher and Business Manager of our Literature Department, is the acknowledged founder of this increasingly large interest of Woman's Home Missionary Societies. She was the author of the first Study Book.

We also have pride in knowing that we use more Study Books than all other Woman's Home Missions Boards combined.

In Summer Conferences and Schools we are cooperating with the Council of Women for Home Missions and the Summer Conferences of the Y. W. C. A.

In addition to these affiliations with other organizations and as an outgrowth of them we have established several denominational Summer Schools such as Lakeside, Ohio, and Mountain Lake Park, Md.

TRAINING SCHOOLS

The day has long since passed when consecration, piety, and enthusiasm can alone answer the call to service in Home Missionary work or any other form of Christian service. Competing in many ways with philanthropic and various other forms of non-religious organizations, we must have trained workers who shall be the equals if not the peers of those engaged in such service to mankind. Just as the church must have a trained ministry so must the mission field have a trained missionary. Efficiency and proficiency must accompany consecration and enthusiasm and trained common sense must be an asset to piety.

With advance along educational lines everywhere we must have the best Christian educators we can secure. There must be the trained heart as well as the trained intellect. Training in distinctly secular schools and colleges does not always prepare the workers for the mission fields. In order to provide trained workers we have established Training Schools for Missionaries and Deaconesses.

In these Training Schools special attention is given to prepara-

tion for Christian Social Service and Settlement Work. It is the day for skillful work and skilled workers in all lines of service and the service of our King deserves the best—hence our aim is to give the best possible training to young women who desire to prepare for missionary and deaconess service.

These Training Schools are as follows:

The Lucy Webb Hayes National Training School for Missionaries and Deaconesses, 1150 North Capitol St., Washington, D. C., Rev. W. S. France, D.D., President; Rev. A. S. Mowbray, D.D., Dean.

Kansas City National Training School, East Fifteenth St., and Denver Ave., Kansas City, Mo., Miss Anna Neiderheiser, Superintendent.

San Francisco National Training School, 129 Haight St., San Francisco, Cal., Rev. E. R. Willis, D.D., President.

McCrum Slavonic Training School, Uniontown, Pa., Miss Elizabeth Davis, Superintendent.

Training School for Negro Missionaries and Deaconesses, Asheville, N. C., Miss R. Craig, Superintendent.

In order to meet Conference demands five Conference Training Schools are supported by Conference funds.

Two are located in the New York East Conference as follows—Brooklyn Deaconess Home and Training School, 328 President St., Brooklyn, N. Y., Mrs. W. H. Byrnes, Superintendent. Dwight C. Blakeslee Memorial Deaconess Home and Training School, 576 George St., New Haven, Conn., Miss Jessie Arbuckle, Superintendent.

Aldrich Memorial Deaconess Home and Training School, 523 Lyon St., Grand Rapids, Mich., Mrs. E. C. Hartshorn, Superintendent.

Iowa Bible Training School and Deaconess Home is a State institution supported by the Iowa Conference, located at 1155 W. 9th St., Des Moines, Iowa., Miss Maude King, Superintendent.

Folts Institute at Herkimer, N. Y., Miss Bertha Fowler, President, which has recently become a large and valuable addition to the Training Schools of the Society. At present it is a Conference Institution under the special care of the Woman's Home Missionary Society of the Northern New York Conference.

Deaconess Department

Hospitals

While primarily seeking to bring the sin-sick soul to the Great Healer we have realized the necessity of healing "the temple of the Holy Ghost" and through hospital ministrations and dispensary service the bodies of men, women, and children are being cured of physical disease. This healing of the body is only mak-

ing it easier to save the soul. Many times when physical healing is impossible the soul is made ready for the "mansions not made by hand" as, redeemed through the power of Christian ministry, it goes "to be forever with the Lord."

REPORT PRESENTED BY MRS. D. B. STREET, BUREAU SECRETARY FOR HOSPITALS OF THE WOMAN'S HOME MISSIONARY SOCIETY

There are nine hospitals connected with the Woman's Home Missionary Society. All but one started in connection with deaconess institutions, so are under the supervision of the General Secretary of the Deaconess Department.

SIBLEY MEMORIAL HOSPITAL, WASHINGTON, D. C.

Enjoys the distinction of being the first Institution of this department of ministry of the Society and is the Nurse Training Department of the Lucy Webb Hayes National Training School. Its growth has been marvelous. The splendid new building, Robinson Hall, stands as an honor to Methodist womanhood because of the Christian influence radiating from it—for it has been the mother home from which trained Christian workers have gone to develop other hospitals that have come to the Society.

MISSIONARY HOSPITALS

Three of these hospitals are regarded as missionary institutions on account of the territory in which they are located, or character of their work, and are largely aided in carrying forward their successful work by financial support from all Conferences, the first one being

BREWSTER HOSPITAL, JACKSONVILLE, FLA.

It is the only hospital for the care of the sick of the Negro race in Florida and for the training of Negro nurses. Mrs. Olin Webster went from Sibley to establish this work. She remains the faithful and efficient Superintendent and deserves great credit for the success and growth. During the year a large and comfortable building has been provided for them with Nurses' Home adjoining.

METHODIST DEACONESS TUBERCULOSIS HOSPITAL, ALBUQUERQUE, N. M.

Out on the mesa, above the city of Albuquerque, familiarly spoken of as "in the heart of the well country," because of the beneficial results of the climate upon the people afflicted with the "white plague," is to be found our Tuberculosis Hospital, with its one small adobe administration building and sixteen little cottages given by Conferences or individuals for the shelter of the sufferers. The pathetic calls for our care are greater than

we can possibly meet—but we are moving forward rapidly as gifts can be secured to enlarge the work—by adding other cottages and putting up a new administration building.

THE METHODIST DEACONESS HOSPITAL, RAPID CITY, S. D.

This is one of our frontier hospitals that stands as a beacon light for Christian ministry, illuminating the vast area of new and undeveloped territory of South Dakota, where "homesteaders have staked their claims and become the frontiersmen of the plains." It was born of necessity. Its growth and widespread influence for God and humanity has been remarkable. From the occupancy of a rented house with large debt, less than four years ago, it has grown into an attractive and home-like institution worth thirty thousand dollars and no troublesome debt.

BETH-EL HOSPITAL, COLORADO SPRINGS, COLO.

Was erected by the Woman's Home Missionary Society of the Colorado Conference. It occupies one and one-half blocks of ground, commands an unobstructed view of nearly 200 miles of the Rocky Mountains. It seems ideally located. The splendid new building, which is the outgrowth of the little Deaconess Hospital of twenty beds, was dedicated July 21, 1911. It is a strictly fire-proof and modern building with ninety-two beds. Its operating suite and equipment are among the finest in the country. It carries general hospital work with a pavilion for tuberculosis patients.

BURGE DEACONESS HOSPITAL, SPRINGFIELD, MO.

This hospital was presented to the Woman's Home Missionary Society in November, 1907, by Mrs. Ellen A. Burge. So successfully was the work carried by two Deaconesses that a fine new three-story hospital building with all modern equipment was added by the donor in the following year. Later Mrs. Burge added another house valued at $5,000.00 for the advancement of the work. The hospital is of great service to all the surrounding country where no other Protestant hospital is available.

GRAHAM HOSPITAL, KEOKUK, IOWA

This hospital is attractively located near the City Park and occupies a half square of land. A large building has been added to the original which is modern in every detail. Its operating suite and X-Ray room largely increases its facilities and makes of it a much desired institution of its kind for large patronage from that part of Iowa and adjacent States.

HOLDEN MEMORIAL HOSPITAL, LITCHFIELD, ILL.

Less than three years ago this attractive home with large grounds surrounding it was given to the Woman's Home Mis-

sionary Society of the Southern Illinois Conference by Mrs. Carrie Holden for the purpose of advancing the interest of Protestant hospital work in that territory. During its short history, most excellent work has been done and we are anticipating greater Hospital work in that Conference in the interest of our church.

THE METHODIST HOSPITAL OF SOUTHERN CALIFORNIA, LOS ANGELES, CAL.

Nearly ten years ago two deaconesses felt the urgent call for Christian hospital service in the rapidly growing city of Los Angeles. They began work with poor quarters and meager equipment, but some of our Woman's Home Missionary Society women soon felt the call to take up this work for the Kingdom and the interest so rapidly increased that a splendid new and excellently equipped hospital building has been dedicated for which the Woman's Home Missionary Society of the Southern California Conference stands sponsor. It is a very complete building, thoroughly up-to-date, capable of caring for 120 patients at one time. The building is fire-proof, built of steel and concrete materials, six-story with basement, and represents a valuation of $250,000. It is only the central unit of three buildings contemplated. Heretofore hospital rates in Los Angeles have been strictly on a commercial basis. Through this institution rates have been materially reduced and people are realizing the great value of efficient Christian ministry at rates within the reach of people of moderate means.

In addition to hospitals owned entirely by the Society we are in affiliation with

THE METHODIST EPISCOPAL HOSPITAL, INDIANAPOLIS, IND.

which is owned by a Board of eighteen Trustees—twelve being elected by the three Indiana Conferences and six by the Woman's Home Missionary Societies of the three Conferences.

Dispensary work carried on in connection with our work in several cities is bringing in contact with Christian workers thousands of sufferers every week, who gain a new vision of ministry carried on in the name of our Christ.

Deaconess Department of the Woman's Home Missionary Society

(PRESENTED BY MRS. D. B. STREET, GENERAL SECRETARY, DEACONESS DEPARTMENT)

This special line of Christian service of the Woman's Home Missionary Society, more closely connected with city work and missions, although gradually extending to larger Conference

activities, has step by step received the official indorsement of the several General Conferences of our church since 1880.

It is well to recall the measures of these General Conferences. They are as follows:

In 1880 At Cincinnati The General Conference	accepted the Woman's Home Missionary Society into the family of benevolences.
In 1884 At Philadelphia The General Conference	reaffirmed the action of the previous General Conference and accepted the Constitution of the Woman's Home Missionary Society, which was not ready for presentation in 1880.
In 1888 At New York City The General Conference	indorsed the Deaconess Movement for General Methodism.
In 1892 At Omaha The General Conference	gave approval to the Deaconess Work under the support of the Woman's Home Missionary Society.
In 1896 At Cleveland The General Conference	again gave approval, and specially stated that "The Woman's Foreign Missionary Society and the Woman's Home Missionary Society and other benevolent societies of the church may freely employ deaconesses and maintain Homes in the prosecution of their work."
In 1900 At Chicago The General Conference	this year continued its indorsement of our Deaconess Work, but the Discipline mentions the names of no societies, leaving all organizations of the church free to act in this matter.
In 1904 At Los Angeles The General Conference	again gave its approval of all regularly conducted Deaconess Work.
In 1908 At Baltimore The General Conference	repeated its approval of all regularly conducted Deaconess Work. It also officially recognized the Woman's Home Missionary Society as one of the three Forms of Deaconess Administration for Methodism.
In 1912 At Minneapolis The General Conference	enlarged the membership, functions and authority of the General Deaconess Board. This act greatly increased the usefulness and efficiency of this Board and its guidance has helped to make the past quadrennium one of unusual success and growth in Deaconess service.

In the same year an Executive Committee was formed composed of the Secretaries of the Bureaus and the Chairman of

the Permanent Deaconess Fund Committee, to aid the General Superintendent and the General Secretary in their work.

From the thirty-second Annual Report of the Woman's Home Missionary Society we quote:

"It shall be the duty of the General Superintendent and the General Secretary, aided by the Executive Committee, to take into consideration the needs of the entire work of the Department.

"To appoint deaconesses and probationers to their fields of work.

"To transact any other business that the interest of the Department may demand."

During this year, Robinson Hall, our large, beautiful Hospital building at Washington and Schoelkopf Hall, at the National Training School in Kansas City, were completed.

The general oversight, cooperation and guidance of the General Deaconess Board demands special recognition. The work of the Deaconess Department of the Woman's Home Missionary Society has been greatly aided by the wise counsels of the President of the Board, Bishop William Burt, the Corresponding Secretary, Rev. D. W. Howell, D.D., and the acts of the Board itself during the past quadrennium.

When the quadrennium (1911-1915) opened, Miss Henrietta A. Bancroft was the General Superintendent of Deaconess Work, continuing in the office she had occupied since 1904. In 1913 Mrs. D. B. Street was elected as Field Secretary to aid the General Superintendent.

The deaconess work of the Woman's Home Missionary Society is a large portion of its work. It began in a small way, growing constantly every year, one Bureau of administration having been added after another. The central office of administration of the Deaconess Department is at Detroit, Michigan, 40 Selden Ave. To this office applications for deaconesses are made; necessary travel expenses are met from this office, and the records of deaconesses and deaconess work are kept here covering the work of the entire country.

In 1913, the Deaconess Department had grown to ten Bureaus, which are as follows:

TRAINING SCHOOLS BUREAU

Mrs. D. A. Minard, 119 Bidwell Parkway, Buffalo, New York, *Secretary;* Miss E. Jean Oram, 1920 East Ninety-third Street, Cleveland, Ohio, *Associate Secretary.*

This includes the National, Conference, and State Training Schools.

NEW ENGLAND DEACONESS BUREAU

Mrs. A. H. Webb, Fairlee, Vermont, *Secretary.*

Conferences.—East Maine, Maine, New Hampshire, Vermont, Troy, New England, New England Southern, New York East.

EASTERN DEACONESS BUREAU

MRS. W. L. BOSWELL, 644 North Thirty-second St., Philadelphia, *Secretary.* MRS. SEYMOUR EATON, Lansdowne, Pennsylvania, *Associate Secretary.*

Conferences—New York, Wyoming, Northern New York, Central New York, Genesee, Central Pennsylvania, Philadelphia, Newark, New Jersey, Wilmington, Baltimore, Virginia, and Deaconess Stations south on the Atlantic Seaboard.

CENTRAL DEACONESS BUREAU

MRS. A. G. STEBBINS, 2062 East 107th Street, Cleveland, Ohio, *Secretary.*

Conferences—Erie, Pittsburgh, West Virginia, Ohio, North-East Ohio, West Ohio, Detroit, Michigan, Indiana, North Indiana, Northwest Indiana, Rock River, Central Illinois, Illinois, Southern Illinois, and Stations south of this territory.

WESTERN DEACONESS BUREAU

MRS. C. C. CROWELL, 665 Seventeenth Street, Des Moines, Iowa, *Secretary.*

Conferences—Nebraska, Northwest Nebraska, Missouri, Saint Louis, Arkansas, Kansas, South Kansas, Northwest Kansas, Southwest Kansas, Oklahoma, Texas, Colorado, and Deaconess Stations within these Conferences.

NORTHERN DEACONESS BUREAU

MRS. HARRIET M. LONGLEY, 20 North Saint Albans Street, Saint Paul, Minnesota, *Secretary.*

Conferences—Wisconsin, Northern Minnesota, Minnesota, Upper Iowa, Northwest Iowa, Iowa, Des Moines, North Dakota, Dakota, Black Hills Mission, and Deaconess Stations within these Conferences.

NORTHWEST DEACONESS BUREAU

MRS. U. F. HAWK, W. 1017 Indiana Avenue, Spokane, Wash., *Secretary.*

Conferences—Alaska Mission, Puget Sound, Columbia River, Montana, North Montana, Idaho, Wyoming Mission.

PACIFIC COAST BUREAU

MRS. JOHN STEPHENS, 995 Dolores Street, San Francisco, California, *Secretary.*

Conferences—Oregon, California, Southern California, Nevada Mission, Arizona Mission, New Mexico English and New Mexico Spanish Missions.

HOSPITAL BUREAU

MRS. D. B. STREET, "The Kenesaw," Washington, D. C., *Secretary.*

This includes the hospital interests of the Society, with Brewster Hospital within the Bureau of Florida.

PERMANENT DEACONESS FUND STANDING COMMITTEE

MISS FANNIE M. CUMMINGS, 40 Selden Ave., Detroit, Michigan, *Chairman.*

Mrs. George O. Robinson, Mrs. D. B. Street, Mrs. H. C. Jennings, Miss E. Jean Oram.

NOTE.—The work of the Bureau for the Supervision of Colored Deaconesses has been placed by the Board of Trustees of the Woman's Home Missionary Society under the care of the Executive Committee of the Deaconess Department.

PERMANENT DEACONESS FUND

The Woman's Home Missionary Society has been discharging the duties laid upon it by the General Conference in the care of its deaconesses. We have assured the consecrated women who are giving their very lives to the work of the church in ministering to the wants of a suffering, sorrowing, sin-laden people that their future care and support is a part of the work of this great Society, for we realize only too well that "Peace and quietness of mind and heart alone make the best work possible," and that anxious thought as to the future, added to the burdens necessarily incumbent upon the deaconess, would naturally unfit her for "the best work possible."

We have not yet secured a large Fund, but we have cared for our workers as the needs required as the months passed. During the quadrennium just closed we have given aid to thirty-four different workers. Some of them have required permanent support; others have needed only temporary aid. It has necessitated an average expenditure of between $250 and $300 per month.

To our Deaconess Institutions we owe great praise for the way in which they have responded in meeting the assessments laid upon them for deaconesses employed. With exception of two or three cases the assessments have been met in full from the time payment of these assessments was made an obligation by the General Conference. This Fund has been placed upon a good business basis, and the results obtained show the wisdom of the work done.

The Permanent Deaconess Fund belonging to the Woman's Home Missionary Society is under the care of a Standing Committee with Miss Fannie M. Cummings, 40 Selden Ave., Detroit, Mich., as chairman and also Treasurer of the Fund.

PROPERTY

In presenting her resignation Miss Bancroft said:

"When I entered upon active service in our Deaconess cause in March, 1895, the Deaconess property of the Society was rated at $185,175—to-day we own property valued at $1,571,117.53. That I have been permitted to aid in obtaining such results is a holy joy." So great has been the growth in the Deaconess Department that at the present time the work is carried on through 50 Deaconess institutions, including:

37 Deaconess Homes, 4 of which are in Training Schools.
6 Training Schools—3 National and 3 Conference.
7 Hospitals—1 connected with a Training School.
7 Rest Homes—4 National and 3 Conference. 2 of the National Rest Homes are kept open the year round.
1 Deaconess Home has a large dispensary connected with it, with a resident physician and a resident nurse.

Deaconesses connected with the Woman's Home Missionary Society, 448.	
Value of property owned by the Deaconess Department.	$1,295,007 38
Value of furnishings	35,542 00
Endowment	60,649 28
Value of property and furnishings used but not owned by the Deaconess Department	96,350 00

IN MEMORIAM

From God himself, came the sudden call to Mrs. George H. Thompson, for many years National Treasurer, to enter upon the eternal and more abundant life. In the translation of Mrs. J. C. Hartzell, another one of the Founders of our Society has gone from labor to reward. Her great interest in the uplifting of the Negro race both at Home and in Foreign Fields will always be an incentive to us to prosecute this particular work with loyalty and zeal. This call also came to Mrs. O. P. McCarty, Secretary of the Bureau of White Work in Georgia and Alabama; to Mrs. Anna Kent, Secretary of the Bureau of Arizona and New Mexico; to Mrs. S. S. Holmes, Secretary of Spanish Work on the Pacific Coast, and to Mrs. C. B. Perkins, Secretary of Japanese and Korean Work. "They are not, for God has taken them." In a very vital sense "their works do follow them." Their names are as ointment poured forth and many lives are sweet and Christ-like because of their ministrations. Others have taken up the work where they laid it down and are with courage carrying on the activities of these offices.

Because we have believed in God and have followed his guidance and because faith is stronger we go forth into a new quadrennium with undaunted trust.

Respectfully submitted,

MRS. WILBUR P. THIRKIELD,
President.

MRS. MAY LEONARD WOODRUFF,
Corresponding Secretary.

JOINT COMMISSION ON THE ORIGIN OF AMERICAN METHODISM

MAJORITY REPORT

Majority Report of the Joint Commission on the Origin of American Methodism to the General Conference, to the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

Dear Fathers and Brethren:

Several months before the Joint Commission was to convene, persons known to be exceptionally interested in the History of American Methodism were requested to prepare full and detailed statements concerning the question of *Priority* as between Philip Embury and Robert Strawbridge—New York and Maryland—and to submit the same to the Joint Commission.

The place and the date for the meeting of the Joint Commission having been agreed upon, further personal requests were sent out and notices were placed in the Church papers, urging anyone who had any evidence, suggestion or argument, printed, typewritten, or manuscript-material bearing directly or indirectly upon either side of the question to forward the same to the Joint Commission for its consideration.

More than *two hundred* volumes, typewritten papers, and manuscripts bearing upon the subject were gathered and arranged for ready reference in the room where the Joint Commission conducted its investigation.

The Joint Commission representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, which had been appointed by their respective Churches and instructed "together" to "inquire carefully into and, if possible, determine whether the priority belongs to Maryland or New York," met in the City of Baltimore on January 23, 1916.

The following members of the Commission were present:

W. F. Conner, C. W. Baldwin, John F. Goucher, and E. L. Watson of the Methodist Episcopal Church; Daniel Baker, J. M. Sheridan, W. O. Atwood, H. L. Elderdice, W. H. Litzinger, F. T. Little, and T. W. Donoho of the Methodist Protestant Church; H. M. Du Bose, W. F. Tillett, and J. S. Myers of the Methodist Episcopal Church, South.

A letter was received from Bishop E. E. Hoss expressing his regret that he was unable because of sickness to be present. Dr. Conner, Chairman, pro tem., of the section of the Commission representing the Methodist Episcopal Church, stated that Drs. Carroll and Chadwick "decline to participate in the investigation at this time."

A quorum of two thirds of the members composing the Joint Commission being present, the Commission organized by the election of Dr. H. M. Du Bose, Chairman, and Dr. E. L. Watson, Secretary.

The action of the General Conference of the Methodist Episcopal Church, adopted May 29, 1912, was read and accepted as defining the functions of the Joint Commission.

It was further agreed that in the interests of careful and unbiased investigation the Joint Commission would sit in executive session.

The Commission then proceeded to consider most carefully the question which had been referred to it.

After all the evidence which the Commission had been able to procure had been carefully examined, each member of the Commission was called upon to discuss the question, and after each had spoken freely, a ballot was ordered and tellers were appointed.

It was agreed, First, that if any member of the Commission thought there was room for reasonable doubt as to whether the claim for priority had been clearly established, he was to vote a blank ballot.

Second, If, however, in his judgment, the priority of either Mr. Embury or Mr. Strawbridge had been established beyond a reasonable doubt, he was to write upon his ballot the name of the person whose priority the evidence had established.

The tellers reported that fourteen ballots had been cast, not one of them was blank, and the name of Mr. Strawbridge was on all of the fourteen ballots, and the Chairman announced that the vote stood Strawbridge fourteen, Embury none.

The Joint Commission then proceeded to vote separately upon various historic facts, and unanimously decided that the evidence direct, corroborative, and cumulative fully justified the following conclusions:

1. That Philip Embury began to preach and formed a Society in the City of New York, some time during the year 1766.

2. That Robert Strawbridge came to Maryland and settled on Sam's Creek, Frederick County, about 1761.

3. That Mr. Strawbridge began to preach as soon thereafter as he had "arranged" his home.

4. That Mr. Strawbridge baptized Henry Maynard as early as 1762 or 1763.

5. That John Evans was converted as early as 1763 or 1764.

6. That Mr. Strawbridge began forming societies as early as 1763 or 1764.

7. That among all those who have wrought constructively in the development of Methodism in America, to the work of Robert Strawbridge in Maryland belongs the distinction of priority.

The Joint Commission submits herewith a synopsis of the evidence upon which it has based its conclusion.

Respectfully submitted,

(Signed)

H. M. Du Bose,
Chairman of the Joint Commission.

E. L. Watson,
Secretary of the Joint Commission.

W. F. Conner,
Chairman, pro tem., of the Methodist Episcopal Section of the Joint Commission.

W. F. Tillett,
Chairman of the Methodist Episcopal, South, Section of the Joint Commission.

H. L. Elderdice,
Chairman of the Methodist Protestant Section of the Joint Commission.

MINORITY REPORT

To the General Conference of the Methodist Episcopal Church:

Dear Fathers and Brethren:

The undersigned members of the Commission authorized by the General Conference of 1912 to "inquire carefully into" and, "if possible, determine" whether the origin of American Methodism was in New York or Maryland, beg leave to offer their objection to and protest against the adoption by your honorable body of the report presented to you by a majority of our Commission.

Our objection and protest are based upon these grounds:

1. The findings set forth in the seven numbered paragraphs of said report, as "conclusions" reached by the Joint Commission, were reached in an investigation in which no one of the three members from New York participated. (See paragraph 4.) The proceedings were, therefore, in plain violation of the provision of the action of our General Conference to the effect that "at least three" of the seven members of the Commission, which was to inquire and determine, "shall come from the

vicinity of New York," the evident purpose of the General Conference being that New York Methodism, whose priority was challenged, should have representatives to present its defense, examine the claims made against it, and vote upon the verdict. So far as appears, the only legislation providing for this inquiry was that of our own General Conference. The printed Journal of the 1914 General Conference of the Methodist Episcopal Church, South, contains no reference to the subject; this is also true of the printed Journal of the 1912 General Conference of the Methodist Protestant Church.

2. In providing so carefully for a Commission of the Methodist Episcopal Church of "seven members, at least three of whom shall come from the vicinity of New York and three from the vicinity of Baltimore and one at large," the General Conference was mindful of the strong sentiment existing in each section for its own claim and against that of the other, and unquestionably desired to make sure that representatives of each side should have full opportunity to advocate and support its case. The fact that no advocates of New York's case were present to take part in the hearing, and no authorized plea in writing was submitted in their behalf (for explanation see paragraph 4), indicates that the majority of our commission did not obey the injunction "to inquire carefully," that the investigation was *ex parte* and that the "conclusions" are not in accordance with the principles of justice.

3. There was no inquiry, careful or otherwise, by the Commission, as such, of the Methodist Episcopal Church. We hold that a proper interpretation of the language and intent of the resolution of our General Conference implies that our own Commission ought first to have gone over the ground and reached a determination, and then presented its conclusions for the consideration and action of the Joint Commission. The only living church or society that could be affected by the decision is John Street Church, New York City, and John Street Church belongs to the whole Methodist Episcopal Church, and our General Conference elects its trustees quadrennially. The subject was to be examined by our Commission and then our Commission and the Commissions of the other named Churches, "if such shall be appointed," were to have taken action. If, for any reason, these other Commissions had not been appointed it would have been the duty of our Commission to proceed by itself to a conclusion.

4. The reason the three New York members declined to go with the investigation is found in the action of our Board of Bishops at their meeting last November recommending that "inasmuch as serious objection has been made to the work and composition of the Commission," the "Commission defer further action" until "the approaching General Conference can clear up the practical and legal questions involved." We did not feel at

liberty to disregard the deliberate advice of the Bishops. Our conscience and our judgment continue to approve our course, notwithstanding the criticisms which it has drawn upon us. In all this we have not a word of criticism to offer or suggest as to the Commissions of other Churches. Evidently they were appointed in good faith, and those members who attended and participated did so in good faith. Our dissent is from the action of the majority of our own Commission, and from the "conclusions" it presents as having been reached by the Joint Commission in the absence, as herein explained, of the New York representatives.

5. The "conclusions" presented by the majority seem to us quite inconclusive. If one of the objects of the action of the General Conference of 1912 was to obtain a verdict which should designate the particular year which might be celebrated as the sesquicentennial of American Methodism, its purpose has been thwarted. What was the epoch of American Methodism? Seven "conclusions" are offered.

One is the settling of Strawbridge on Sams Creek, Maryland, "about 1761." This does not necessarily mean the year 1761, but may mean 1762 or 1763. We challenge proof of this loose, indefinite, uncertain statement and offer conclusive evidence that Embury landed in New York in August, 1760, of which indubitable fact no mention is made in the "conclusions." Other "conclusions" are that Strawbridge baptized Henry Maynard "in 1762 or 1763" and began to form societies "in 1763 or 1764." We challenge proof of these indefinite, uncertain statements which avoid the naming of a definite year, and we offer the testimony of the three chief Methodist historical authorities of Ireland that Strawbridge did not leave that country before 1765 at the earliest. We submit that as the priority of Embury's society in New York, which has been accepted by the Church from the beginning, is now challenged, the challenging party must elect a particular event, as, for example, the organization of a society, and present satisfactory proof as to the particular year in which it was organized, and that the mention of alternative years is indeterminate and inadmissible.

For these and other reasons we earnestly recommend that the whole matter be committed to an impartial committee, to be nominated by the American Historical Association, and appointed by our Bishops, which Committee shall include one or two members of the legal profession, the hearings of this Committee to be conducted with open doors and its decision to be final.

We submit herewith an outline of the case for New York Methodism, prepared by Dr. H. K. Carroll, by appointment of our Commission.

We regret that in March, 1916, we were deprived by death of the wise counsel and helpful cooperation of our colleague, Rev. James S. Chadwick, D.D., who gave full consent to all the steps taken by the New York representatives.

Respectfully submitted,

WILLIAM V. KELLEY,
Chairman of the Commission.

H. K. CARROLL.

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